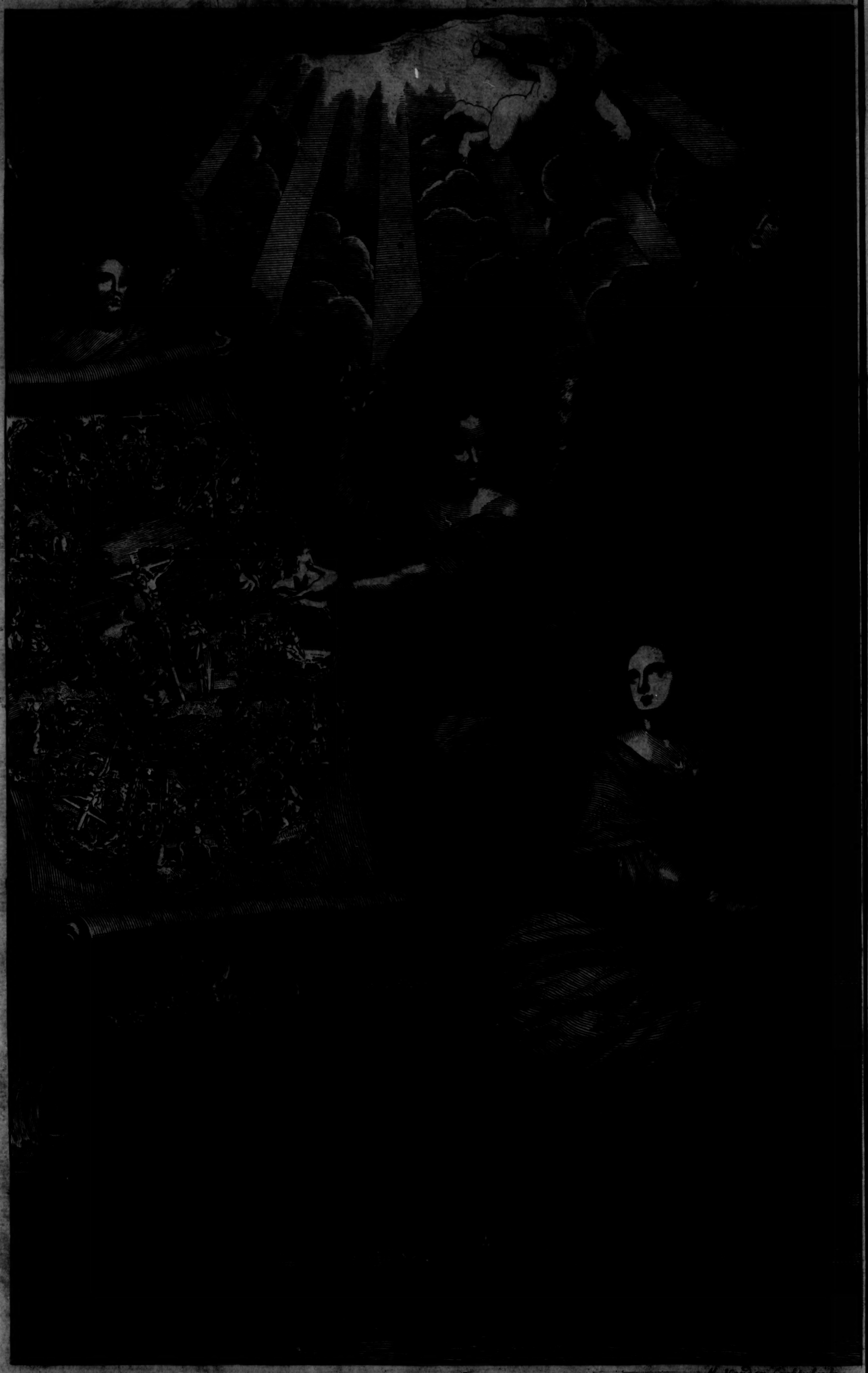


M. Vander Gucht Sculp.

2062

A GENERAL ECCLESIASTICAL HISTORY

FROM THE

NATIVITY

OF OUR

BLESSED SAVIOUR

TO

The First ESTABLISHMENT

OF

CHRISTIANITY

By Humane LAWS,

Under the EMPEROUR

CONSTANTINE the GREAT.

Containing the Space of about 313 Years.

With so much of the *Jewish* and *Roman* HISTORY as is Necessary and Convenient to illustrate the Work.

To which is added,

A Large CHRONOLOGICAL TABLE of all the *Roman* and *Ecclesiastical* Affairs, included in the same Period of Time.

By LAURENCE ECHARD, A. M. Prebendary of *Lincoln*, and Chaplain to the Right Reverend *James*, Lord Bishop of that Diocese.

LONDON, Printed by *W. Bowyer*, for *Jacob Tonson*, within *Gray*'s-Inn Gate next *Gray*'s-Inn Lane. MDCCII.

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To which is added,

A Large CHRONOLOGICAL TABLE of all the Events and Tranſactions, Eccleſiaſtical Affairs, included in the ſame Period of Time.

By LAURENCE ECHARD, A. M. late Fellow of Catharine-Hall in Cambridge, and Chaplain to the Right Honourable the Lord Viſcount Hereford.

LONDON, Printed by W. Bowyer, for Jacob Tonſon within Grays-Inn Gate next Grays-Inn Lane. MDCCII.

TO THE

QUEEN.

May it pleaſe Your Majeſty,

WERE the Performance of this Work proportionable to the Dignity of its Subject, it might naturally hope for the Countenance and Protection of Perſons of the higheſt Rank: Since it conſiſts of the principal

Epiſtle Dedicatory.

Acts of the Church of God in the Times of its greateſt Purity and Perfection, ſhewing the ſtupendious Progreſs it made throughout the World, and the glorious Conqueſts it obtain'd over all the Powers of Darkneſs.

But Your Majeſty being no leſs remarkable for Goodneſs, than for Greatneſs, low as the Performance is, I am ſtill encourag'd to offer this Addreſs, and to lay this Hiſtory before Your Majeſty, as the great Protector and Nurſing Mother of the nobleſt Branch of that Church here treated of and deſcrib'd, and the true Defender of that Faith which was deliver'd by the Mouth of our bleſſed Saviour, propagated by the Labours of his Apoſtles, and ſeal'd by the Blood of his Martyrs.

Your Majeſty having ſhewn a hearty Love for Your Subjects, and a generous Regard for Your Allies, is become not only the Joy and Delight of our Nations, but alſo the very Hopes and Life of Europe; *and the Eyes of its Inhabitants are fix'd upon Your Majeſty, looking out for Protection and Aſſiſtance, as from a Deliverer*

ſent

ſent from Heaven to break their Chains, to diſſipate their Fears, and to ſecure to them the Bleſſings both of Peace and Liberty. Theſe are noble Acts, the Compleating of which Providence ſeems to have reſerv'd for Your Majeſty's Reign, to render it glorious and triumphant: But Your Majeſty's tender and affectionate Care for the Church of God, and thoſe freſh Endeavours to deſtroy its greateſt Enemies, Vice and Immorality, raiſe Your Majeſty's Fame to the full Height, and cauſe it to triumph above all the Glories of this World.

The Freeing of Europe, *and the Reſtoration of Peace, are Works truly great, and worthy of the Crown Your Majeſty wears; but the Nouriſhing God's Church, and the Extirpation of Impiety, ſurpaſs all Temporal Rewards, and will meet with an immortal and incorruptible Crown in the ineffable Glories of Eternity. The Former only makes this World happy, but the Latter adds Happineſs even to Heaven it ſelf; and whilſt*

the

the One gives Joy to the Inhabitants of the Earth, the Other bears it to the Angels and bleſt Spirits above; raiſing Tranſports of Joy in that Place where all Joys are to be found, and creating Pleaſures in thoſe peaceful Regions where no true Pleaſures can be wanting.

That Your Majeſty may ſucceed in all the great Works You have ſo happily begun, is the hearty Prayer of all good Men and true Subjects, and can be no leſs of him who with all poſſible Veneration is,

May it pleaſe Your Majeſty,

Your Majeſty's moſt dutiful,

moſt faithful and

devoted Subject,

Laurence Echard.

THE PREFACE.

THE Nature and Deſign of this Work will appear both from the *Title-Page*, and from the firſt Paragraph of the *Introduction*; and the Uſefulneſs of ſuch a Deſign needs no Proof. It has been often wonder'd that ſuch an Undertaking ſhou'd ſcarce ever have been directly attempted in the *Engliſh* Tongue, when there are ſo many excellent Pens to perform it. The Silence and Neglect of others have caus'd a far meaner Writer to endeavour to ſupply that Want; but if this ſhou'd chalk out the Way to them, and excite Men of greater Abilities and Conveniencies to perform the like, he has the principal Part of his Aim.

It is above ſeven Years ſince when this Deſign was propos'd to me by a very ingenious Man in the Univerſity, who not a little urg'd me to undertake it. I was then upon my *Roman Hiſtory*, and fearful of undertaking ſo nice a Work; tho' I wanted not Inclinations to try my own Strength in that Matter, ſince I had the Encouragement of great Aſſiſtance. It was firſt propos'd, for my own Eaſe, only to reduce Dr. *Cave's Lives of the Apoſtles and primitive Chriſtians*, and *Du Pin's Eccleſiaſtical Writers* into as regular an Hiſtory as the Subject wou'd bear; and this, if done with Judgment, was thought wou'd be a more uſeful Book than either of theſe two Authors ſeparately, or both together. But upon a particular Examination, both theſe Books, tho' excellent in their Kind, had ſuch Defects, as well as Redundancies, that they cou'd not be reduc'd to ſuch a perfect and compleat *Eccleſiaſtical Hiſtory*, as might reaſonably be expected. Therefore to give the Work its due Perfection, it was judg'd neceſſary to have Recourſe to the ancient and original Writers, and alſo to the New Teſtament; and likewiſe to mix a conſiderable Part of the *Jewiſh* and *Roman* Hiſtory with it, to make it clear and intelligible, as well as uſeful and entertaining.

When I had finiſh'd my *Roman Hiſtory*, I ſet about this, which I found much more difficult and laborious than any Thing I had hitherto attempted. Eſpecially ſince I labour'd under all the Incoveniencies of Diſtance from Libraries and able Aſſiſtants,

of many ſecular Avocations and ungrateful Interruptions, not to mention private Troubles and Misfortunes. But being extremely deſirous of doing Juſtice to the Work, what I wanted in immediate Conveniencies, I endeavour'd to ſupply by diſtant Helps; and therefore I took ſeveral long Journies to adviſe and conſult with the Learned, and got great Light and Aſſiſtance from ſeveral Biſhops and other eminent Men, from whom the Work has received many real and great Advantages. Not that I wou'd endeavovr to ſhelter any of the Errors or Defects of this Book under the Names of theſe Benefactors; ſince they wanted Time to ſee it nicely purg'd from all its Imperfections. I am ſo far from ſuch a Deſign, that I am not only willing to take all that ſhall be found upon my ſelf, but that all the Beauties and Excellencies in it ſhall be accounted theirs. And I may with the more Decency affirm that there are ſeveral, ſince I have had the Aſſiſtance of ſuch great Men. As to any Faults and Defects that may be found in it, I hope theſe generous Aſſiſtants who know me, and thoſe who have read my former Writings, will judge ſo candidly of them, as to attribute them to any Thing rather than Want of Fidelity and Impartiality.

But to deſcend a little to the Particulars of this Work, and the Helps receiv'd from Books: The *Introduction* is deſign'd to give a due Light to the ſucceeding Hiſtory, ſo that it might be intelligible to the meaneſt Capacity. In this I have been the more ſparing of my Quotations and Authorities, becauſe it is deſign'd more for a tranſient Diſcourſe, than an elaborate Treatiſe; yet it is ſo neceſſary, and almoſt eſſential a Part of the reſt, that it cannot be ſeparated, without maiming the whole. The firſt Book of the three comprehends all the Actions of our Saviour, with ſeveral of the *Jewiſh* and *Roman* Affairs. And tho' this in a manner is only taken from the New Teſtament, *Joſephus*, *Dion Caſſius*, and *Tacitus*, yet I found it neceſſary to conſult a great Number of modern Commentators, Harmoniſts and Chronologers; by whoſe Means not only our Saviour's Actions are methodically reduc'd to Order of Time, but almoſt every ſingle Verſe in the four Goſpels are ſome way or other explain'd, or ſet in ſuch a Light, that I believe their Senſe cannot be miſtaken any farther than I may have been miſled my ſelf. The chief Commentators here us'd were, *Mede*, *Hammond*; *Lightfoot*, *Grotius*, and the *Criticks*; and the chief Harmoniſts, *Chemnitius* with his Finiſhers *Garthwait*, *Richardſon*, *Lightfoot*, *Cradock*, and *Tillemont*, with ſome others of the ſame Nature, tho' not Name, as Biſhop *Taylor*, *Walker*,

Du

Du Pin, &c. As to Mr. *Whiſton*'s Harmony, tho' I ſaw it in Manuſcript, yet I had not Opportunity and Time to receive any Advantage from it. The Labour I have had, and the Perfection I have aim'd at in the firſt Book, I hope will be an Anſwer to any ſuch as ſhall think it too long for the reſt of the Hiſtory; and I cou'd not make it ſhorter without having it loſe vaſtly of its Uſefulneſs to the middle or inferior ſort of Men.

The ſecond Book comprehends all the Actions of the *Apoſtles* that are authentick, with a greater Variety of Affairs than the firſt. The third contains thoſe of the *Primitive Chriſtians*, with a ſtill greater Variety than the other. Theſe two were not only taken from the New Teſtament, *Joſephus*, *Philo*, *Euſebius*, *Lactantius*, *Oroſius*, and *Sul. Severus*, but alſo from moſt of the Writers in the four firſt Centuries, with all the *Roman* Hiſtorians. All which I have digeſted in as clear a Method, and in as intelligible a Manner, as independent Stories, incoherent Fragments, and a Heap of Confuſion wou'd permit me. I have generally avoided, tho' not abſolutely rejected the Authorities and Relations of *Nicephorus*, *Metaphraſtes*, with other uncertain Writers of thoſe Ages. Thoſe more modern have been of far greater Advantage to me, as being grounded upon better Authorities. And that my Book might want nothing that cou'd be procur'd from others, I conſulted all thoſe of the greateſt Note, either Foreigners or Engliſhmen. Among the former, I made uſe of the *Magdeburg Centuriators*, *Baronius*, *Brietius*, *Capellus*, *Valeſius*, *Spanhemius*, *Noris*, *Pagi*, *Ruinart*, *Godeau*, *Le Sueur*, *Fleury*, *Du Pin*, and *Tillemont*; among the latter, *Fox*, *Uſher*, *Simpſon*, *Montague*, *Pearſon*, *Howel*, *Stillingfleet*, *Cave*, *Dodwell*, *Wake* and *Wotton*. From theſe and many other Moderns I have receiv'd conſiderable Advantages; and I have borrow'd from them without Fear or Scruple, laying hold of any Thing that I thought wou'd contribute either to the Uſefulneſs, or the Ornament of my Book. For in Matters of Plagiary, I ſhall always ſtudy my Reader's Profit before my own Reputation: But I wou'd not ungratefully conceal any Benefit I receive.

My Quotations are almoſt wholly of the Ancients, from whence my Materials were originally taken; and are ſometimes in the Body of the Book, but moſt commonly in the Margin next the Binding. I order'd them in a ſmall Letter, and made them very ſhort, that they might be the leſs offenſive to the Eye of the Reader, who in *Hiſtory* ought to be inſtructed with as much Pleaſure, and as little Interruption as poſſible. If any think

think the Quotations not particular enough, becauſe the Page and Chapter of the Book are not nam'd, I have this to anſwer, that there is ſcarce any conſiderable Paſſage in my Hiſtory, but from theſe ſhort Quotations in the Body or Margin, the Place from whence it was taken may immediately be found by the Help of a good Index, which now few Books want. But the quoting of Pages, *&c.* is of no uſe to a Reader who has not the ſame Editions with the Author; as it often happens to ſome who have Occaſion to enquire into an Author's Fidelity.

I will not trouble the Reader with ſaying any Thing of the *Chronological Table* and the *Map*, ſince there is ſo little Occaſion. I only ſhall beg of him to correct with his Pen theſe few following great Errata's before he reads the Book. The others are of little Conſequence.

The ERRATA.

IN the laſt Line of the *Contents*, for 16 read 10. Page 63, line 17, for *ſcornfully*, read *ſorrowfully*. p. 138, l. 6. *dele* the Comma between *Phlegon* and *Trallianus*. p. 239, l. 34, for *Tears*, read *Fears*. p. 243, l. 23, for *ſuperſtitious*, read *ſuppoſititious*. p. 290, l. 38, for *Dacius*, read *Dacicus*. p. 304, l. 23, for *Valerius*, read *Valeſius*. The ſame in p. 319, l. 18. p. 323, l. 31, for *Duties*, read Days. p. 333, l. 45, for *Campanion*, read *Campanian*. p. 359, in the Margin, for *ſixth*, read *fifth*.

THE

THE CONTENTS.

The INTRODUCTION.

Containing a short Description of the Holy Land, *with an Account of the* Jews, *their Government and Legal Constitutions, their various Revolutions, Mixtures and Divisions; Observations upon the gradual and regular Manifestation of the* Messiah; *with some Historical Matters preceding the Nativity of our Saviour.*

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From the Nativity of our Blessed Saviour, to his Ascension, according to the vulgar Computation. Containing the Space of 32 Years and 5 Months.

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CHAP. II.

From the Beginning of the Gospel, and first Preaching of John *Baptist, to the Beginning of the first Passover after our Blessed Saviour's Baptism, according to the vulgar Computation. Containing 10 Months and 3 Days.*

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CHAP. II.

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CHAP. III.

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CHAP. I.

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The Contents.

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CHAP. IV.

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CHAP. VII.

From the Beginning of the Diocleſian Æra, *to the Beginning of the tenth and laſt General Perſecution of the Church, uſually called the* Diocleſian *Perſecution. Containing the Space of almoſt* 19 *Years.*

CHAP. VIII.

From the Beginning of the tenth great Perſecution of the Church, to the firſt Eſtabliſhment of Chriſtanity by Humane Laws, under the Emperor Conſtantine *the Great. Containing the Space of about* 16 *Years.*

THE



A MAP of the HOLY-LAND according to its State in our Blesſed Saviours Time

Sold by Iacob Tonſon at Grays Inn Gate in Graysinn Lane. London.

Scale of Miles

THE MEDITERRANEAN SEA

Tyre

Ptolemais

Harris So.

M. Carmel

Dor

Naz

CÆSAREA

Naim

Antipatris

Apollonia

SAMA

Joppa

Sychar

Lydda

Azotus

Ephr

Emaus

Calvary

Olivet

Bethany

Gaza

IERUSALEM

ÆGYPT

Bethlehem

JUDÆA

Herodium

Hebron

The Hill Country

IDUMÆA

The Desart of Iudæa

THE D

Sydon
Mount Libanus
SYRIA
Mount Hermon
Tyre
Enon
Cæsarea Phillipi
DECAPOLIS
GALILEA
TRACHONITIS
Capernaum
Bethsaida
Bethabara
Corazin
Nazareth
Mount Tabor
THE SEA OF GALILEE
Tiberias
Gadara
Tarichea
Hippo
Pella
Jeboc Tor
ITUREA
Mount Gilead
Samaria
M. Arnon
PERÆA
M. Gerizim
Ephraim
Jericho
M: Pisgah
Macherus
Callirhoe
Arnon Torrens
THE DEAD SEA
ARABIA



THE INTRODUCTION.

Containing a ſhort Deſcription of the Holy-Land, *with an Account of the* Jews; *their Government and Legal Conſtitutions, their various Revolutions, Mixtures and Diviſions; Obſervations upon the gradual and regular Manifeſtation of the* Meſſiah; *with ſome Hiſtorical Matters preceding the Nativity of our* SAVIOUR.

I. MY Deſign in this following Attempt, is to give a plain and intelligible Account of the chief *Eccleſiaſtical* Affairs in the Three firſt Ages of the Chriſtian Church, and in part of the Fourth; to trace *Chriſtianity* from its Birth and Infancy, through all its terrible Conflicts, to its full Growth and Vigour; to ſhew it in its Purity and Perfection, ſometimes languiſhing and expiring, then reviving and prevailing in all Nations, till it became triumphant over the *Pagan* World, conquer'd all the Powers of Hell and Earth, and commanded the additional Strength of Human Conſtitutions. But in this great Variety of Affairs, many Things have been defectively and confus'dly tranſmitted to us; ſo that in writing ſuch an Hiſtory, Method and Perſpicuity are almoſt as neceſſary as Fidelity and Impartiality. Therefore all things ought to be repreſented with an artful Simplicity, and in ſuch a regular Manner, as they may be moſt eaſily comprehended, and beſt retained; which I ſhall endeavour to effect, partly by a Chronological Diſpoſition of the Matter, and a Periodical Ordering of the main Parts, partly by a convenient Mixture of the *Jewiſh* and *Roman* Hiſtory, and partly by recounting ſuch Circumſtances and preceding Accidents, as will give a Light to the ſucceeding Story. And ſince *Geography* is a very neceſſary Illuſtration of *Hiſtory*, it will not be improper to begin with ſome Account of that Country where *Chriſtianity* had its Birth, and where the true Religion for many Ages was principally known; for which Reaſon it is moſt commonly call'd by the Name of the *Holy-Land*.

The *Holy-Land*, firſt call'd the Land of *Canaan*, and the Land of *Promiſe*, lyes in *Aſia*, near the moſt Weſtern Part of that Quarter of the World, and is bounded on the Eaſt by *Arabia Deſerta*, from which it is partly divided by Mount *Gilead*, and Mount *Arnon*; on the Weſt, or rather North-Weſt, by the fartheſt End of the *Mediterranean* Sea, and ſome of that Part of *Syria* call'd *Phœnicia*; on the North, or North-Eaſt, by the reſt of *Syria*, from which it is divided by *Anti-Libanus*, and Mount *Hermon*; and on the South, and South-Weſt, by *Arabia Petræa*, and particularly by that Part of it call'd *The* Holy-Land *deſcrib'd.*

Idumæa. It is ſituated in a very warm Climate, between 30 Degr. 4 Min. and 33 Degr. 2 Min. of Northern Latitude; and between 64 Degr. 49 Min. and 68 Degr. 20 Min. of Longitude; being in Length, from the Northern Parts of *Galilee*, to the Southern Parts of *Judæa*, about 200 *Engliſh* Miles; and in Breadth, from the Eaſtern Parts of *Peræa*, to the Weſtern Parts of *Samaria*, about half as much, and in ſome Places leſs: So that it contain'd a Spot of Land not half ſo large as the Kingdom of *England*. Yet notwithſtanding the Smalneſs of the Limits, and the Heat of the Climate, it ſurpaſs'd all Countries in the World in Fertility and Pleaſantneſs; being a Land flowing with Milk and Honey, abounding with the moſt delicious Fruits and choiceſt Grains, repleniſh'd with beautiful Hills and Fountains, with luxurious Vales and Plains, and pleaſant Groves and Foreſts, fill'd with ſuch Numbers of rich Cities and Towns, and bleſt with ſuch a ſweet Temperature of Air, that God thought fit to aſſign it for the Habitation of his Elect People, and promis'd it to the Father of the Faithful, and his Poſterity, as a Type of the Celeſtial *Canaan*, the Seat of the moſt perfect Felicity. This Country is divided into two unequal Parts by the River *Jordan*, and two Lakes, which are call'd the *Sea of Galilee*, and the *Dead Sea*. *Jordan* runs almoſt from North to South, or rather from North-East to South-Weſt; and that Part of the Country which lyes on the Weſt, or North-Weſt Side of this River, is the largeſt, and moſt conſiderable for Fruitfulneſs; but eſpecially for the principal Actions of our Saviour there perform'd; which have occaſion'd ſome to call this Part alone by the Name of the *Holy-Land*; and the other, *The Country beyond Jordan*. This is the only Natural Diviſion of this Country; as for National Diviſions, I ſhall ſpeak of them as Occaſion ſhall require, and proceed next to

The Inhabitants, and firſt the Canaanites.

The Inhabitants of this Land, who were principally deſcended from *Canaan*, the fourth Son of accurſed *Cham* or *Ham*, one of *Noah*'s three Sons; from whom this Country was call'd the Land of *Canaan*. For immediately after the Confuſion of Languages at *Babel*, and not much above 100 Years after the Flood, *Canaan* with his eleven Sons, paſs'd through *Syria* and *Phœnicia*, and took Poſſeſſion of almoſt all that Part of the Country on the Weſt Side of *Jordan*, afterwards ſpreading themſelves partly on the other Side of the River. Five of his Sons were left to inhabit *Phœnicia* and the Coaſts of *Syria*; and from the other ſix, together with himſelf, ſprung ſeven remarkable Nations; who, for their Sins afterwards by God's particular Appointment were to be utterly extirpated; namely, the *Canaanites*, the *Amorites*, the *Jebuſites*, the *Hittites*, the *Hivites*, the *Perizzites*, and *Gergeſhites*; of whom the three firſt were the moſt potent. The Numbers of theſe People increaſing, their Families were ſubdivided into many inferior Branches; ſo that when *Joſhua* enter'd this Land, he found above thirty Kings amongſt them. Beſides which, they gradually admitted of ſeveral other Nations to be their Neighbours, and partly to mix with them; as particularly the *Philiſtines* on the Weſtern Coaſts, a Gigantick People of the Race of *Miſraim*, the ſecond Son of *Cham*; the *Moabites* and *Ammonites*, beyond *Jordan*, both Deſcendents of *Lot* by his own Daughters; with part of the *Midianites* and *Edomites*, Deſcendents of *Midian* and *Eſau*; both inhabiting the Southern Parts and Borders of *Arabia*. So that this Country, for ſeveral Ages after the Flood, was inhabited by a Mixture of divers Nations; moſt of them Idolatrous to a high degree, and in a ſpecial manner hateful to God.

Old Teſt. Joſephus

Theſe Nations daily increas'd in Wealth and Numbers, and liv'd ſurrounded with Plenty and Pleaſures; tho' not free from frequent Wars and Conteſts among themſelves: Yet they never met with any dangerous or fatal Diſturbance, till near 800 Years after the firſt Plantation of the Land; when the *Iſraelites*, under their great Commander *Joſhua* took Poſſeſſion of it,

it, ſubdu'd theſe People; and in a few Ages enſlav'd and deſtroy'd all the old Inhabitants. This memorable Invaſion of the *Iſraelites* was in the 2553 Year of the World, 897 Years after the Flood, and about 1451 before our Saviour's Nativity; the Land of *Canaan* having been promis'd to them 470 Years before by the immediate Mouth of Heaven. Therefore that I may purſue the Story regularly, it will be neceſſary to look a little back, and make ſome Enquiry into the Original and Circumſtances of theſe People call'd *Iſraelites*.

Uſher.

They were call'd *Iſraelites*, from their firſt Founder *Iſrael*, or *Jacob*, the Son of *Iſaac*, and Grandſon of *Abraham*; and likewiſe *Hebrews*, from *Heber*, one of the Progenitors of that Patriarch, and of the Fourth Generation after *Noah*. Theſe were particularly ſeparated by Heaven, and in a ſhort Time became a numerous and formidable Nation, had the Aſſiſtance of God's miraculous Hand, and were made a Scourge and a Terror to all their Oppoſers and Neighbours. Tho' they were under a miſerable Servitude in *Ægypt*, yet Heaven came triumphantly in to their Succour, ſent all Kinds of Plagues among their Oppreſſors, and deliver'd them out of their Hands; loading them with the Riches of that Country, and amazingly deſtroying the King thereof, and his innumerable Army. After their miraculous Paſſage through the *Red Sea*, they were led by *Moſes* into the Deſerts of *Arabia*; in which wild Place they for their Sins were oblig'd to wander forty Years: Yet ſtill they were protected from above, and ſupported by a continual Succeſſion of Miracles, till they arrived at the Borders of the Land of *Canaan*. So that theſe People were ſufficiently diſtinguiſh'd from all others in the World; not only by God's immediate Protection, but likewiſe by his peculiar Promiſes; eſpecially that of the *Meſſiah*, the Saviour of the World, who was to ſpring from their Nation. For which Reaſon, they were ſtrictly prohibited not only from joyning with the Worſhip of other Nations, but likewiſe from mixing with them by Marriages, or any other kind of natural Alliance.

The Iſraelites.

But what ſtill farther diſtinguiſh'd theſe People from all others, was their Laws and Cuſtoms, which were eſtabliſh'd by God himſelf; and, excepting the Moral Precepts, were in the main peculiar to this Nation; conſiſting of two kinds, *Ceremonial* and *Political*. The former were inſtituted for a double End; partly for the more orderly Worſhip of God, and to preſerve the People from Idolatry; but principally to be Types and Figures of the Evangelical State, *Shadows of good Things to come*, viſible and ſymbolical Repreſentations of the *Meſſiah*, and thoſe mighty Bleſſings and Privileges to be introduc'd by Him; which no doubt was the Reaſon why God was ſo peculiarly punctual in the Directions he gave about the minuteſt Circumſtances of the Temple-Miniſtration, becauſe every Part of it had a Glance at a future and better ſtate of Things. The Number of their Ceremonies and Cuſtoms was great, and the Obſervation ſo burthenſom, that the whole Nation groan'd under the Weight of the Yoak. They were principally ſuch as related to God's Worſhip; and may be reduc'd to, 1. Such Things as concern'd the *Worſhip* it ſelf: 2. The Circumſtance of the *Place* where: 3. The *Time* when: and 4. The *Perſons* who were to attend it. Of all which it will be convenient to give ſome brief and general Account.

Their Laws.

The *Worſhip* of the *Iſraelites*, beſides their Prayers, conſiſted chiefly in two Things, *Sacrifices* and *Sacraments*. The former were the conſtant and moſt ſolemn Part of their publick Worſhip; for they had their continual Burnt-Offering, a Lamb offered every Morning and Evening with a Meaſure of Flower, Oil and Wine; and the Charge defray'd out of the publick Treaſury. The reſt of their Sacrifices may be conſider'd either as they were *Expiatory* or *Euchariſtical*. The former were thoſe that were offer'd as an

Their Worſhip.

Atonement for the Sins of the People, to pacify the Divine Diſpleaſure; which they did by virtue of their typical Relation to that great Sacrifice which the Son of God was in the Fulneſs of Time to offer up for the Sins of the World. Theſe were either for the Expiation of Sin in general, or deſign'd for particular Offences; of which were two kinds; the *Sin-Offering*, for involuntary Offences committed through Error, Ignorance, or Surprize; and the *Treſpaſs-Offering*, for premeditated Tranſgreſſions, which the Party cou'd not pretend to have been the Effects of Surprize or Chance. *Euchariſtical* Sacrifices were Teſtimonies of Gratitude for Mercies receiv'd from God; of which there were three kinds eſpecially; namely, the *Meat-Offering*, compos'd of things without Life, and the Fruits of the Earth; which the Worſhipper offer'd as a thankful Return for the daily Preſervation and Proviſions of Life: The *Peace-Offering*, made up of Living Creatures; offer'd either out of a grateful Senſe of ſome particular Bleſſing conferr'd, or as a voluntary Offering to which the Party by Vow oblig'd himſelf, in Expectation of ſome Benefit or Deliverance to come: And the *Thankſgiving-Offering*; a mixt Sacrifice, conſiſting of Living Creatures and the Fruits of the Earth, which they might offer at their own Pleaſure, only with ſome Limitations. What other Proviſions we find concerning Ceremonial Uncleanneſſes, Purifications, Firſt-Fruits, the Firſt-Born, Tenths, *&c.* are eaſily reducible to ſome of thoſe Heads already mention'd. The other Part of their Worſhip concern'd their *Sacraments*; which were two, *Circumciſion*, and the *Paſchal Supper*, or the *Paſſover*: *Circumciſion* was the Federal Rite by God annex'd as a Seal to the Covenant which he made with *Abraham* and his Poſterity, and was accordingly renew'd and taken into the Body of the *Moſaical* Conſtitutions. This was to be adminiſtred the eighth Day after the Birth of the Child; which the *Jews* underſtand not of ſo many compleat Days, but the current Time, ſix full Days, and part of the other two. The other Sacrament was the *Paſſover*, or the Eating of the *Paſchal* Lamb; which was inſtituted as an Annual Memorial of their miraculous Deliverance from their *Ægyptian* Bondage: This was celebrated with extraordinary Ceremony and Solemnity, becauſe it ſo eminently typify'd the immaculate Lamb of God, and Man's Spiritual Deliverance from the Bondage of Sin and Hell.

Their Place of Worſhip. Next we are to take notice of the *Places* of their Publick Worſhip, which were either the *Tabernacle* made in the Wilderneſs, or the *Temple*; afterwards built at *Jeruſalem*; between which there was no other Difference as to the eſſential Deſign, (tho' in the Beauty and Workmanſhip) than that the Tabernacle was a moveable Temple, as the Temple was an immoveable Tabernacle. No other Place was allowed for Sacrifices and the Service belonging to them, theſe being a Type of that only Mediator *Jeſus Chriſt*, in whom alone Mens Sins cou'd be expiated: So that for them to erect an Altar, or offer Sacrifices in any other Place, tho' it were to the true God, was a typical Idolatry, implying a Multiplicity of Mediators; of whoſe Unity, this one Place of Worſhip, and this one Altar, was a Sign. The Parts of the Tabernacle, or Temple, were three; the *Holieſt of all*, the *Holy Place*, and the *Outward Court*. Into the firſt of theſe, call'd *Sanctum Sanctorum*, none entred but the High-Prieſt, and that but once a Year, it being a Type of Heaven. In this was the *Golden Cenſer*, the *Golden Pot of Manna*, the *Rod of* Aaron *that budded*, and the *Ark of the Covenant*; in which laſt were the *two Tables of the Law*, and over it the *Cherubims of Glory*, who looking towards each other, ſhadow'd the *Mercy-Seat*, which was the golden Covering to the Ark; where God veiling his Majeſty, was wont to manifeſt his Preſence, to give Anſwers, and to ſhew himſelf reconcil'd to his People. The ſecond Partition, call'd the *Holy-Place* or *Sanctuary*, was that Place where the Prieſts only

only enter'd to perform their daily Miniſtrations; in which was the *Golden Candleſtick* with ſeven Branches, the *Table* ſurrounded with a Border and a Crown of Gold; upon which was plac'd the *Shew-Bread* for the Prieſts; and the *Golden Altar of Incenſe*, whereon they burnt the ſweet Odors every Morning and Evening. The third Diviſion, call'd the *Outward Court*, and the *Court of* Iſrael, was the Place appointed for the People to offer up their Prayers and Sacrifices; into which no unclean or uncircumcis'd Perſon was permitted to enter. In this Part ſtood the *Brazen Altar*, upon which the ſacred Fire from Heaven, by which the Sacrifices were conſum'd, was continually preſerv'd; and the *Brazen Laver*, wherein the Prieſts waſh'd their Hands and Feet, when going into the Sanctuary; and both they and the People, when ready to offer Sacrifices. To the Temple afterwards an Addition was made of a fourth Court, call'd the *Court of the Gentiles*; into which all unclean Perſons and Proſelyte *Gentiles* might enter; and in this was the *Corban*, or Treaſury belonging to the Temple. To theſe Laws concerning the Place of Worſhip, we may reduce thoſe that relate to the holy Veſſels and Utenſils of the Tabernacle and the Temple; as *Candleſticks*, *Snuffers*, *Diſhes*, and the like; all which, as well as the other Inſtitutions, had their proper Myſteries and Significations. *Their ſtated Seaſons.*

The ſtated *Times* and *Seaſons* of their Worſhip are in the third place to be conſider'd; and they were either *Daily*, *Weekly*, *Monthly*, or *Yearly*. Their *Daily* Worſhip was at the Time of the Morning, and the Evening Sacrifice. Their *Weekly* Solemnity was the *Sabbath*, which was to be obſerv'd with all imaginable Care and Strictneſs; they being commanded to reſt from all ſervile Labours, and to attend the Duties and Offices of Religion. Their *Monthly* Feſtivals were the *New-Moons*, wherein they were to ſound the Trumpets over the Sacrifices and Oblations, and to celebrate them with great Expreſſions of Joy and Triumph; in a grateful Remembrance of the Bleſſings conferr'd upon them the preceding Month. Their *Annual* Solemnities were either Ordinary or Extraordinary: The *Ordinary* were thoſe that return'd every Year; of which the firſt was the *Paſſover*, to be celebrated upon the fourteenth Day of the firſt Month, or *March*; as a Memorial of their Deliverance out of *Ægypt*; and to continue with many other Ceremonies, for ſeven Days. The ſecond was *Pentecoſt*, called the *Feaſt of Weeks*; becauſe it was exactly ſeven Weeks, or fifty Days after the *Paſſover*. It was alſo of ſeven Days Continuance, and inſtituted partly in Memory of the Promulgation of the Law at Mount *Sinai*, fifty Days after the firſt Paſſover in *Ægypt*; and partly as a Thankſgiving for their Harveſt, which uſually was fully gathered in about this Time. The third was the *Feaſt of Tabernacles*, begun on the fifteenth Day of the ſeventh Month, or *September*, continuing eight Days; at which Time they dwelt in Booths or Tabernacles made of green Boughs, as a *Memento* of their ſojourning in Tents in the Wilderneſs, and a ſenſible Demonſtration of the tranſitory Duration of the preſent Life. Theſe were the three great Solemnities, wherein all the Males of *Iſrael* were oblig'd to appear before the Lord, and for many Ages at *Jeruſalem* where the Temple ſtood, and to preſent themſelves and their Offerings in Teſtimony of their Homage and Devotion. Beſides which they had ſome Feſtivals of leſſer Note, ſuch as the *Feaſt of Trumpets*, and that of *Expiation*. The *Extraordinary Annual* Solemnities, were thoſe that recurr'd but once in the Periodical Return of ſeveral Years; ſuch was the *Sabbatical* Year, which was every ſeventh Year, wherein the Land was to lye fallow, and the People were to forbear Ploughing, or in any manner cultivating the ſame. But the great *Sabbatical* Year was that of *Jubilee*, which return'd at the End of ſeven ordinary *Sabbatical* Years; that is every fiftieth Year; the Approach of which was ſolemnly proclaim'd by the Sound of Trumpets:

In

In it all Servants were releas'd, all Debts diſcharg'd, and mortgag'd Eſtates reverted to their proper Heirs; which nobly ſhadow'd out the Freedom and Privileges of the Evangelical State.

The Perſons adminiſtring. Laſtly, we are to conſider the *Perſons* by whom their publick Worſhip was adminiſter'd: And theſe were, firſt, an *High-Prieſt*, who had his proper Offices and Rules of Duty, and his peculiar Habit and Conſecration; ſecondly, *Ordinary Prieſts*, whoſe Buſineſs was to inſtruct the People, to pray and offer Sacrifice, to bleſs the Congregation, and to judge in caſes of Leproſy and ſuch like; and thirdly, the *Levites*, who were to aſſiſt the Prieſts in preparing the Sacrifices, to bear the Tabernacle while it laſted, and lay up and cleanſe its Veſſels and Utenſils, to guard the Courts and Chambers of the Temple, to watch weekly there by Turns, to ſing and celebrate the Praiſes of God with Hymns and Muſical Inſtruments, and to joyn with the Prieſts in judging and determining Ceremonial Caſes. There were many Orders and Courſes of Prieſts among the *Iſraelites*, and tho' all of them were Types of *Chriſt*, yet it was the High-Prieſt who did eminently typify him, and that in ſeveral Particulars: As in the Unity and Singularity of his Office; in the Qualifications of his Perſon, which was to be in all Reſpects perfect and comely; in the Manner of his Conſecration; and in his ſingular Capacity, that he alone might enter into the *Sanctum Sanctorum*; which he did once a Year upon the great Day of Expiation, with extraordinary Pomp and Solemnity, killing Sacrifices, burning Incenſe, ſprinkling the Victim's Blood upon the Mercy-Seat, going within the Veil, and making an Atonement within the Holy Place. All which immediately referr'd to that *one Mediator between God and Man, the Man Jeſus Chriſt*, who, *by the Sacrifice of himſelf*, and *through the Veil of his own Fleſh enter'd*, not into the Holy Place made with Hands, but *into Heaven it ſelf, now to appear in the Preſence of God for us.*

Beſides theſe *Ceremonial* Laws already enumerated, the *Iſraelites* had ſeveral other particular Commands, and Ritual Conſtitutions about Meats and Drinks, and other Things relating to human Life. Such was the Difference they were to make between the Creatures, ſome to be clean, and others unclean; ſuch were ſeveral ſorts of Pollutions and Uncleanneſſes, which were not Sins in their own nature, but Ceremonial Defilements; and of this Kind were ſeveral Proviſions about Apparel, Diet, and the ordering Family Affairs, all evidently of a Ceremonial and Typical Aſpect, but too long to be inſiſted on in this place. Wherefore I ſhall proceed next, (tho' but to a bare mentioning) of

Their Political Laws. The other Sort of Laws given to the *Iſraelites*, which, beſides thoſe purely *Moral*, were *Political* and *Judicial*. Theſe were the Munipal Laws of the Nation, enacted for the well Ordering of the State, and were a kind of an Appendage to the ſecond Table of the Decalogue, as the *Ceremonial* Laws were to the firſt. They may be conceiv'd under theſe four Heads: Firſt, ſuch as reſpected Men in their private and domeſtick Capacities, concerning Husbands and Wives, Parents and Children, and Maſters and Servants: Secondly, ſuch as concern'd the Publick and Commonwealth, relating to Magiſtrates and Courts of Juſtice, to Contracts and Bargains, to Eſtates and Inheritances, and to Executions and Puniſhments: Thirdly, ſuch as belonged to Strangers and Matters of Foreign nature; as Laws concerning Peace and War, Commerce and Dealing with Perſons of other Nations: And laſtly, ſuch as ſecured the Honour and Intereſt of Religion, Laws againſt Apoſtates and Idolaters, Wizards, Conjurers and Falſe-Prophets, againſt Blaſphemy, Sacrilege and ſuch like Crimes. All which Laws were peculiarly calculated for the *Iſraelites*; and tho' proceeding from the wiſeſt Lawgiver, they were not obligatory to other Nations, beſides ſuch of them as

as were Branches of the Law of Nature, the Reaſon of Them being immutable and eternal.

Thus were the *Iſraelites* diſtinguiſh'd from all other People and Nations, as well by the Favours and Promiſes from Heaven, as their peculiar Laws and Cuſtoms. They were diſtinguiſh'd from each other only by their twelve Tribes, as being Deſcendents of the twelve Sons of *Jacob* or *Iſrael*; and when they enter'd the Land of *Canaan*, they divided it into twelve Parts or Portions, one for each Tribe. The Northern Parts were given to the Tribes of *Aſer*, *Nepthali*, *Zabulon*, and *Iſſachar*; the middle Parts, to that of *Ephraim*, and half of *Maneſſeh*; the Southern Parts to thoſe of *Judah*, *Benjamin*, *Dan* and *Simeon*; and the Country beyond *Jordan*, to thoſe of *Reuben*, *Gad*, and the other Half of *Manaſſeh*. *Levi*, which makes a thirteenth *Tribe*, being ſelected for the ſpecial Service of God, was diſperſed among all the other Tribes, had 48 Cities, the Tenths of all the Profits of the Land; and many other great Advantages and Privileges. At the firſt Entrance of the *Iſraelites*, and the Diviſion of the Land, they had many miraculous Victories, and ſtupendious Succeſſes; yet the old Inhabitants were not immediately deſtroy'd nor ſubdu'd, being particularly reſerv'd by God for many Years to be Scourges, and Thorns in their Sides, whenever they became ſtubborn or idolatrous. Their Government at this Time was a kind of an *Ariſtocracy*, or rather, as the Fathers call it, a *Theocracy*; the Legiſlative Power being more immediately in God himſelf, and the Executive, as it is generally believ'd, in the Congregation of the Elders; which conſiſted of 70 Perſons, and was uſually ſtil'd the *Sanhedrim*, or Grand Council: Only upon all Exegencies, they had a ſupream Officer call'd a *Judge*, whoſe Authority was more properly that of a General of an Army, than a Governor of a Nation. This Government continu'd, under ſixteen ſeveral *Judges*, from the Death of *Moſes*, and the Paſſage into *Canaan*, 356 Years, according to the moſt exact Chronologers. During which Space, the Tabernacle was principally fix'd at *Shiloh*, a City of the Tribe of *Ephraim*, almoſt in the Middle of the whole Country; and the *Iſraelites* met with many ſevere Oppreſſions from their Neighbours, and no leſs ſignal Deliverances from Heaven; which Viciſſitudes continually hapned according to the Meaſures of their Obedience or Rebellion.

Their Diſtinction and Settlement.

Judges.

At length, after a great Reformation of Religion by *Samuel*, the laſt of the Judges, in the Year of the World 2909, the *Iſraelites* grew weary of this kind of Government, and mutinouſly cry'd out for a King; which ſo provok'd the Almighty that he ſent them *Saul*, a Prince warlike and brave, but cruel and tyrannical, and diſobedient to his Creator; till at laſt he was abandon'd by him, and plung'd into all the Miſerys that attend Confuſion and Deſpair. He was ſucceeded by *David*, a Man after God's own Heart; who happily reſtored the Church, took *Jeruſalem*, and made it the Royal City of the Nation; conquer'd ſeveral Countrys, and much enlarg'd his Dominions, even from *Ægypt* to *Euphrates*; the utmoſt Limits promis'd by God to *Abraham*'s Seed above 880 Years before. But for ſome Sins which he committed, he was not permitted to effect that Work, the Building of a Temple; yet at his Death, he left more Treaſure, and vaſter Sums we find for that Deſign, than ever was recorded in any Hiſtory either ſacred or prophane. After 40 Years Reign his Son *Solomon* ſucceeded him, a Prince the moſt renouned in the World, both for Wiſdom and Magnificence, who undertook and finiſh'd what his Father *David* had deſign'd; having the Honour of being the firſt Man in the World, who erected a Temple to the true God. The 150000 Perſons employ'd in the Undertaking, the 3600 general Overſeers, together with the ſeven Years Building, give us a noble Idea of the Greatneſs of the Work; which was ſo ſurprizingly beautiful and glorious, that it was accoun-

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ted one of the greateſt Wonders of the World. This was finiſhed in the 3000th Year of the World, and about 486 after the firſt erecting of the Tabernacle; at which Time, when the Temple was dedicated, the Majeſty of God became conſpicuous in it, by a Cloud of Glory, and Fire from Heaven. Now was the State of *Iſrael* in the Height of its Splendor and Glory, and ſo continu'd in the utmoſt Peace and Plenty moſt of this Reign; which laſted 40 Years. A King ſo wiſe and knowing, a Court ſo pompous and magnificent, a People ſo rich and floriſhing, were never known before or ſince that Time. But the great Errors and Infirmitys of *Solomon* in his latter Days caus'd God to deprive the Nation of this mighty Proſperity, and to put an End to the united Monarchy of *Iſrael*, which had, excepting two Years, continu'd intire about 120 Years from the firſt Eſtabliſhment of *Saul*. Yet it is believ'd that it was not ſo abſolute a Monarchy, but that the *Sanhedrim* retain'd a very great Power and Authority, tho' not equal to that in the Time of the Judges. *Uſher.*

The Diviſion of the Kingdom. Upon the Death of *Solomon*, in the 3030th Year of the World, and 974th before our Saviour's Nativity, his Son *Rehoboam* by his indiſcreet Roughneſs caus'd Ten of the Twelve Tribes to revolt from him; ſo that the Nation became divided into two diſtinct and independent Kingdoms, one call'd the Kingdom of *Judah*, and the other the Kingdom of *Iſrael*; the former adhering to *Rehoboam*, and the latter chuſing *Jeroboam* for their King. The Kingdom of *Judah* contain'd all the Southern Parts of the Land, and about a Fourth of the whole, being about 100 Miles in length, and 60 in breadth; conſiſting of the two Tribes of *Judah* and *Benjamin*, and ſo much of *Dan* and *Simeon* as lay intermix'd with *Judah*; its Royal City being *Jeruſalem* in the Tribe of *Benjamin*. The Kingdom of *Iſrael* contain'd all the Northern and middle Parts of the Land, together with the Country beyond *Jordan*, conſiſting of the reſt of the Tribes; the Royal City, during the Time of this Kingdom's Continuance, being *Samaria* in the Tribe of *Ephraim*, not much above 30 Miles North-Eaſt of *Jeruſalem*. Notwithſtanding the Smallneſs of theſe two Kingdoms, their Power and Forces were extraordinary; as appears from their vaſt Armys which they ſent into the Field, particularly when *Abijah* the ſecond King of *Judah* after the Diviſion led an Army of 400000 Men againſt *Jeroboam* King of *Iſrael*, who brought double the Number; which latter was defeated with the loſs of 500000 of his Men. Not long after *Abijah*'s Son *Aſa* led an Army againſt the *Arabians* or *Ethiopians* conſiſting of 580000 Men; yet he was much exceeded by his Son *Jehoſhaphat*, who had liſted 780000 Men out of the Tribe of *Judah*, and 380000 out of *Benjamin*, in all 1160000 Men: An infinite Proportion, for a Spot of Land not much larger than one particular County in *England*; and ſurpaſſing all Belief, had not the Holy Scriptures affirmed it, and God himſelf promiſed it to *Abraham*, *That his Seed ſhould be as the Duſt of the Earth, and the Stars of Heaven for Multitude.*

The Kingdom of Iſrael. Upon the Diviſion of the Kingdoms, *Jeroboam* judg'd no way more effectual to ſecure his new acquired Sovereignty, than by diverting his Subjects from the Temple and the Worſhip at *Jeruſalem*; therefore out of a curſed Policy he erected two golden Calves in *Dan* and *Bethel*, one in the Tribe of *Nepthali*, and the other in *Ephraim*; perſuading the People there to make their publick Adorations and Sacrifices, appointing Prieſts and other Officers for that purpoſe. From which time the true Religion began viſibly to ebb and decay, and Idolatry to gain ground after a notorious manner: And tho' God permitted the Kingdom to continue under the Government of nineteen ſeveral Kings, all of whom were idolatrous and impious; yet he ſoon made it decline, and after the ſpace of 254 Years from the Death of *Solomon*, finally deſtroy'd it by the Hand of *Salmanaſſer* King of *Aſſyria*, who not only ravag'd the Country, but carry'd

ry'd all the Ten Tribes captive into his own Dominions, and planted other Nations in their room. So that this Kingdom became a part of the great *Aſſyrian* Empire; only the *Moabites* and *Ammonites* by their Induſtry regain'd ſome part of their ancient Dominions in the Country beyond *Jordan*. This great Alteration and firſt Diſperſion of the *Iſraelites* happened in the 3283d. of the World, and 721 Years before our Saviour's Nativity; and as to their State and Fortunes afterwards we have no certain Account. *The firſt Diſperſion of the Iſraelites.*

In the mean time the Kingdom of *Judah* was ſomewhat more proſperous, and continu'd 133 Years longer than the Kingdom of *Iſrael*, under the Government of twenty ſeveral Kings. Theſe two Tribes of *Judah* and *Benjamin* were more obedient to God and their King, firmly adhering to the Worſhip of the Temple; tho' even here Idolatry in ſome Places maintain'd its Ground, having taken Root in the Reign of *Solomon*, who had been betray'd into theſe Follies by his exceeding Fondneſs to his Wives. Tho' ſome of the ſucceeding Princes much endeavour'd to deſtroy it, yet it was reviv'd again by others, and with other Impieties ſo much encreas'd, that when the Preachings of the Prophets, and the Example of the other Tribes Puniſhment, would not avail, God thought fit to deliver the whole Nation into the Hands of *Nebuchadnezzar* King of *Babylon*, who firſt conquer'd the King and Kingdom, and nineteen Years after led all the Inhabitants captive to *Babylon*, and utterly deſtroy'd the City of *Jeruſalem*, together with the glorious Temple, after it had ſtood 416 Years, the Wonder and Envy of the World. This was the ſecond memorable Captivity of the *Iſraelites*, beginning 114 Years after the other, tho' not completed till the Deſtruction of *Jeruſalem* and the Temple; when all things were left in a miſerable Deſolation, and the Inhabitants made a Scorn to all Nations. *The Kingdom of Judah.* *The ſecond Diſperſion of the Iſraelites.*

After 70 Years Captivity, in the 3468th Year of the World, and 536th before our Saviour's Nativity, *Cyrus* the Great, King of *Perſia* and *Babylon*, by means of a Divine Impulſe, reſtor'd theſe two Tribes to their ancient Habitations, and gave them Commiſſion to rebuild their City and Temple. Which laſt Work was immediately begun, and continu'd with great Diligence by *Zerubbabel* and others; but with ſo much Oppoſition from the neighbouring Inhabitants, that it was not finiſhed till twenty Years after. And after all the Care and Zeal of the Undertakers, this ſecond Temple was far inferior to the firſt, not only in the outward Beauty and Magnificence, but alſo in the want of five inward or more ſpiritual Advantages, which were the Glory of the *Iſraelites*; namely, the Ark of the Covenant, the Fire from Heaven that lay upon the Altar, the *Shekinah* or Preſence of the Divine Majeſty on the Mercy Seat, the *Urim* and *Thummim*, and the Spirit of Prophecy, which departed from the Nation not many Years after. About 61 Years after the Dedication of this Temple, the Buildings of *Jeruſalem* were all finiſh'd, and the Walls completed, 454 Years before the Æra of our Saviour's Nativity; in which Year, *Uſher* and the beſt Chronologers place the Beginning of *Daniel*'s 10 Weeks. And about this time, as *Joſephus* informs us, theſe two ſurviving Tribes of *Judah* and *Benjamin* loſt their ancient Name of *Iſraelites*, and have ever ſince been called by the Name of *Jews*. There was not only an Alteration in their Name, but alſo in their Language and their Government. Their Language was chang'd from the pure *Hebrew* to one compos'd of *Chaldee* and *Hebrew*, ſince call'd the *Syriack*; which Language they continually us'd till the laſt Deſtruction of *Jeruſalem* by *Titus*. And their Government was now no longer Regal, but rather Sacerdotal, the High Prieſt having the greateſt Authority, but the greateſt Power was retain'd by the *Sanhedrim*. *Prieſts.*

Joſephus For 122 Years after the Finiſhing of the Walls of *Jeruſalem*, the *Jews*, tho' confin'd to ſmall Dominions, and deſpis'd by their Neighbours, con-

tinu'd in a tolerable Degree of Quiet and Proſperity. At which time, the whole Land of *Canaan* or *Iſrael* became ſubject to the *Macedonian* or *Grecian*, as before it had been to the *Babylonian* and *Perſian* Empires. This was effected by *Alexander* the Great; after whoſe Death this Country fell to the ſhare of the Kings of *Syria*, by whom it began to be call'd by the Name of *Paleſtine*, and was divided into theſe five diſtinct Provinces, three on the Weſt Side, and two in the Country beyond *Jordan*. 1. *Galilee*, the moſt Northern Province, bordering upon *Syria* and *Phœnicia*, and containing the old Habitation of the four Tribes of *Aſer*, *Nepthali*, *Zabulon* and *Iſſachar*; being divided into the *Upper* and *Lower*, and about 85 Miles in Length, and 70 in Breadth. 2. *Samaria*, on the South of *Galilee*, and bordering upon the *Mediterranean* Sea, containing the old Habitation of the Tribe of *Ephraim* and half of *Manaſſeh*; being about 75 Miles Long, and near 50 in Breadth. 3. *Judea*, South, or rather South-Weſt of *Samaria*, containing the Habitation of the Tribes of *Judah* and *Benjamin*, together with *Dan* and *Simeon*; being almoſt the ſame with the old Kingdom of *Judah*, and about 100 Miles in Length, and 60 in Breadth. Beyond *Jordan* were 4. *Traconitis*, on the Eaſt of *Galilee*, bordering upon *Syria*, and containing the old Habitation of the other half of *Manaſſeh*; being a Country leſs fruitful than the reſt, and about 70 Miles in Length, and 50 in Breadth. 5. *Peræa*, (which Name was ſometimes given to all that Country beyond *Jordan*) on the South of *Traconitis*, and Eaſt of *Samaria* and *Judæa*, containing the old Habitation of the two Tribes of *Gad* and *Reuben*, and ſomewhat more; being about 110 Miles in Length, and near 60 in Breadth. This was the Diviſion of the whole Land, which continu'd to our Saviour's Time; when another Province was added by the *Romans* to this Country, call'd *Idumæa*, which we have but little Occaſion to deſcribe.

Of theſe five Provinces, the *Jews* only poſſeſs'd that call'd *Judæa*, and for a conſiderable ſpace not all that, being hated and oppreſs'd by all their Neighbours, eſpecially the powerful Nations of *Ægypt* and *Syria*, two great Branches of the *Macedonian* or *Grecian* Empire. The King of the former, *Ptolemeus Lagi*, ſhortly after the Death of *Alexander*, enter'd *Judæa*, took *Jeruſalem* it ſelf, and carried infinite Numbers both of the City and the Country captive into *Ægypt*. This was the third remarkable Diſperſion of this People, which happened in the 320th Year before Chriſt, and 216 Years after their Return from *Babylon*. After this, they were extremely harraſs'd by the Kings of *Syria*, eſpecially by *Antiochus Epiphanes*, who in the 170th Year before Chriſt, enter'd *Jeruſalem*, made a miſerable Slaughter of the Inhabitants, prophan'd and pillag'd the Temple, and compell'd many by Tortures both to eat forbidden Meats, and offer Sacrifice to Idols. At which time God rais'd up *Mattathias* a Prieſt, and the Head of the *Aſmonæan* Family, who together with his three brave Sons and Succeſſors, *Judas Maccabæus*, *Jonathan*, and *Simon*, became ſo ſucceſsful in aſſerting the Liberty of their Country, that the *Jews* in few Years not only freed *Judæa* from the *Syrians*, but likewiſe enlarg'd their Dominions to the gaining of almoſt all the old Poſſeſſions of the Twelve Tribes of *Iſrael*, together with *Idumæa*, whoſe Inhabitants they compell'd to be circumcis'd. Inſomuch, that in 62 Years, *Ariſtobulus*, one of the Succeſſors of the *Maccabees*, thought fit to take the Crown upon him, and was the firſt King over the *Jews* after the *Babylonian* Captivity; their *Sacerdotal* Government, as it is called by ſome, having continu'd, without any noted Intermiſſion, 428 Years.

The third Diſperſion.

The Jews *ſubjected to the* Romans.

But this new Regal Government continu'd not free and independent above 46 Years; at which time *Pompey*, the great General of the *Romans*, coming

coming down like a Torrent upon the Eaſt, was by the Uſurpation of *Ariſtobulus* II. and the Indiſcretion of his Brother *Hircanus*, made Maſter of all this Country: So that *Paleſtine* from this time became a Province of the *Roman* Empire; which happened 62 Years before the vulgar Æra of our Saviour's Nativity. Yet notwithſtanding this Conqueſt, the former Laws and Cuſtoms were continu'd to this Country, as alſo the *Sacerdotal* Government, which remain'd about 22 Years longer in its full Force; till *Herod* an *Idumæan* Prince, accidentally obtain'd the Kingdom of *Judæa* of the Senate of *Rome*, and in three Years became Maſter of the whole Country, which he enlarg'd, and brought to more Grandeur and Magnificence, than ever it had been in ſince the Reign of *Solomon:* Yet at the ſame time he depreſs'd the Prieſthood, extirpated the *Maccabæan* Family, and miſerably enſlav'd the Inhabitants. This was the firſt Foreigner to whom the *Jews* became immediately ſubject; in whoſe Reign our Bleſſed Saviour came into the World: So that the ancient Prophecy of the *Scepter's departing from Judah*, is by the beſt Criticks ſuppos'd to begin to take Place at this time, though it was not intirely completed till the laſt Deſtruction of *Jeruſalem*, and the fatal Diſſolution of the *Jewiſh* State. *And to* Herod.

II. From this ſhort Account already given, it will appear, that at the time of our Saviour's coming into the World, the Inhabitants of the Land of *Canaan* or *Paleſtine* were a Mixture of divers Nations both of Foreigners and Natives; and that the *Jews* themſelves were but a Remnant of an often ſcatter'd, conquer'd, and captivated People; but two entire Tribes of twelve, and thoſe tributary both to *Herod* and the *Romans*. The Foreigners who reſided in this Country were principally *Grecians* and *Romans*, the former being the Reliques of the *Macedonian* Empire, and the latter, Magiſtrates, Governors, and Soldiers, to keep it in Obedience, and to receive the Tributes. The reſt of the Inhabitants, tho' of many different Extracts, may principally be conceiv'd under theſe two following Names. 1. *Jews*, and 2. *Samaritans*; of whom, for Diſpatch ſake, I ſhall firſt take notice of the latter. *The State of the Jews in our Saviour's time.*

1. The *Samaritans* were principally Deſcendents of thoſe *Aſſyrians* whom *Salmanaſſer* ſent to inhabit the Kingdom of *Iſrael*, when he carry'd the Ten Tribes captive; originally *Pagans*, and call'd *Cuthites* by the *Jews*, either from the Name of their Country, or by Way of Reproach. But mixing with the Remainder of the Tribes, and being puniſh'd with Lions, and inſtructed by ſome *Iſraelitiſh* Prieſts, they gradually receded from their *Pagan* Idolatries; and after the *Babylonian* Captivity, they became zealous in the Worſhip of the true God. They were circumcis'd, offer'd Sacrifices, perform'd the Ceremonies of the Law, and expected the *Meſſiah*, who was to deliver them from all Calamities, and teach them all Things: Yet they never comply'd with *Judaiſm* any farther than to own the five Books of *Moſes*, rejecting all the Prophets and the other Sacred Writings. And tho' they had Prieſts and Sacrifices like the *Jews*, yet they would not allow *Jeruſalem* to be the Place of publick Worſhip; therefore to divert the common Sort from the Temple of God, by the means of *Sanballat*, a great Prince of their Nation, they erected another Temple of great Magnificence, upon Mount *Gerizim*, near *Sichem*, and not far from *Samaria*; imitating the Policy, tho' not the Idolatry of *Jeroboam*, the firſt King of *Iſrael* after the Diviſion. This Temple was built 204 Years after the *Babylonian* Captivity, and 332 before our Saviour's Nativity, and prov'd a great weakning to the *Jewiſh* Church; for all profligate Wretches, Malefactors, and excommunicated Perſons among the *Jews*, immediately repair'd to this Place, and join'd with the *Samaritan* Worſhip. This, with former Reſentments, *The* Samaritans.

occaſion'd ſuch violent Heats between the *Jews* and *Samaritans*, tho' immediate Neighbours, that they would have no Commerce or Correſpondence with each other, and continually branding the other with the moſt reproachful Titles imaginable. About 200 Years after, the *Jews* growing powerful by the Valour of the *Maccabees*, the *Samaritans* were ſubdu'd by *John Hircanus*, who deſtroy'd *Samaria* and their Schiſmatical Temple, and confin'd them to a narrower Spot of Land, even to that little Province of *Samaria*, which I have before deſcrib'd. Yet this did not extinguiſh their Hatred and Prejudices, but they ſtill kept Mount *Gerizim* for their Place of publick Worſhip, and continu'd their Schiſm till the total Deſtruction of both Nations by *Titus* the Emperor.

The Principles of the *Samaritans*, beſides their rejecting all the Scriptures but the Books of *Moſes*, were their denying the future Judgment, the Reſurrection of the Dead, and the everlaſting Life, becauſe they thought thoſe Doctrines not reveal'd in the *Pentateuch*; in which they agreed with the *Jewiſh Sadduces*. They were likewiſe noted for being much addicted to Sorcery, Magick, Witchcraft and Inchantments, with all other curious and unlawful Arts; which gave occaſion to the *Jews*, when they deſign'd to reproach our Saviour with having a Familiar Spirit, to call him a *Samaritan*. Beſides which, they were ſo ſwell'd with their imaginary Perfections and Holineſs, that they thought themſelves defiled by any Company or *Converſation* but their own. Therefore if they convers'd or traded with any Foreigner, at their return, they ſprinkled themſelves with Urine: But if through Negligence or Neceſſity they had touch'd them, they waſh'd themſelves and all their Cloaths at the next Fountain; in which Superſtition they reſembled the Sectaries of the *Jews*. They maintain'd themſelves to be the Deſcendents of *Joſeph*, and Heirs of the *Aaronical* Prieſthood; yet they had ſeveral Diviſions and Sects among themſelves, more particularly theſe three, the *Doſitheans*, the *Sebuæans*, and the *Gortheni*. 1. The *Doſitheans*, were ſo called from *Doſitheus* or *Doſthui*, ſuppos'd to be the firſt Prieſt ſent into this Country by the King of *Aſſyria*. Theſe diſagreed with the reſt of the *Samaritans* in owning the Doctrine of the Reſurrection; did eat nothing that had Life, like the *Pythagoræans*; abſtain'd from Marriage, like the *Jewiſh Eſſenes*; and in the Point of Sabbath-keeping exceeded the *Phariſees*; it being reſolv'd amongſt them, That in whatſoever Poſture a Perſon was found on the Sabbath-day Morning, he ought to continue in the ſame the whole day without Alteration. 2. The *Sebuæans*, ſo nam'd from *Sebua* or *Sebuiah*, one of the Aſſociates of *Doſithæus*; who, tho' they kept the ſame publick Feſtivals with the *Jews* and other *Samaritans*, yet obſerv'd not the ſame time; transferring the *Paſſover* to *Auguſt*, the *Pentecoſt* to Autumn, and the *Feaſt of Tabernacles* to the time of the *Paſſover*: For which Reaſon they were not permitted to worſhip at the Temple of *Gerizim*. 3. The *Gortheni* kept the ſame Feſtivals, and obſerv'd the ſame times of thoſe Solemnities as the Law required; but contrary to the Law they kept only one of the ſeven appointed days, and neglected the reſt as days of ordinary Labour.

Their Sects.

The Jews. 2. The *Jews* were moſt properly ſuch as inhabited the Country of *Judæa*; but becauſe in our Saviour's time all were call'd *Jews*, who obſerv'd the Law of *Moſes* and all the Prophets, we ſhall take notice of them in their full Extent, and under theſe three Denominations and Diſtinctions. 1. *Helleniſts*, 2. *Proſelytes*, and 3. *Jews* in a proper Senſe, who are often call'd by the Name of *Hebrews*.

The Helleniſts. The *Helleniſts* or *Grecizing Jews*, were ſuch as were real *Jews* by Deſcent and Profeſſion, but living diſpers'd in almoſt all Parts of the *Roman* Empire; they made uſe of the *Greek* Tongue, the moſt general Language

of

of that time, in their publick Offices of Religion, and alſo the *Septuagint*'s Tranſlation of the Old Teſtament: For which Reaſon they were called *Helleniſts*, in Oppoſition to the other *Jews*, who in their Worſhip made uſe of the *Hebrew* Tongue only. They are likewiſe call'd *Jews* of the Weſtern Diſperſion, occaſion'd principally by the Oppreſſions of the *Ægyptians* and *Syro-Macedonians*; and were very numerous, eſpecially in *Ægypt*, *Lybia* and *Cyrene*. Theſe were as ſuperſtitious in their Sabbath, as tenacious of their Circumciſion, and of the other Rites and Ceremonies of their Law, as the *Jews* of *Paleſtine*; for which Reaſon they were continually deſpiſed and hated by the *Romans* and *Grecians*, and other *Gentiles*, among whom they reſided. Yet notwithſtanding their Strictneſs, they were not throughly eſteem'd by the *Hebrew Jews*, but reckon'd by them as *Jews* of an inferior Rank, upon the Account of the Heathen Language they us'd, and the Heathen Countrys they inhabited.

The Proſelytes.

The *Proſelytes* were ſuch as were *Gentiles* by Birth and Deſcent, but conform'd themſelves to the *Jewiſh* Cuſtoms, and were admitted into their Religion: And theſe were of two diſtinct Kinds, one call'd *Proſelytes of the Covenant*, and the other *Proſelytes of the Gate*. The firſt were accounted as real, tho' but adopted *Jews*, bound to the ſame Obſervances with them, and convers'd as freely with them, as if they had been ſo born; neither might they eat, drink, or deal with the *Gentiles* more than the other, leſt they became unclean. They worſhip'd in the ſame Court of the Temple with the *Hebrews*, where others were prohibited Entrance; and were partakers with them in all Privileges both Divine and Human, differing in nothing but their Race and Parentage. The uſual way of the *Jews* making theſe *Proſelytes*, was by Circumciſion, Baptiſm and Sacrifice, if they were Males; and by only Baptiſm and Sacrifice, if Females; as *Maimonides* and the chief of the *Rabbins* aſſure us. Baptiſm was an ancient Cuſtom among the *Jews*, and many Ages before our Saviour's Appearance in the World. Many account it as ancient as the Patriarch *Jacob*; but moſt do agree that it was practis'd before the Delivery of the Law in the Wilderneſs. And as Circumciſion was us'd to the Children of the *Jews*, ſo was Baptiſm alſo to the Children and Infants of the *Proſelytes*; the *Talmud* giving this Reaſon for it, *That they may privilege a Perſon, tho' he be uncapable of knowing it; but they ought not to diſprivilege a Perſon without his Knowledge.* 2. The *Proſelytes of the Gate*, were ſuch *Gentiles* as were by the *Jews* admitted to the Worſhip of the God of *Iſrael*, and the Hopes of a future Life; but were not circumcis'd, nor yet conform'd to the *Moſaical* Rites and Ordinances; being only oblig'd to the Obſervation of thoſe Precepts which the *Hebrew* Doctors call *The ſeven Precepts of the Sons of* Noah, and are recorded under theſe following Titles: "Firſt, to renounce Idols, and all idolatrous "Worſhip. Secondly, to worſhip the true God, the Creator of Heaven and "Earth. Thirdly, to ſhed no Man's Blood. Fourthly, to refrain from all "unlawful Luſts and Mixtures. Fifthly, to ſhun all Rapine, Theft and "Robbery. Sixthly, to adminiſter true Juſtice. Laſtly, not to eat the "Fleſh of any Beaſt taken from it alive; by which all Cruelty was pro-"hibited. Theſe *Proſelytes*, tho' they were admitted to worſhip in the Temple; yet becauſe they were uncircumcis'd, they were ſo far look'd upon as *Gentiles*, as not to be admitted into the ſame Court with the *Proſelytes of the Covenant*; but were accounted as unclean, and had their particular Court aſſign'd them in their Worſhip of God, which was call'd the *Court of the Gentiles* and of the *Unclean*. As the firſt of theſe in the New Teſtament are call'd ſimply προσήλυτοι, the latter are call'd σεβόμενοι or *Worſhippers*; and were much more numerous in all Parts of the *Roman* Empire than the former. Their Conditions were more free and unconfin'd,

The firſt Sort.

The ſecond Sort.

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and their Precepts more eaſie and natural than the other; and their Principles fitting them for the Reception of the Goſpel, they became the moſt apparent Cauſe of the firſt great ſpreading of *Chriſtianity*.

The Jews ſtrictly ſo call'd.

Laſtly, We are to take notice of the *Jews* in a more proper Senſe, who were often diſtinguiſh'd by the Name of *Hebrews*, and were the Inhabiters of *Paleſtine*, and more principally that part of it call'd *Judæa*. Theſe were the Perſons with whom our Bleſſed Saviour was pleas'd chiefly to converſe, at a time when they were but the Relicts, and even the Dregs of an often broken, and then deteſted Generation; when to be a *Jew* was a Name of Diſgrace, and to be *circumcis'd* a Mark of Infamy: So that they might well be a peculiar People, not only becauſe God ſeparated them from all other Nations, but becauſe all other Nations ſeparated from them. God had now ſeem'd to have forſaken them, by his withdrawing from them the Spirit of Prophecy, and his frequent and immediate Revelations, formerly the Glory of their Nation; and likewiſe by his leaving them to the Mercy of every Tyrant and Conqueror. All which was but the juſt Puniſhment of their numerous Impieties and Corruptions; which had been provoking in all Ages, but more notorious in this. Before the *Babylonian* Captivity, Idolatry was their great Crime; for which God ſo often puniſh'd them, and more particularly with that ſeventy Years Slavery. But after their Return, they gradually ran into a contrary Extreme, which was a rigid Superſtition; and this encreaſing, and receiving in ſome Notions of the *Grecian* Philoſophers, it not only produc'd an inſupportable Pride and Obſtinacy, but likewiſe ſeveral Sects and Hereſies amongſt them. By this means their Lives and Morals became extremely corrupted, Luſt and Avarice prevailing in a ſhameful manner; and as the *Roman* Yoak grew heavier, ſo their Notions of the *Meſſiah* became groſſer than formerly; expecting inſtead of a ſpiritual, only a temporal Prince and Deliverer, who ſhould raiſe them to the height of worldly Grandeur. So that ſcarce ever any Church or Religion in the World was more baſely degenerated, or more miſerably corrupted, than that of the *Jews*, at the time of the Manifeſtation of our Bleſſed Saviour.

Their Corruptions.

To deſcend a little to Particulars, we may pertinently take notice of theſe four; their Temple, their Prieſthood, their Law, and their Sects. 1. Their Temple had lately been rebuilt by *Herod*, to almoſt an incredible degree of Beauty and Magnificence; yet as it had been prophan'd by *Antiochus*, *Pompey*, and *Craſſus*, ſo it was likewiſe by Him, making it ſubſervient to his impious Policies and Deſigns. And the *Jews* themſelves were no leſs guilty of Prophanation, turning all that part of it call'd the *Court of the Gentiles* into an Exchange and Market; ſo that the Place where Men were to meet with God, and to converſe with Heaven, became Ware-houſes for Merchants, and Shops for Uſurers and Extortioners. The Worſhip formerly perform'd there with the moſt pious and devout Affections, was now become a meer Shell and outward Shew; Rites of human Invention had juſtled out thoſe of Divine Inſtitution, and their very Prayers were made Snares to catch the unwary People, and to devour Widows and Orphans. 2. Their Prieſthood was ſo chang'd and confounded, that it retain'd ſcarce any thing but its ancient Name: The High Prieſts, who by their original Inſtitution were to ſucceed lineally, and to retain their Office for Life, were become almoſt annual, and which is worſe, venal; *Herod* expoſing the Prieſthood to Sale, ſcarce admitting any who paid not well for his Patent. By which means this high Station was fill'd with the Refuſe of the People, by Men of weak Abilities, and debauch'd Manners, who had neither Parts nor Piety to recommend them,

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he being accounted beſt and worthieſt who offer'd moſt. 3. Their Law which had been deliver'd with the utmoſt Grandeur and Majeſty, and for which they pretended the greateſt Veneration, was by them miſerably corrupted and depraved, eſpecially the Moral Part of it; and that by their groſs and abſurd Interpretations, as alſo by their Oral Law and Traditions. The *Scribes* and *Phariſees*, who rul'd the Chair in the *Jewiſh* Church, had by falſe and corrupt Gloſſes debas'd the Majeſty and Purity of the Law, and made it ſerve the Purpoſes of an evil Life: They taught the People, that the Law requir'd no more than external Righteouſneſs, that if there was but a viſible Conformity of Life, they needed not be ſolicitous about the Government of their Minds, or the regular Conduct of their Thoughts or Paſſions; ſo that if Men did but preſerve a laudable Appearance in the World, the ſecret Purity of the Soul was needleſs: And farther, that a punctual Obſervance of ſome external Precepts of the Law, would compenſate for the Neglect or Violation of the reſt. Their Oral Law and their Traditions was another way of weakning and debaſing the Written Law of God; and of theſe they were ſo fond, that they preferr'd them before the Writings of *Moſes*, ſome of them pretending that they were deliver'd by God himſelf to *Moſes*, and ſo tranſmitted to Poſterity. Theſe brought them into infinite Niceties, and ſuperſtitious Practices, ſuch as their frequent Waſhings and Purifications; in which, and innumerable other Trifles, they were ſo exceedingly ſcrupulous, that they made the Neglect of them of equal Guilt with the greateſt Immorality, not fearing to aſſert, " That he who eats Bread with unwaſhen Hands *is* " *as if he lay with an Harlot.* 4. The Sects and Diviſions among the *Jews* are laſtly to be taken notice of; and theſe were partly religious, partly political, and partly diſtinct. Tho' there were many Branches and Diſtinctions among the *Jews*, yet what are moſt proper for our Purpoſe to be taken notice of, may be comprehended under theſe ſeven Denominations. 1. *Phariſees*, 2. *Sadducees*, 3. *Eſſenes*, 4. *Scribes*, 5. *Publicans*, 6. *Herodians*, and 7. *Galileans*. *Their Sects.*

(1.) The *Phariſees* were ſo call'd from the word *Peraſh*, importing *Expoſition*, or rather *Paraſh*, implying *Separation*, becauſe they were ſeparated from all others in their extraordinary Pretences to Piety. It is uncertain when this Sect began to appear in the World, tho' it is moſt commonly believ'd to be about 300 Years before our Saviour's Birth. However, in a ſhort time it became a bold and daring Sect, not fearing to affront Princes, and Perſons of the greateſt Quality; they were crafty and inſinuating, and by a Shew of mighty Zeal, and infinite Strictneſs in Religion above the ordinary Rate of Mankind, had procur'd themſelves a ſtrange Veneration from the People. They faſted twice a Week with all imaginable Nicety, inured themſelves to all kinds of Auſterities, and diſcriminated themſelves from the Herd and Community, not only by their ſowre and ſanctified Countenances, but alſo by ſome peculiar Notes and Badges of Diſtinction; ſuch as their *long Robes*, their *broad Phylacteries* or *Scrolls*, and their *large Fringes* and Borders of their Garments, whereby they made themſelves known from the reſt of the World. They were no leſs exact in the Payment of their Tithes, even to things of the leaſt Value, and ſmalleſt Concernment; and were as careful in paying the Beſt of their Increaſe, the Top of the Heap, the Flower of the Wheat, the firſt Running of the Wine, *&c.* Yet notwithſtanding their ſpecious Pretences to an extraordinary Sanctity and Severity, they were but religious Villains, and the moſt inſolent and implacable Generation that ever any Age produc'd; diſdaining and trampling upon all but their own Party, and accounting the reſt Slaves, and *Sons of the Earth.* They were ſpiteful and malicious, *The* Phariſees.

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griping and voracious, mercileſs Dealers, and moſt ſuperlatively cenſorious and uncharitable; and to ſum up their Morality at once, it is hard to ſay which was moſt predominant, their inſatiable Avarice, their inſupportable Pride, or their unfathomable Hypocriſie. As to their Principles, they believ'd, that the Souls of Men are Immortal, and had their Dooms awarded in the ſubterraneous Regions; that there is a *Metempſychoſis* or Tranſmigration of pious Souls out of one Body into another; that things came to paſs by Fate, and an inevitable Neceſſity; and yet that Man's Will is free, that all Perſons might be rewarded and puniſhed according to their Works. They likewiſe held, that the *Oral Law* of the *Jews* was of far greater Moment than the written Word; and that the *Traditions* of their Forefathers were above all things to be embrac'd and follow'd, the exact Obſervance of which would entitle a Man to eternal Life: And in this they aſcrib'd ſo much Sanctity to frequent Waſhings, eſpecially when they came from publick Places, and before Meals, that if any came to an Houſe where there was not Water enough both to drink and waſh, the *Phariſee* would chuſe the latter, tho' he died with Thirſt.

The Zealots. The *Phariſees* were diſtinguiſh'd into ſeveral Branches, the moſt remarkable of which were call'd by the Name of *Zealots*, by ſome accounted a diſtinct Sect. Theſe were a moſt outragious and ungovernable People, fierce and ſavage, who being zealous Aſſertors of the Honour of God's Laws, and the Strictneſs and Purity of Religion, aſſum'd to themſelves a Liberty of Queſtioning notorious Offenders, without ſtaying for the ordinary Formalities of the Law; nay, when they thought fit, and as the Caſe required, they executed capital Puniſhment upon them with their own Hands. Thus when a Blaſphemer curſed God by the Name of any Idol, the *Zealots* that next met him, might immediately kill him, without bringing him before the *Sanhedrim*. They look'd upon themſelves as the true Succeſſors of *Phineas*, who in an extraordinary Zeal for the Honour of God, inflicted immediate Death upon *Zimri* and *Cozbi*; which Action was ſo pleaſing to God, that he made *with him and his Seed after him the Covenant of an everlaſting Prieſthood, becauſe he was zealous for his God, and made an Atonement for* Iſrael, as *Moſes* aſſures us in the 25th of *Numbers*. In Imitation of him, theſe Men aſſum'd a Power of executing Judgment and Puniſhment in extraordinary Caſes, and that not only by the Connivence but alſo with the Permiſſion of the Rulers and the People; till in after-times, under a Pretence of this Liberty, their Zeal degenerated into all Kinds of Licentiouſneſs and wild Extravagance; ſo that they became the Peſt of the State, and the total Ruin of it, as ſhall be related afterwards.

The Sadducees. (2.) Next were the *Sadducees*, oppoſite to the *Phariſees* both in Temper and Principles; ſo call'd either from *Sadock*, who liv'd near 300 Years before our Saviour's Birth, and is ſuppos'd to be the Founder of the Sect, or from *Sedeck*, which ſignifies Juſtice, as tho' they were the only exact Diſtributers of Juſtice, and able to juſtifie themſelves before the Tribunal of God. Theſe paſs under a very ill Character, even among the Writers of their own Nation, being ſtil'd impious Men, and of very looſe and profligate Lives; which is no more than the natural Conſequence of their Principles, this being one of their main *Dogmata* or Opinions, That the Soul is not Immortal, and that there is no future State after this Life. The occaſion of which dangerous Hereſie is ſaid to have been a Miſtake of the Doctrine of their Maſter *Antigonus Sochæus*, who was wont to preſs his Scholars not to be like mercenary Servants, who ſerve their Maſters purely for their own Advantage, but to ſerve God for his own Sake, without Expectation of Rewards. Which being miſunderſtood

ſtood, they at laſt concluded, that their Maſter had abſolutely denied any State of future Rewards; and having laid this dangerous Foundation, theſe unhappy Superſtructures were built upon it, That there is no Reſurrection of the Dead; That the Soul is not Immortal, nor exiſts in a ſeparate State; That there is no ſpiritual Subſtance diſtinct from Matter; and that there is no Divine Providence, but that God is perfectly plac'd as beyond the Commiſſion, ſo beyond the Inſpection of what Sins or Evils are done in this World. Theſe pernicious and atheiſtical Principles juſtly expos'd them to the Reproach and Hatred of the People, who were wont to ſtile them particularly *The Hereticks*, as alſo *Infidels* and *Epicureans*; no Names being thought ill enough for Men of ſuch Opinions. They were great Oppoſers of the *Phariſees*, and utterly rejected their Traditions for which they were ſo zealous, teaching that Men were to keep to the Letter of the Law, and that nothing was to be impos'd upon their Belief or Practice, but what was expreſly contain'd in the *Pentateuch*. In which, as well as in many other of their Notions, they follow'd the Hereſie, tho' not the Schiſm of the *Samaritans*. *Joſephus* obſerves that they were the leaſt numerous of the religious Sects, but uſually Men of the better Rank and Quality; who having greateſt Opportunities of following a looſe and debauch'd Life, were ready to take Sanctuary in thoſe Opinions which moſt extinguiſh'd the Apprehenſions of an After-reckoning. For this Reaſon the *Sadducees* ever appear'd moſt vigorous in preſerving the Peace, being the moſt ſevere and implacable in their Puniſhment of all Tumults and Seditions, leſt they ſhould interrupt their ſoft and eaſie Courſe of Life, the only Happineſs their Principles allow'd them to expect.

The Eſſenes.

(3.) The *Eſſenes* were a Sect diſtinct, and very different both from the *Phariſees* and *Sadduces*; of whoſe Name and Original we have no very certain Account. They began in the Times of the *Maccabees*, above 150 Years before *Chriſt*'s Nativity, after the violent Perſecutions of *Antiochus* had forc'd great Numbers of the *Jews* to retire to the Woods and Mountains. Many of whom being pleas'd with theſe undiſturb'd Solitudes, form'd themſelves into Religious Societys, leading a Monaſtick and contemplative Courſe of Life, and following in many Things the *Pythagorean* Philoſophers; particularly in Community of Goods, abſtaining from lawful Pleaſures, forbidding of Oaths, aſcribing the Conduct of Affairs to Fate and Deſtiny, prohibiting the uſe of Wine, and uſing only inanimate or unbloody Sacrifices. They liv'd remote from all Citys and Places of publick Concourſe, being uſually about four or five thouſand in Number, and very ſtrict and methodical in their Rules and Diſcipline. They paid a due Reverence to the Temple, by ſending Gifts and Preſents thither; but yet worſhip'd God at Home, and us'd their own Rites and Ceremonys; in which they were Schiſmaticks, and differing from all other *Jews*. Every ſeventh Day they met at their Synagogues, were very harmleſs and innocent in their Manners, and exact Obſervers of the Rules of Juſtice, ſomewhat beyond the Practices of other Men. They induſtriouſly tilled and cultivated the Ground, and liv'd upon the Fruits of their own Labours; admiting none into their Society, unleſs he brought all that he had into their common Treaſury, and that not till after three Years Probation. Out of a peculiar Regard to Wiſdon and Virtue they neglected all Care of the Body, renounced all conjugal Embraces, abſtained very much from Meats and Drinks, ſome of them not eating or drinking for three, others for five or ſix Days together; accounting it unbecoming Men of ſuch a Philoſophical Temper and Genius, to ſpend any part of the Day upon the Neceſſitys of the Body. Their Way they call'd θεραπείαν, *Worſhip*, and their Rules σοφίας δόγματα *Doctrines of Wiſdom*; their Contemplations were ſub-

lime and ſpeculative, and of Things beyond the ordinary Notions of other Sects; they ſtudy'd the Names and Myſterys of Angels, and in their whole Carriage they bore a great ſhew of Modeſty and Humility. We find no mention of this Sect in the new Teſtament, they not concerning themſelves with *Chriſt* or his Apoſtles; yet it is the Opinion of many judicious Men, that our Saviour and St. *Paul* did ſometimes allude to the Cuſtoms and Diſcipline of theſe People.

The Scribes. (4.) We are to take Notice of the *Scribes*, which Word does more properly ſignify the Name of ſome Office or Function, than of any Sect; they being more antient than any Sect among the *Jews*. Theſe were Perſons of great Repute, being call'd in the new Teſtament *Scribes of the Law*, *Teachers of the People*, *Doctors of the Law*, and ſometimes *Lawyers*; and as ſuch, this Office began immediately after the *Babylonian* Captivity, above 500 Years before Chriſt, *Ezra* himſelf being one of the firſt. They were generally the moſt learned Men of the Nation, and regularly of the Tribe of *Levi*, their Office or Function conſiſting principally of two Branches. Firſt they were the only Perſons that were to copy out the Bible for any ſuch as had occaſion for it: For every one was not thought fit to tranſcribe the Original Scriptures, nor any vulgar Pen permitted to copy Things of ſo ſublime a Nature. Therefore theſe were a peculiar and ſpecial Order of Men appointed to take care of the Preſervation of the Purity of the Text, in all Bibles that ſhou'd be copy'd out, that no Error or Corruption ſhou'd creep into the Original of the Sacred Writ. Secondly they were the publick and common Preachers among the People, being more conſtant Teachers than any other of the Clergy; taking upon them not only to be the Preſervers and Providers for the Purity of the Text, but alſo the moſt certain and conſtant Interpreters and Expounders of it in Sermons. In which Reſpect they may be compared to the Canoniſts in the Church of *Rome*, or the Divinity Lecturers in ſome publick Academies; and they grew into ſuch Repute in the *Jewiſh* State, that it was hard to ſay, whether the *Phariſees* or they were held in greater Veneration. For what the *Phariſees* gain'd in the common People by their Pretentions to an extraordinary Sanctity, theſe obtain'd more juſtifiably by their Zeal for the written Word, which they preſerv'd from the common Dangers of Corruption and Contempt. And tho' theſe *Scribes* were more properly an Order than a Sect; yet ſince they were ſo cloſely link'd with the *Phariſees*, and concurr'd with them in moſt of their Superſtitions and Corruptions, we may look upon them as a ſtrong and potent Faction, of great Authority and Influence in all Affairs of Moment.

The Publicans. (5.) The *Publicans* were Perſons of no particular Sect, nor of any religious Function, but were certain publick Officers employ'd by the *Romans* to collect their Tributes, Tolls and Impoſts; which Office was formerly of great Account and Reputation among the *Romans*, and conferr'd upon none leſs than the *Equeſtrian* Order; but afterwards falling into the Hands of inferior Farmers, and the worſt of the Natives, it became baſe and infamous. But two things eſpecially concurr'd to render this Office odious to the *Jews*. Firſt, the Perſons who manag'd it were uſually covetous, and great Exactors; for having themſelves farm'd the Cuſtoms of the *Romans*, they generally us'd all Methods of Extortion and Oppreſſion, to enable them both to pay their Rents, and to raiſe Advantage to themſelves: And upon this Account they became infamous, even among the *Gentiles* themſelves, who frequently ſpeak of them as Cheats, and Thieves, and publick Robbers, and worſe Members of a Community, more voracious and deſtructive in a City, than wild Beaſts in a Foreſt. Secondly, theſe Tributes were not only a Grievance to the Purſes of the *Jews*, but alſo an Affront to the

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Liberty and Freedom of their Nation; for they look'd upon themſelves as a Free-born People, and that they had been immediately inveſted in this Privilege by God himſelf, and accordingly beheld this as a daily and ſtanding Inſtance of their Slavery, which of all other things they could leaſt endure. To which we may add, that theſe *Publicans* were not only oblig'd by the Neceſſity of their Employment to have frequent Dealings and Converſe with the *Gentiles*, which the *Jews* held unlawful and abominable, but alſo being generally *Jews* themſelves, they rigorouſly exacted theſe things of their own Brethren, and thereby ſeem'd to conſpire with the *Romans* to entail perpetual Slavery upon their own Nation. Upon all which Accounts, *Publicans* became ſo univerſally abhorr'd by the *Jewiſh* Nation, that it was accounted unlawful to do them any Office of common Kindneſs or Courteſie, nay they held it no Sin to couzen and over-reach a *Publican*, and that with the Solemnity of an Oath; they might not eat or drink, walk or travel with them; they were look'd upon as common Thieves and Robbers, and Money receiv'd of them might not be put to the reſt of a Man's Eſtate, it being preſum'd to have been gain'd by Rapine and Violence; nor were they admitted as Perſons fit to give Evidence in any Cauſe. They were ſo infamous, as not only to be baniſh'd all Communion in the Matters of Divine Worſhip, but to be avoided in all Affairs of civil Society and Commerce, as the Peſts of their Country, Perſons of an infectious Converſe, and of as vile a Claſs as Heathens and Sinners, with whom they were generally rank'd.

The Herodians.

(6.) The *Herodians*, whom we are next to mention, were a Party of Men who were extraordinary Favourers and Aſſiſtants of *Herod* the Great, and alſo of his Son after him; but whether they were of a particular Sect or Hereſie, or only of a Faction, Authors are not well agreed. Thoſe who Account them of the former Kind, ſuppoſe them to be Perſons, who partly ſurpriz'd at the Grandeur and Magnificence of *Herod*'s Court, and partly to ingratiate themſelves with that Prince, maintain'd him to be the expected *Meſſiah*. But they ſeem more probably to be only a Faction or Party, who were great Eſpouſers of *Herod*'s ſecular Intereſt, and Supporters of his new-gotten Sovereignty. For *Herod* being a Stranger, and having by the *Roman* Power uſurp'd the Kingdom, and afterwards govern'd it tyrannically, became generally hateful and burthenſom to the People; ſo that beſides the Aſſiſtance of a Foreign Power, he wanted ſome to join with his Intereſt who were Natives. Theſe were peculiarly active in preſſing the People to pay Tribute to *Cæſar*, *Herod* being oblig'd by the Charter of his Sovereignty to be careful of the Tribute due to the *Romans*; and they could not do him a more acceptable Service, than by this means endearing him to his great Patrons at *Rome*. In Matters of Opinion they ſeem'd to have join'd with the *Sadducees*; for what St. *Matthew* calls *the Leaven of the Sadducees*, St. *Mark* ſtiles *the Leaven of Herod*. Probably they had induc'd *Herod* to be of their Principles, that as they had zealouſly aſſerted his Right to the Kingdom, he might favour and maintain their impious Opinions. And it is not unlikely but a Perſon of ſuch enormous Vices as *Herod*, might very eaſily be tempted to take ſhelter under Principles ſo directly ſerving the Purpoſes of a wicked Life.

The Galileans.

(7.) Laſtly, we are to take ſome Notice of the *Galileans*, which Name either ſignifies a particular Faction directly oppoſite to the *Herodians*, and called alſo by the Name of *Gaulonites*, or elſe the Inhabitants of that Part of *Paleſtine* call'd *Galilee*. But ſince that Faction of the *Galileans*, or *Gaulonites*, began after our Saviour's Birth, we ſhall refer our Account of them to their proper Place, and here only take Notice of the *Galileans* as they were Inhabitants of the Province of *Galilee*. Theſe anciently were for

the moſt part Deſcendents of thoſe *Aſſyrians* whom *Salmanaſſer* ſent to inhabit the Kingdom of *Iſrael*, when he carry'd the Ten Tribes captive; then *Pagans*, and of the ſame Extract with the old *Samaritans*, of whom they were a part. But mixing with the Remainders of the Four Tribes of *Aſer*, *Nepthali*, *Zabulon*, and *Iſſachar*, they in a great meaſure forſook their Paganiſm; and afterwards being ſubdued by the *Maccabees*, and receiving great Numbers of the Tribes of *Judah* and *Benjamin* among them, before our Saviour's time, they became true and orthodox *Jews*, and as great Abhorrers of the *Gentiles* and *Samaritans* as the *Jews* in *Judæa* were. They were exact Obſervers of the Temple Miniſtration, and conſtant Repairers to *Jeruſalem* at the uſual Times, and generally ſo zealous in their Religion, that no Threats nor Force could oblige them to offer Sacrifice for the Health of the *Roman* Emperors. They were alſo People of great Courage and Hardineſs, and of no leſs Plaineſs and Unpoliteneſs; differing from the other *Jews* in ſeveral Cuſtoms, (but not ſuch as could cauſe a Schiſm in Religion) and alſo in their Dialect, which was of a much broader and rougher Pronunciation than that in *Judæa*. Tho' they were true *Jews* in all Reſpects, yet upon the Account of their near Communication with the *Gentiles*, their mixt Extract, and their rough Simplicity, they were extremely deſpis'd by the Inhabitants of *Judæa*, as Perſons mean and ignoble, and half Strangers. So that the Name of a *Galilean* was in ſome ſort a reproachful and deſpicable Title, and *Galilee* a Province from whence no extraordinary Perſon was expected. Yet notwithſtanding the *Galileans* were the moſt illiterate, and moſt deſpis'd part of the *Jews*, they were the Perſons with whom our Saviour was pleas'd principally to converſe, and from whom he choſe moſt, if not all, of his Apoſtles.

III. Such was the State and Condition of the Inhabitants of *Paleſtine*, when our Bleſſed Saviour came into the World, miſerably corrupted and divided, and both in Policy and Religion declining, and running headlong to Ruin and Deſolation. And tho' there was an extraordinary Appearance of Grandeur and worldly Proſperity in the Court of *Herod*, and ſtill more in the *Roman* Empire, yet the Times were exorbitantly bad, and deplorable, and the whole World as it were involv'd in Wickedneſs and Idolatry. However in theſe degenerate Times, and to the above deſcrib'd degenerate People, did the All-merciful God ſend his eternal Son from the ineffable Glories of the Heaven of Heavens, to debaſe himſelf even to the Form of one of the meaneſt and moſt deſpis'd of all rational Beings; and this to redeem loſt Mankind, tho' before he promis'd the Bleſſing, they had not the leaſt Right to claim it, the leaſt Merit to procure it, nor the leaſt Reaſon to expect it. This is that ſuperlative Work which we are aſſur'd the *Angels* themſelves *deſire to look into*, and the Credit of which the Devils and wicked Men continually endeavour to enervate; and ſo ſtupendious, that it is beyond all the Tongues of Men and Angels to expreſs. Upon which Occaſion one emphatically obſerves, Suppoſe we could graſp in the whole Compaſs of Nature, as to all the Particulars and Varieties of Being and Motion, yet we ſhould find it a vaſt, if not an impoſſible Leap from thence to aſcend to the full Comprehenſion of any one of God's Attributes; much more from thence to the myſterious Oeconomy of the Divine Perſons; and moſt of all to the aſtoniſhing Work of the World's Redemption by the Blood of the Son of God himſelf, condeſcending to be a Man, that he might die for us. But ſince theſe are Heights above the Reach, and Depths beyond the Fathom of all mortal Intellects, we ſhall only take ſome Notice of the wiſe Methods of Providence in the regular Manifeſtation of this great Redeemer, and the gradual Appearance of the *Sun of Righteouſneſs*, whoſe

whoſe Courſe was correſpondent to that of the Sun in the Firmament, from its firſt Dawnings to its full Splendor.

The gradual Revelations of the Meſſiah.

Immediately after the fatal Lapſe of Mankind, God, that he might not leave them without all Comfort, before he denounc'd the Judgments due to their Tranſgreſſions, promis'd a Redeemer, who was to deſtroy the Sovereignty of Satan. And this was the firſt glimmering Appearance of that great Light which was to ſhine throughout the World; which tho' feebly repreſented, and as at a vaſt Diſtance, was yet ſuitable to the Weakneſs of the Eyes that then beheld it, enough to keep them from a total Darkneſs and Deſpair, and ſufficient for a true Faith to lay hold on. And herein both the Wiſdom and Mercy of God did wonderfully diſplay themſelves; that when he promis'd the World a Redeemer, he us'd ſuch Means and Methods, that Human Kind, in the midſt of all its miſerable Blindneſs and vile Corruptions, ſhould become capable both of ſeeing and receiving ſo mighty a Bleſſing: And this not by any extraordinary Addition of Strength to Man, or ſupernatural Reſtoration of his original Facultys, but by an amazing Condeſcention in his Divine Nature, and by accommodating his Manifeſtations, not only to the Lowneſs of Mankind in general, but even to the Frailties and Infirmities of the lapſed State. All which eminently appear in all his Revelations, more eſpecially of his Bleſſed Son, which were manifeſted by many Steps and Degrees, and at ſeveral Periods of time, as the World became fit and prepared to receive them. And in theſe he did not only treat Mankind with all the Tenderneſs of a Father towards his Children, but in all the Declarations of his Will, he freely convers'd and diſcours'd with them according to their own Stile and Capacities, and with as much Familiarity, as if there had been ſome kind of Equality between the mighty Creator of Heaven and Earth, and mere Duſt and Aſhes.

Firſt of the Jews.

The firſt Promiſe of a Redeemer was made to the Woman's Seed in general, and for many Ages not confin'd to any one Branch of Human Kind; ſo that any of *Adam*'s Progeny, for what was then revealed, might have hoped to be the happy Parent of that Seed which ſhou'd deliver Man from the Slavery of the Devil. And thus it continu'd for above two thouſand Years, in which Space the Church of God, tho' never extinguiſh'd, ſeem'd to have been limited to a very ſmall Compaſs, and ſometimes to a ſingle Family. But at length, when God was pleas'd to call *Abraham* from his own Country, the Promiſe was made more Special, and particularly confin'd to the Offspring of his Loins; God ſeveral Times declaring to him, That *in his Seed all the Nations of the Earth ſhould be bleſſed*. *Abraham* had two Sons, *Iſhmael* the Son of his Bond-Woman, and *Iſaac* the Son of his Wife; and from which of theſe two the *Meſſiah* ſhou'd proceed, was undeterminable, till God entail'd the Bleſſing upon *Iſaac*, declaring to *Abraham* that *in Iſaac his Seed ſhould be call'd*, and repeating to *Iſaac* the Promiſe made formerly to his Father, *That in his Seed all the Nations of the Earth ſhou'd be bleſſed*. *Iſaac* alſo had two Sons, *Eſau* and *Jacob*; but the Elder was excluded, and the Promiſe entail'd upon *Jacob*; God likewiſe declaring to him, That *in his Seed all the Familys of the Earth ſhould be bleſſed*. From *Jacob* ſprung the twelve Patriarchs, and from them the twelve Tribes of *Iſrael*, among whom the Promiſe of the *Meſſiah* was entail'd upon that of *Judah*; So that the Promiſe was now made more ſpecial, and confin'd to a particular Tribe, as 232 Years before it had been to that Nation that was to ſpring from the Loins of *Abraham*. And now the very Time of the Appearance of the *Meſſiah*, who is there term'd *Shiloh*, was likewiſe pointed out, namely before the Scepter and the Lawgiver departed from *Judah*; that is, before the temporal Government and Oeconomy of the *Jews* were diſſolv'd.

For

For above 230 Years after this, we have no expreſs Propheſie concerning the *Meſſiah*, yet in that Space God was pleas'd to make a farther Manifeſtation of him by other Means, namely, by inſtituting a great Number of typical Ordinances, and lively Repreſentations of his Perſon and Function, which were to be continu'd by an uninterrupted Succeſſion, till he himſelf came to diſſolve them. At this time the Church of God was much enlarg'd, even to the Compaſs of a whole and numerous Nation; and God having appointed certain ſpecial Rules and Laws for its Obſervation, his great Prophet *Moſes*, before he left the World, gave the People a more particular Knowledge of the *Meſſiah* that was to come, to whom all were to hearken as an extraordinary Perſon ſent from God to procure Happineſs to Mankind. The Tribes of *Iſrael* being ſettled in the Land of *Canaan*, and very greatly encreas'd, more eſpecially that of *Judah*, about 400 Years after the Death of *Moſes*, God thought fit to make the Promiſe of the *Meſſiah* yet more ſpecial; as there had been three great Limitations of it before, the firſt to the Seed of the Woman, the ſecond to the Nation of the *Iſraelites*, and the third to the Tribe of *Judah*; this laſt was made to the Family of *David*, a Perſon whom God had exalted to be King of his People, as a Type of that Bleſſed King to come. The Promiſe was not only entail'd upon his Family, but alſo the Perſon of the *Meſſiah* was more fully repreſented to him than to any before him, as appears from the Writings of this inſpired Prince, where he is clearly deſcrib'd in ſeveral Paſſages. " He ſhew'd the Dignity of his Perſon by cal-
" ling him Lord; yet he repreſented him as a ſuffering *Meſſiah*, that ſhould
" be betray'd by one of his Diſciples; ſhould feel violent Agonies, be ex-
" poſ'd to cruel Mockings, and have Vinegar and Gall given to him; that
" he ſhould be nail'd to the Croſs, and have his Garments divided among
" the Soldiers; yet he ſhould be the true Paſchal Lamb, for not a Bone of
" him ſhould be broken; after which he ſhould ariſe from the Dead,
" and not ſee Corruption, and laſtly he ſhould aſcend triumphantly into
" Heaven.

Above 200 Years after the Death of *David*, ſeveral other Prophets began to foretel the *Meſſiah*, eſpecially that noble Perſon *Iſaiah*, who was ſo particular concerning Him, that he is by ſeveral call'd the fifth Evangeliſt, or the Evangelical Prophet. He inform'd the *Iſraelites* " of the Divinity of
" his Perſon, and of the extraordinary and miraculous Manner of his Birth,
" which ſhould be of a pure Virgin, and of the Family of *David*;
" that he ſhould have a Forerunner to make Way for him; that he
" ſhould begin to preach in the Province of *Galilee*, be endu'd with
" incomparable Gifts and Graces, and perform many Miracles; that
" he ſhould be a Man of Sorrows, be beaten, ſpit upon, treated as a
" Malefactor, ſuffer for our Sins, and be a Propitiatory Sacrifice for
" all Mankind; and that he ſhould obtain a decent Burial, and be
" deliver'd by a glorious Reſurrection. From *Hoſea* the *Iſraelites* were inform'd of his flying into *Ægypt*, and from *Micah* ſoon after of the very Place of his Birth, " which was to be *Bethlehem-Ephratah*, the
" leaſt of the Cities of *Judah*, but honour'd above all the reſt with
" the Nativity of a Prince, who was to be *Ruler in* Iſrael, *whoſe*
" *Goings forth had been from everlaſting*. *Jeremiah* alſo after him aſſerted his Divinity, " and that he ſhould ſpring from the Poſterity of
" *David*, with whom ſeveral other Propheſies agree: So that beſides the conſtant and ſtanding Types and Repreſentations, there was frequently ſome new Revelation concerning this great Prince to come. But in the time of the *Babylonian* Captivity, *Daniel*, by a Meſſage from the Angel *Gabriel*, gave a more lively and particular Account of the

Meſſiah

Meſſiah than ever, declaring, " that he ſhould come into the World " to introduce a Law of everlaſting Righteouſneſs, and to die as a " Sacrifice and Expiation for the Sins of the World, and particularly " ſhould put a Period to the *Levitical* Sacrifices and Oblations. And whereas other Propheſies had only in general defin'd the time of his Appearance, this particularly determin'd the Period, " that it ſhould " be at the end of ſeventy prophetical Weeks, that is, at the Ex- " piration of 490 Years, after the rebuilding of the Walls of *Jeru-* " *ſalem.*

From this time there were not many Revelations of the *Meſſiah*, and but three Prophets ſucceeded *Daniel*, namely, *Haggai*, *Zechariah*, and *Malachi*, who all declare ſomething concerning Him. The former, animating the People, who were much dejected by reaſon of the mean Appearance of the ſecond Temple, inform'd them, " *that the Glory of* " *the latter Houſe ſhould be greater than of the former*, which ſhould be " effected by the Manifeſtation of *the Deſire of all Nations:* which ma- nifeſtly ſhew'd the Dignity of his Nature; for the firſt Temple had the Preſence of God on the Mercy Seat, but this ſecond was to be more glorious by means of a more lively Preſence of his Son, the only true Sacrifice, of whom all others were but Types and Shadows. *Zechariah* immediately after inform'd them of the Humiliation of this Prince, " that he " ſhould come riding into *Jeruſalem* upon an Aſs, that he ſhould be " ſold for thirty peices of Silver, and that the Soldiers ſhould pierce " his Body. After him ſucceeded *Malachi*, the laſt of the Prophets, who, about the Reſtoration of *Jeruſalem*, and the Beginning of the above na- med ſeventy Weeks, concluded his Propheſie with exhorting the People to a firm Adherence to the Law of *Moſes*, " till the great Prophet of " the Church ſhould appear, whoſe Forerunner, *John* the Baptiſt, ſhould " firſt come, *in the Spirit and Power of* Elias, *to turn the Hearts of the* " *Fathers to their Children, and the Diſobedient to the Wiſdom of the* " *Juſt.* After this, for above 400 Years, till the ſecond Appearance of the Angel *Gabriel* foretelling the Birth of *John*, all kinds of immediate Re- velations ceas'd among the *Jews*, and all other extraordinary Privileges and Favours were alſo remov'd not long before; as the Divine Pre- ſence on the Mercy Seat, the *Urim* and *Thummim*, and other things formerly mention'd. So that the *Jews* became in a great meaſure like other Nations, had no peculiar Advantages and Prerogatives to ſhew above other People, had no greater Diſtinctions than their ordinary and fixed Laws, and nothing to boaſt of but their former Revelations. And God's withdrawing theſe Favours, was not only juſtly due to their De- generacy and Corruptions, but was alſo highly conducing to the Mani- feſtation of the *Meſſiah*; for it is neceſſary that the Stars and inferior Lights ſhould diſappear and vaniſh before the Beams of the riſing Sun. The want of theſe Benefits, as it was a manifeſt Sign of God's Diſplea- ſure, and a Foretoken of his rejecting a wicked Generation, ſo it was alſo a proper and powerful Means of awakening them to a more live- ly Expectation of a new and perfect State of things: And as the exact time of the *Meſſiah* was particularly mark'd out, ſo about the time of his Appearance, the *Jews* were in ſuch a great Expectation of him, that many of them were ready to imagine and conclude *Herod* the Great to be the Perſon.

Thus was God pleas'd to make Way for his only Son among his pe- culiar People; but as this great Bleſſing was deſign'd for the Bene- fit of the *Gentiles* as well as *Jews*, and for all that ſhould believe in him, ſo Providence was no leſs careful to make Way for him in the *Secondly to the Gentiles.*

the *Pagan* World; and this was effected by divers Methods, particularly by ſome open Revelations, and prophetical Words put into the Mouths of *Gentile* Prophets; but more eſpecially by means of ſeveral Diſperſions of the *Iſraelites* and *Jews*. Among the prophetical Perſons we may reckon *Balaam*, who gave a lively Account of the *Meſſiah* under the Name of a Star coming from *Jacob*; *Hydaſpes*, *Triſmegiſtus* and the *Sybils*, who were all very particular concerning this Prince: Tho' theſe three latter have been very much queſtion'd by ſome modern Criticks, yet they were never fully diſprov'd, their Arguments being rather Preſumptions than Proofs. And now it was that not in *Jewry* alone *was God known*, but he *whoſe Name was great in Iſrael*, did make Way for the Knowledge of himſelf among all the Nations of the Earth. In order to this, the Nation of the *Iſraelites*, the great Store-houſe of Divine Knowledge, which before was an incloſed Garden, was now thrown open, and great numbers of the Inhabitants tranſplanted into foreign and remote Countries. And this was done ſeveral times by the ſpecial Hand of Providence; but more eſpecially at the times of the three great Captivities formerly taken notice of, *viz.* the *Aſſyrian*, by *Salmanaſſer*, in the Year 721 before Chriſt; the *Babylonian*, by *Nebuchadnezzar*, in the Year 607; and the *Ægyptian*, by *Ptolemeus Lagi*, in the Year 320: Which Captivities occaſion'd many other leſſer Diſperſions of this People, ſo that in our Saviour's time, there were *Jews* dwelling in all the principal Countries of the World, *Jews of every Nation under Heaven*, as St. *Luke* expreſſes it, *Act.* 2. 5. Theſe Captivities and Diſperſions, tho' they ſeem'd to have been only the juſt Puniſhment of a diſobedient and corrupted Nation, yet prov'd of infinite Advantage to the reſt of the World, which was excited and enlightned by thoſe People who were not worthy to inhabit their own Country. By theſe, the World had the Opportunity of looking into the holy Scriptures, and of being inform'd both of the Neceſſity and the Nature of a Mediator; and by theſe, great numbers of *Proſelytes* were made, eſpecially thoſe call'd *Proſelytes of the Gate*, whoſe Principles being ſo very conformable to the Laws of true Reaſon and Nature, they became the moſt viſible Cauſe, as I hinted before, of the firſt Propagation of *Chriſtianity*.

The general Expectation of Him.

Partly by means of theſe diſperſed, tho' generally deteſted *Jews*, partly by means of ſeveral peculiar Revelations to the *Gentiles*, and partly by the exceeding Growth of human Learning, not long before our Saviour's Birth, the whole World as well as the Inhabitants of *Paleſtine*, was awakened into an Expectation of the Appearance of ſome extraordinary and wonderful Perſon, who was to be exceedingly beneficial to all Mankind. Particularly the *Romans* were alarm'd upon every ſlight Occaſion, and once ſo terrified upon the noiſe of *Nature's being about to bring forth a King*, that about the time of *Auguſtus*'s Birth, the Senate made a Decree, tho' never executed, that no Male born that Year ſhould be brought up; and thoſe whoſe Wives were with Child, conceiv'd great Hopes, applying the Propheſie to themſelves, as *Suetonius* reports it. The like kind of Alarms and Expectations are mention'd by *Dion Caſſius* and *Tacitus*, as well as *Joſephus* himſelf. So that there was a ſort of an univerſal Impulſe, to call it no more, imprinted upon the Minds of the whole Earth, which was a Divine *Apparatus* to introduce the Son of God into the World, with the general Curioſity and Commotion of all Nature. So true was that Propheſie of *Haggai*'s, which calls him *the Deſire*, and conſequently the Expectation *of all Nations*.

IV. Such

IV. Such was the Expectations, and ſuch the Circumſtances of the World about the time of our Saviour's Appearance; the State of the *Roman Empire* and of Learning being at the higheſt, and the State of the *Jews* and of true Religion almoſt at the loweſt: Yet in *Judæa* there was a remarkable Appearance of Grandeur and State, by reaſon of the magnificent Court of *Herod* the Great; a Prince whoſe profuſe Temper taught him ſometimes to flatter and oblige, tho' much oftner to injure and oppreſs his Subjects. On the one ſide, he freely conform'd to the *Jewiſh* Religion, and was circumcis'd, and likewiſe rebuilt their Temple with all the Courts and Out-Buildings to a moſt ſurprizing Degree of Beauty and Glory; on the other, he introduc'd many of the *Pagan* Cuſtoms and Games us'd at *Rome*, ſuppreſs'd and chang'd the High Prieſt's Office as he thought fit, and prophan'd even the Temple it ſelf. He was exceedingly jealous and ambitious, cruel and tyrannical, and rag'd among the *Jews* like a Bear and a Lion, devouring and waſting on every ſide. He had ſlain their legal King, extirpated the whole Race of the *Maccabees*, and with them ſeveral of his own intimate Friends, and deſtroy'd the whole Body of the Grand *Sanhedrim*, and ſubſtituted others in their Places. Nor was his Rage confin'd to the *Jews*, but deſcended to his own Family and neareſt Relations, even to the executing his beloved Wife *Mariamne*, and his own Sons *Alexander* and *Ariſtobulus*, upon ſlight and trivial Pretences. So that ſetting aſide ſome Appearances of Generoſity and Greatneſs, there never was a more mercileſs Governor, or a completer Tyrant than He: A manifeſt Sign that the Scepter was *departing*, if not *departed* from *Judah*, when inſtead of that, a Rod of Iron was put into the Hands of a bloody Executioner to bruiſe and break the Inhabitants all in Pieces. Herod's *Reign.*

In the thirty fifth Year of this Prince's Reign, when all the former Propheſies were almoſt completed, and all holy Perſons in a longing Expectation of a glorious Redeemer, God was pleaſed to make his laſt Manifeſtations concerning his Son, being about to ſhew him in the moſt conſpicuous and lively manner. But becauſe it was not fit that ſo great a Perſon ſhould come into the World without an eminent Harbinger to introduce and uſher in his Arrival, a great Forerunner was deſign'd him, to prepare his Way, and to be a Morning Star to this Sun of Righteouſneſs. This Harbinger was promis'd to an eminent Prieſt of *Judæa* call'd *Zacharias*, who with his Wife *Elizabeth*, of the ſame Tribe of *Levi* and the Progeny of *Aaron*, were celebrated for their unſpotted Lives; but had the Diſgrace of Barrenneſs laid upon them, being then very ancient, and paſt Hopes of Iſſue. *Zacharias* executing his Office at *Jeruſalem* according to his fixed Courſe, which was that of *Abia*, or the eighth Courſe; and great Multitudes being aſſembled at the Temple, probably on a Sabbath Day, he by Lot was appointed to enter into the Body of the Temple with his Cenſer to burn Incenſe, while the People were offering up their Supplications in that Court call'd the Court of *Iſrael*. At the Altar of Incenſe he was exceedingly ſurpriz'd with the Sight of an Angel from Heaven, who ſtood on the North Side of it; which being an unuſual Viſion, rais'd a great Terror in him. But the Angel immediately remov'd his Fears, aſſuring him, *That his Prayers were heard, and his Wife ſhould bear him a Son, call'd by the Name of* John: *That he and many others ſhould meet with extraordinary Joy and Comfort at his Birth: That this Son ſhould be a Perſon of Auſterities, abſtaining from Wine, and ſo Great in the Sight of God, that he ſhould be repleniſh'd with the Holy-Ghoſt from*

Luke 1. 5-20.

Gabriel *appears to* Zacharias.

his Mother's Womb. That he ſhould convert great numbers of the Jews *from their Corruptions, going before the* Meſſiah *in the Spirit of the great Reformer* Elias, *to prepare his Ways for him, and to diſpoſe Men to receive him. Zacharias* was aſtoniſh'd at this News, and raſhly deſir'd to be ſatisfy'd as to the Truth of it, ſince he thought it beyond the Courſe of Nature, both he and his Wife being very ancient. Whereupon the Angel let him know, *That he was no leſs than* Gabriel, *a ſpecial Attendent on God's Throne, and diſpatcht purpoſely to inform him of this great Happineſs: But ſince he was ſo incredulous as to require a Sign, he ſhould have one, which ſhould be a Puniſhment of his Unbelief as well as a Confirmation of his Faith, namely, that till after the Birth of the Child he ſhould be entirely dumb:* intimating, as many believe, that the Silencing of the *Levitical* Prieſthood was now approaching, when Men were to expect another kind of Worſhip.

During this Intercourſe, the People abroad were ſurpriz'd at his long tarrying, expecting that he ſhould come forth and give them the uſual Bleſſing; but upon his Appearance their Wonder encreas'd, perceiving by his making of Signs that he was unable to ſpeak to them, and rightly judging that he had ſeen ſome extraordinary Viſion within the Temple. This happened towards the latter end of the Month of *September*, according to the moſt common Account; but ſome others believe it to have been about the beginning of *June*, particularly Dr. *Lightfoot*, who infers it from the ordinary Courſes of the Prieſts. After *Zacharias*'s Courſe was finiſh'd, which continu'd a Week, he repair'd to his own Habitation, which was *Hebron* in the Mountainous Part of the Province of *Judæa*, an ancient City about 24 Miles almoſt South of *Jeruſalem*. Where, when his Wife *Elizabeth* perceiv'd her ſelf with Child in her old Age, ſhe retired her ſelf from the World, probably till her Delivery, that ſhe might be free from all Defilements, and have a truer Certainty and Senſe of God's miraculous Favour, in taking away the Reproach of Barrenneſs, and giving her a Son, of whom ſuch extraordinary Hopes were conceiv'd. *Luke* 1. 21—25.

Thus did the Almighty think fit to revive his former Way of Revelations, and then to proceed to the cleareſt and nobleſt Manifeſtations of his Son; which began to be diſplay'd about ſix Months after, in the thirty ſixth Year of the Reign of *Herod*. At which time the ſame Angel *Gabriel*, who appear'd to *Zacharias*, and above 500 Years before to the Prophet *Daniel*, was ſent from God into *Galilee*, an oppoſite Province of *Paleſtine*, and to a mean City call'd *Nazareth*, about 60 Miles almoſt North of *Jeruſalem*. And now was the fifth and laſt Limitation of the Promiſe of the *Meſſiah*; the firſt being to the Seed of the Woman, the ſecond to the Nation of the *Iſraelites*, the third to the Tribe of *Judah*, the fourth to the Family of *David*, and this laſt to the Perſon of a moſt holy Virgin call'd *Mary*; a Perſon of low Condition, eſpous'd to *Joſeph*, of the ſame Family of *David*, but of no higher Profeſſion than a Carpenter: An inſtance of the profoundeſt Humility, as well as ſublimeſt Mercy. At the Angel's Approach to this pious Maid, he immediately congratulated her with her *being moſt highly in Favour with the Almighty, and being bleſſed above the reſt of her Sex.* Which ſurprizing Words, and unuſual Sight rais'd a ſtrange Commotion in her Breaſt, and no leſs Admiration at ſuch an uncommon Salutation. But the Angel bad her *ſuffer no Diſturbance in her Mind, ſince ſhe was ſo highly eſteem'd by God: For ſhe ſhould have the Happineſs of bearing a Son call'd by the Name of* JESUS, *or a Saviour, who ſhould be the long expected* Meſſiah, *to whom God ſhould give the Throne of his Father* David, *and his Sovereignty and Kingdom ſhould have no Period. Mary* not doubting the Angel's Veracity, but admiring at the *Luke* 1. 26—38.

And then to Mary.

the Greatneſs of the Work, modeſtly deſir'd to be inform'd how this could be brought to paſs, *ſince ſhe was to continue a Virgin*, according to the ancient Propheſie. Whereupon the Angel very readily told her, *That this was to be effected by the inviſible Power and Operation of the Holy Ghoſt overſhadowing her; for which Reaſon the Holy Perſon to be brought forth ſhould be no leſs than the Son of God: And to ſhew that nothing was impoſſible to the Almighty, her Cozen* Elizabeth, *who was ancient and many Years barren, was now gone ſix Months with Child.* Being fully ſatisfy'd with this Anſwer, the pious Maid with all Modeſty and Humility accepted of the Divine Bounty; and upon the Angel's Departure, the Holy Ghoſt wrought in her this great Myſtery, for which ſhe had formerly been fitted and diſpos'd by the plentiful Effuſion of his Graces; ſhe being then about 15 Years of Age, as it is conceiv'd by ſeveral.

Luke 1. 39--56. The Angel's Meſſage, and Conſequence of it, immedediately rais'd in this Virgin an extraordinary Deſire of viſiting her Cozen *Elizabeth*; therefore with all Speed ſhe undertook a Journy of about 80 Miles to *Hebron*. Where, entering *Zacharias*'s Houſe, *Elizabeth* upon hearing her firſt Salutation, immediately perceiv'd the Child to ſpring up in her Womb; and being inſpired with the Gifts of the Holy Ghoſt, ſhe cry'd out, *Bleſſed art thou above thy Sex, and Bleſſed the Fruit of thy Body! How vaſt is my Felicity, to be viſited by the Mother of my Lord!* And declaring the extraordinary Accident of her unborn Child, ſhe farther pronounc'd her Bleſſed for the Greatneſs of her Faith, aſſuring her of the Accompliſhment of all that the Angel had told her. Whereupon *Mary*, without any Swelling or Oſtentation, broke out into a Rapture of Thankſgiving, *glorifying and praiſing the Almighty with all the Faculties of Soul and Spirit, for looking down upon the mean Condition of her ſelf, which ſhould cauſe all ſucceeding Generations to pronounce her* Bleſſed: *Humbly acknowledging that this Favour proceeded from an omnipotent Being, whoſe Name was Holy, and whoſe Mercy extended to all Generations that obey'd him: One who by his powerful Arm had deſtroy'd the Imaginations of the Proud, thrown down the Haughty from their Thrones, elevated and furniſh'd the humble and needy Souls, while the High and Wealthy were utterly rejected: And One who could not forget his ſelect People, and his Promiſe of the* Meſſiah *made to the great Patriarch* Abraham *and his Progeny for ever.* Thus were their Joys teſtified on both Sides, being as great as any on this Side Heaven; and *Mary* to gain a full Aſſurance of her own Pregnancy, tarry'd with her Cozen about three Months, and then return'd to her own Habitation at *Nazareth*. Mary *viſits* Elizabeth.

Luke 1. 57--80. Shortly after the Virgin's Departure, *Elizabeth* was deliver'd of her Son, and all her Neighbours and Relations repaired to her to congratulate the Favours ſhe receiv'd from Heaven: And on the eighth Day, when the Child was to be circumcis'd and nam'd, they all gave him the Name of *Zacharias*, as his Father was call'd; but *Elizabeth* oppos'd them, declaring that he ſhould be nam'd *John*: Whereupon they alledg'd that none of her Family was call'd by that Name, and made Signs to his Father to ſhew his Pleaſure concerning it; which he did by requiring Writing-Tables, and writing *That his Name ſhould be* John. This was a great Surprize to them, and a greater when they found that upon this His Speech was immediately reſtor'd to him, which he employ'd in the Praiſes of the Almighty. So that there was a great Rumor and Aſtoniſhment through all the neighbouring Parts of the Country; and all who heard the Report, lodg'd it in their Breaſts, admiring what manner of Child this ſhould prove. But *Zacharias* now perceiving the Myſtery of the Incarnation, and being inſpired with a Prophetick Spirit, *bleſſed the merciful God of* John *born.*

Iſrael, *for his Redemption of his People by a mighty Saviour, rais'd out of the Family of* David; *who had been promis'd from the Beginning of the World, to* Eve, Abraham, *and the ſucceeding Prophets; that Mankind might be freed from the Slavery of their Spiritual Enemies, and be obedient to their Creator in true Holineſs, without Fear and Servility.* As for his own Son, *He ſhould be nam'd the Prophet of the High God, to go before him, to prepare his Ways, and to manifeſt Salvation to his People by the Remiſſion of their Sins; and all this through the unbounded Mercy of God, who ſent the Sun of Righteouſneſs amongſt them, to illuminate thoſe in Darkneſs and the Vale of Death, and to guide them into the Ways of eternal Peace and Happineſs.* All which was accompliſh'd in proceſs of Time; and God, that he might prepare this Infant for the Office he deſign'd him, daily ſtrengthen'd him with all ſpiritual Gifts, and kept him in the Deſerts of *Judea* till the appointed time of his appearing to his People.

Mary ſuſpected. During this Space, the holy Virgin being return'd to *Nazareth*, ſtill conceal'd the Myſtery that God had wrought in her from her eſpous'd Husband *Joſeph*; but her pregnant Symptoms ſoon diſcover'd it, and tho' her Deportment had been pious and chaſte to a Miracle, yet he was aſſur'd that ſhe was with Child. This rais'd no little Concern in his Breaſt; but being a merciful good Man, and extremely unwilling to inflict a publick Puniſhment upon her, he reſolv'd upon a Separation with all Privacy. But between his Reſolution and the deſign'd Execution of it, an Angel from Heaven appear'd to him in a Viſion, courteouſly ſaluting this mean Artificer by the Title of *Son of David*; aſſuring him, *That there was no Reaſon for any farther Concern, for his Wife's Conception was the immediate Work of the Holy Ghoſt; and that ſhe ſhould bear a Son, whoſe Name he ſhould call* Jeſus, *or a* Saviour, *becauſe he ſhou'd ſave his People from their Sins. Joſeph* with great Satisfaction ſubmitted to the Angel's Command, and gladly remain'd with his Wife, living in perfect Chaſtity both before and after her Delivery, according to the Opinion of moſt Interpreters. So that, as St. *Matthew* obſerves, here was a remarkable Completion of *Iſaiah*'s Propheſie, which ſays, *That a Virgin ſhall conceive and bring forth a Son, who ſhall be call'd* Immanuel, which ſignifies *God with us.* *Matth.* 1. 18-25.

Thus we ſee the profound Humility of our Bleſſed Lord, who choſe not to deſcend from Heaven with the Glories of a triumphant Monarch and Deliverer, but privately to enter into the Womb of a mean Virgin; from thence to be brought forth as an Infant, and then to appear in the World in the Form of the loweſt Rank of Mankind. And this eminently diſplay'd the Wiſdom as well as Mercy of the Almighty; for as he deſign'd to build the Exaltation of *Jeſus* higher than all, ſo he laid his Humiliation loweſt; that as Pride had been the Deſtruction of Mankind, ſo Humility ſhould be their Reſtoration: An admirable Pattern to be imitated by all his Followers.

Chriſt's Genealogy. Yet notwithſtanding our Saviour's voluntary Appearance under theſe mean Circumſtances, we are to remember that even in his Human Capacity he was true Heir to the Kingdom of *Iſrael*, which had been by God intail'd upon *David* and his Poſterity; ſo that he was *the King of the Jews* in a natural and legal, as well as a ſpiritual and divine Senſe. And this appears, not only from former Propheſies, Types, and other Circumſtances, but alſo from the Genealogy of our Saviour's Anceſtors, given us by the two Evangeliſts *Matthew* and *Luke*; which Genealogies, tho' they have their Difficulties, and their ſeeming Diſagreements, yet they both manifeſt him to have been of the Line of *David*. The former draws the Pedigree of his reputed Father *Joſeph*; and the latter, that of his Mother *Mary:* The former ſhews his Political or Royal Pedigree, and his Anceſtors as they were Heirs to the Crown of *Iſrael*;

and

and the latter ſhews his natural Deſcent through the ſeveral Succeſſions of thoſe from whom he took Fleſh and Blood: The former being a *Jew*, and writing to the *Jews*, repreſents him as the Son of *David* and *Abraham*, in whom they had ſo great an Intereſt; but the latter being a *Gentile*, and writing to them, and being about to ſhew him *bruiſing of the Serpent's Head*, he repreſents him as *the Seed of the Woman*, from whom *Gentiles* as well as *Jews* were to expect Salvation. And this is the moſt receiv'd and conſtant Opinion of orthodox Divines, which clears the main Difficulties of the Evangeliſts Accounts, and ſhews *Joſeph* to have been of the Elder and Royal Branch, and *Mary* of the Younger Branch, but both of the Family of *David*.

Jeſus's being rightful and legal *King of the Jews*, and that only by his reputed Father's Side, is an unanſwerable Argument, both againſt thoſe who affirm *Joſeph* to have had other Children by a former Wife, as alſo againſt thoſe who deny the perpetual Virginity of *Mary*; affirming that *Joſeph* had other Children by her after the Birth of *Jeſus*. For had *Joſeph* had any Children, either by *Mary*, or any other Wife, they as coming from the elder Branch by *Joſeph* their Father, muſt have claim'd the Inheritance of the Kingdom in his Right, and not *Jeſus* the Son of *Mary*, who deſcended from a younger Line, and therefore could not legally inherit, but upon Default of Iſſue from *Joſeph* the only remaining Heir of the Elder. So that *Jeſus* was the very laſt of the Royal Line of *David*, which was fully terminated in him, who is alſo *God bleſſed for evermore*, and *his Throne is for ever and ever.*

The End of the Introduction.

Eccleſiaſtical Hiſtory.

BOOK I.

From the Nativity of our Bleſſed Saviour, to his Aſcenſion, according to the vulgar Computation.

Containing the Term of 32 *Years and* 5 *Months.*

CHAP. I.

From the Nativity of our Bleſſed Saviour, to the Beginning of the Goſpel, and firſt Preaching of John Baptiſt, *according to the vulgar Computation.*

Containing the Term of 28 *Years and above* 6 *Months.*

I. AT the Time of our Bleſſed Saviour's firſt Appearance in the World, the *Romans* by many Steps and Advances had made themſelves Maſters of the moſt conſiderable Parts of *Europe*, *Aſia*, and *Africa*; and the State of their Empire was then in the utmoſt Perfection, as to regular Eſtabliſhments, liberal Arts, and outward Magnificence; but much declining as to the inward Vigour, and rigid Virtue of its ancient Subjects. This mighty Empire was now govern'd by *Auguſtus Cæſar*, one of the moſt renowned Monarchs that ever appeared in *Pagan* Hiſtory; a Prince ſo remarkable for his vaſt Capacity and Policy, his ſagacious Penetration and Management, his profound Knowledge and Wiſdom, and withal, his ſingular Generoſity and Humanity, that his Character cannot be much eaſier drawn, than his Actions can be repreſented, in a few Words. When he was but eighteen Years of Age, and the *Roman* Common-Wealth in a greater Ferment than it had been ſince the Building of the City, he enter'd upon Deſigns far above his Years; and in his Progreſs waded through innumerable Difficulties, till by his Policy and Management he freed himſelf from all Rivals and Pretenders, and made himſelf Emperor of the World, neither by Inheritance, nor Uſurpation, nor Conqueſt, nor Election, but by a ſtrange Mixture of all theſe together. The Beginnings of his Sovereignty, or rather his firſt Endeavours for Sovereignty, wer

A. D. 1

AUGUSTUS, *Emperor of* Rome.

were too much mingled with Blood and Cruelty to be wholly vindicated; but in the Progreſs of it, his Actions became more unblameable, and were attended with ſuch a Proſperity, that he not only allay'd all the Storms in the *Roman* State, but thrice Shut up the Temple of *Janus* in Token of a Peace with all the World, which was oftener than it had been for above 700 years before. So that conſidering the mighty Affluence of Pleaſure and Plenty, and the Pomp and Splendor of this Reign, together with the extraordinary Encouragement of all Kinds of polite Learning, none need to wonder that the Court of *Auguſtus* has been celebrated above all others in the World.

His general Taxation.

The Emperor having ſhut up the Temple of *Janus* the third and laſt time, bringing an univerſal Peace, not only to the *Roman* Empire, but probably to the whole World, after a Reign of 38 Years from the Death of *Julius Cæſar*, he enter'd upon his twelfth Conſulſhip together with *L. Sylla.* In which Year, being freed from all Troubles and Conteſts, he determin'd to enquire into the Strength and Riches of all his Dominions; and in order to that, he iſſu'd out a general Edict that all Perſons in the *Roman* Empire, with their Eſtates and Conditions, ſhou'd be regiſter'd at certain appointed Places, according to their reſpective Provinces, Cities, and Families, probably that they might be tax'd accordingly. For this purpoſe *Cyrenius* or *Quirinus* was ſent over with extraordinary Power into *Syria*, which alſo included *Judæa* and *Herod*'s Dominions, to enroll that Part of the Empire; which probably occaſioned St. *Luke* to call him Governor of *Syria.* By Virtue of this Edict *Joſeph* and his eſpouſed Wife *Mary*, being both of the Tribe of *Judah* and Family of *David*, were oblig'd to remove from their Habitation at *Nazareth*, and take a Journy of above 60 Miles into *Judæa*, to a City call'd *Bethlehem*; which tho' a ſmall Place, was the Mother City of the Tribe of *Judah*, as *Jeruſalem* was of *Benjamin.* This declining City, about five Miles South-Weſt from *Jeruſalem*, was the Place where this Couple were to be enroll'd, notwithſtanding the near Approach of *Mary*'s Delivery; and this was the Birth-place of *David* himſelf, and by God foretold to be that of his great Anti-type the *Meſſiah.* And as this was neceſſary to the Completion of God's Word, ſo he wiſely deriv'd the Cauſe of their coming hither as far as *Rome*, and brought it about without either Miracle or Revelation: And thus the Decree of a *Pagan* Emperor became the Occaſion of the Accompliſhment of the Decrees of Heaven. *Luke* 2. 1-5.

Jeſus born.

It was in the beginning of the 37th Year of the Reign of *Herod*, and in the Month of *December*, according to the moſt receiv'd Opinion, that *Joſeph* and *Mary* arriv'd at *Bethlehem*, for this Enrolment. In which City they might have expected a good Entertainment after a troubleſom Journy, but the great Conflux of People upon this Occaſion, had already fill'd up the Inns and Houſes of Reception, ſo that they were conſtrain'd to repair to a Stable for Lodgings; which, according to Tradition, was a ſort of a Cave cut out of a Rock, a common Receptacle for Beaſts on the Eaſt Side of the Town. In this mean Place, was the Bleſſed Virgin deliver'd of her Holy Burthen, without Pain, ſince it was conceiv'd without Sin; and ſhe her ſelf perform'd the Office of a Midwife, bound the Infant in ſwadling Cloaths, and laid it to reſt in a Manger: A noble Inſtance of the Humility of our Lord, who as the laſt Scene of his Life was repreſented among Thieves, ſo his firſt was among Beaſts. But, as one obſerves, this Stable was then a Temple full of Religion, full of Glory, when Angels were the Miniſters, the Holy Virgin the Worſhiper and Chriſt the Deity. This memorable Nativity happened 4000 Years after the Creation of the World and the Fall of Man, according to *Uſher*, *Luke* 2. 6, 7.

The Time of his Nativity.

and

and many other great Chronologers, in the firſt Year of the 194th *Olympiad*, in the 749th of the City of *Rome*, in the 39th Year of *Auguſtus* from the Death of *Julius Cæſar*, the 26th from his Overthrow of *Anthony* at *Actium*, and the 22d from his full Eſtabliſhment in the Empire by the Senate and *People*, he himſelf and *L. Sylla* being Conſuls. This is the trueſt Æra we can find of our Bleſſed Saviour's Birth, beginning juſt four Years before the vulgar Computation now in uſe, which commenc'd in the 43d of *Auguſtus*, under the Conſulſhips of *Cor. Lentulus*, and *Cal. Piſo*; and this is apparent from the Reign and Death of *Herod*, and from many Circumſtances in the *Roman* and *Jewiſh* Hiſtory: But to avoid Confuſion in our ſucceeding Chronology, we ſhall follow the vulgar Account now in uſe in all Chriſtendom. The Day of this Birth, according to the moſt receiv'd Accounts and antient Traditions, was the 25th of *December*; tho' *Mede*, *Lightfoot*, and ſome others have given very remarkable Arguments to prove it was in *September*, and more particularly at the Feaſt of Tabernacles.

His firſt Revelation to Shepherds.

Luke 2. 8-21. Notwithſtanding the Privacy and Obſcurity of our Saviour's Entrance into the World, the ſame Night God was pleas'd to make a pompous Revelation of him to certain poor Shepherds, who were attending their Flocks not far diſtant, in thoſe Plains where *David* the Father of our Lord had often attended his. For in the midſt of their innocent Imployment, an Angel from Heaven, ſurrounded with moſt refulgent Rays of Glory, deſcended upon them; which ſtrange Sight caus'd a great Conſternation amongſt them. But the Angel ſoon remov'd their Fears by aſſuring them, *That he brought them ſuch News as ſhould prove the infinite Joy of all People; for a Saviour was born that Night in* Bethlehem, *who was no leſs than Chriſt the Lord.* But to prevent their Expectation of an Earthly Prince, he told them, *That the Token of knowing this Perſon, ſhould be his being wrapt in ſwadling Cloaths, and lying in no better Place than a Manger.* Upon this, immediately there appear'd an innumerable Company of the Militia of Heaven, all breaking out into this triumphant Doxology, *Glory to God in the higheſt Heavens, Peace to the Earth, and Good-will to Mankind?* Thus as all the Angels ſung at the Beginning of the old World, at the Creation, *Job* 38. 7. ſo much more at the Beginning of the New, at the Redemption. Upon the Angel's Departure into Heaven, the over-joy'd Shepherds immediately haſtened to *Bethlehem*, where they found *Joſeph* and *Mary*, and the Infant in a Manger, as the Angel had inform'd them; and they return'd praiſing and extolling the Mercies of God, and publiſhing in all Places what they knew concerning this Child, to the exceeding Amazement of all that heard them. But *Mary* on the contrary kept all theſe Things ſecret, and lodg'd them in her Breaſt as the Subject of her private Meditations. And as She and *Joſeph* were exact Obſervers of the Law of *Moſes*, and to teſtifie that the Child was the Son of *Abraham*, they circumcis'd him on the eighth Day, and call'd his Name *Jeſus*, according to the Appointment of the Angel *Gabriel* before his Conception.

His Circumciſion.

Luke 2. 22-24. Having been punctual in obſerving the Law of Circumciſion, they were no leſs exact in the Performance of two other Commandments of the Law; one concerning Mothers, and the other the Firſt-Born of their Bodies. The firſt oblig'd every Woman, after her Delivery, not to touch any holy Thing for a fix'd time, nor to enter into the Temple for forty Days after the Birth of a Son, and at the end of that Term to go thither to be purify'd; for which Purpoſe ſhe was to offer a Lamb for a Burnt-Offering, if able, or elſe a pair of Pigeons or Turtles, which being ſacrific'd by the Prieſt, ſhe was clean. The ſecond enjoyn'd all Perſons to bring their Firſt-born Males, both of Man and Beaſt, to be preſented to God at the Temple, the latter

to be ſacrific'd, and the former to be redeem'd for five Shekels, or about ten Shillings; and this in Commemoration of God's ſlaying all the firſt-Born of the *Ægyptians* to deliver the *Iſraelites*. In Obedience to theſe two Laws, forty Days after her Delivery, the Holy Virgin with *Joſeph* went up to *Jeruſalem*, to offer the Sacrifice preſcrib'd by the Law for her Purification, tho' her Son's immaculate Conception needed not that Ceremony: And St. *Luke* obſerves that ſhe offer'd the Sacrifice preſcrib'd to ſuch as were indigent, namely, two Turtle Doves, or two young Pigeons. This was perform'd at that remarkable Gate of the Temple, call'd the Gate of *Nicanor*, at the great Paſſage between the Court of the Women, and the Court of *Iſrael* and the Prieſts; in which Paſſage the Child *Jeſus* was preſented to the Lord, deliver'd into the Hands of the Prieſt, and redeemed according to Law. Thus was the only begotten Son of God, and the Firſt-Born of every Creature, preſented at his own Temple, which began to verifie the Propheſie of *Haggai*, namely, *That the Glory of the latter Houſe ſhould be greater than of the former.*

His Preſentation in the Temple.

But as there was no publick Act about this Child, but was attended by ſomething miraculous and extraordinary; ſo at the ſame Inſtant a pious and devout Perſon of the City, nam'd *Simeon*, was directed by the Spirit of God into the Temple. This *Simeon*, ſuppos'd to be the Son of the famous *Hillel*, had long waited for the Redemption of *Iſrael*, and had been promis'd by the Mouth of Heaven, that he ſhould not leave the World before he had ſeen the illuſtrious Perſon who ſhould effect it. And when the Child was brought in, this raviſh'd old Man took him in his Arms, and being excited by a Divine Inſpiration, bleſs'd the Almighty, begging, *That according to his Promiſe he might be diſmiſs'd this World, ſince his bodily Eyes had beheld his Salvation, deſign'd for all Nations; a Light to illuminate the Pagan World, as well as to be the Glory of the Jewiſh State.* From thence he turn'd to his aſtoniſh'd Parents, and Bleſſing them alſo, declar'd to *Mary*, *That this Child ſhould be the Occaſion of the Ruin or Happineſs of many* Iſraelites, *and a Mark at which obdurate Sinners ſhould level their malicious Obloquies; which tho' they ſhould prove the Diſcovery of many Hearts, yet like a ſharp Sword they ſhould pierce her very Soul with Sorrow:* Which ſome think was a Propheſie of her Martyrdom. Now that the Divine Teſtimony concerning our Lord might be ratify'd by two Witneſſes in the Temple, and thoſe of both Sexes, about the ſame time came an antient Widow of the Tribe of *Aſer*, call'd *Anna*, 84 Years of Age; one noted in the Goſpel for her conſtant Obſervance of the Temple-Miniſtration, and her frequent Faſtings and Prayers. She likewiſe by a prophetick Spirit, gave God Thanks for this infinite Mercy, witneſſing *Jeſus* to be the *Meſſiah*, declaring the ſame to all ſuch in *Jeruſalem* as waited for his coming. After the legal Performances *Joſeph* and *Mary* with the Child return'd to *Bethlehem* with great Joy and Satisfaction, and there continu'd till they were order'd by God to remove; tho' St. *Luke*, who deſignedly omitted many things related by St. *Matthew*, ſeems to intimate their ſetling at *Nazareth* in *Galilee*.

His Reception by Simeon.

And by Anna.

Luke 2. 25-38.

A. D. 2. **II.** During theſe memorable Tranſactions, *Herod* at *Jeruſalem* was embaraſs'd with many Miſchiefs and Troubles, ſuch as uſually attend Tyrannical Governments, as not only Fears and Jealouſies, but alſo real Conſpiracies againſt his Perſon; which were carry'd on by ſeveral of his neareſt Relations, particularly his Brother *Pheroras*, his Wife the High Prieſt's Daughter, and his Son and deſign'd Heir *Antipater*. Theſe treaſonable Deſigns were detected by means of the unnatural Death of *Pheroras*, and other Accidents: Several Perſons were tortur'd, others executed, his Wife divorc'd, her

Joſeph.

her Father depos'd from his High-Prieſthood, and his Son *Antipater* impriſon'd, in order to receive Sentence from the Court of *Rome*. But theſe things were ſcarcely effected, before this jealous Prince was alarm'd with
Matth. 2. 1-8. a new and unexpected Accident, which was the Arrival of certain learned and eminent Aſtronomers or Magicians from *Arabia* or *Chaldæa*, to *Jeruſalem*. Theſe having ſeen in their own Country a ſtrange and extraordinary Star, and underſtanding by ſome old Propheſie, ſuch as that of *Balaam*, or ſome new Revelation, that this ſignify'd the Birth of the *Meſſiah* promis'd to the *Jews*, they travell'd to the Metropolis of *Judæa*, there enquiring after this New-born Prince, that they might teſtifie their Adoration and Homage. Their Publick Character and Appearance, and their open calling him the *King of the Jews*, drove the King into a great Conſternation, and the whole City into no little Commotion, as both fearing and hoping ſomething extraordinary. But *Herod*, reſolving to deſtroy this ſuppos'd Rival in his Kingdom either by Policy or Force, immediately aſſembled the whole Body of the *Sanhedrim*, conſiſting of the moſt Learned of the *Jews*, and demanded of them the very Place where the *Meſſiah* ſhould be born. They readily anſwer'd him *Bethlehem* of *Judæa*, for which they alledg'd the Senſe, tho' not the very Words of *Micah*'s Propheſie concerning that Matter. Upon which *Herod* with the utmoſt Privacy ſent for the above mentioned Aſtronomers, and carefully enquiring of them the exact time of the Star's firſt Appearance, diſpatch'd them to *Bethlehem*, ordering them *to make a diligent Search for this young Prince, and upon Diſcovery, to bring him word to* Jeruſalem, *that he might go and pay him Homage as well as they.*

His ſecond Revelation to the Magi.

Matth. 2. 9-11. Theſe Perſons having receiv'd the King's Inſtructions, departed towards *Bethlehem*, and in their Way were ſurpriz'd with a new Sight of the ſame miraculous Star they had ſeen in their own Country, which went before them, and like the fiery Pillar in the Wilderneſs, directed them to the very Houſe where *Jeſus* and his Mother were lodg'd. The Sight of this was an extraordinary Comfort to theſe Travellers; who obſerving the Star's laſt Station, enter'd the Houſe, and finding the young Child with his Mother *Mary*, without deſpiſing his mean Appearance and Attendance, fell proſtrate to the Ground, according to the Eaſtern Cuſtom, and ador'd him. And having brought with them the richeſt Products of their own Country, they humbly made Preſents to him of Gold and precious Odors, particularly Frankincenſe and Myrrh; in all which Gifts, ſeveral believe that there was ſome myſtical Meaning. Thus was God pleas'd to manifeſt his Son by ſupernatural Means not only to *Jews*, but alſo to *Gentiles*; but by different Methods as well as to different Underſtandings and Qualities. The former were poor illiterate Shepherds, the latter learned Philoſophers, probably of no mean Quality: The former, acquainted with the true Worſhip of the Creator, had an Angel for their Guide; the latter, contemplating the Creature, had a Star for theirs; the All-wiſe God accommodating his Revelations to the peculiar Circumſtances of Mens natural Genius's and Educations.

Who acknowledge him with Adoration.

Matth. 2. 12-15. The Eaſtern Strangers deſign'd to have return'd to *Herod* at *Jeruſalem*, but God, who knew the Heart of that Tyrant, prevented them by a Viſion at Night, and directed them into their own Country by another Way. And at the ſame Night he ſent his Angel to *Joſeph*, ordering him to ariſe immediately and take both Mother and Son with him, and fly as far as the Country of *Egypt*, and to continue there till farther notice; informing him, *That Herod had a bloody Deſign of deſtroying the young Child.* *Joſeph*, who was all Obedience, immediately got ready with his Wife, and with their greateſt Treaſure *Jeſus*, undertook a Journey of above 200 Miles into

His Flight into Ægypt.

Ægypt; the late Preſent of Gold being of ſpecial Uſe to them in the defraying of their Expences in a foreign Country. Thus did our Lord begin to take Poſſeſſion, as it were, of his promiſs'd Inheritance of the *Gentiles*, which accompliſh'd that prophetical Prefiguration of *Hoſea*'s, *Out of Ægypt have I call'd my Son.* At their firſt Arrival, as may be collected from *Euſebius* and *Athanaſius*, the Child *Jeſus* being by Deſign or Providence carry'd into a Temple at *Hermopolis* in the Province of *Thebais*, the Idol Gods fell down, like *Dagon* at the Preſence of the Ark, and ſuffer'd their timely and juſt Diſſolution: Which remarkably verify'd a Propheſy of *Iſaiah*, which ſays, *That the Lord ſhould come into Ægypt, and the Idols of Ægypt ſhou'd be moved at his Preſence.* Iſai. 19. 1.

Herod's *Maſſacre of the Infants.*

In the mean Time *Herod* impatiently waited for the Return of the Strangers; but ſhortly finding himſelf deluded, and his moſt ſecret and ſubtle Deſigns blaſted, he fell into a violent Rage and Fury. And reſolving to effect that by Severity which he had been diſappointed of doing by Policy, he immediately ſent out his Soldiers, and made a bloody Maſſacre of all the Children in the City of *Bethlehem* and the neighbouring Towns, that were two Years of Age and under; that he might be certain to include the whole Time, and more, from the firſt Appearance of the Star ſeen by the Eaſtern Aſtronomers: A Barbarity ſurpaſſing all Belief, had not *Herod* been the Contriver and Projector. This deplorable Cruelty was accompany'd with ſuch Lamentations and Bewailings, that the Evangeliſt thought fit to mention the Sorrows and Bemoanings taken notice of by *Jeremiah* concerning the *Babylonian* Captivity, as having a more eminent Completion at this Time. The *Abyſſines* of *Æthiopia* in their Liturgy, and the *Greeks* in their Calendar, do commemorate the Number of 14000 that were ſlain at this Time; and the Execution was ſo nicely rigorous, that one of *Herod*'s Sons, then at Nurſe, was alſo ſlain in the Number. Upon which Account, *Auguſtus* hearing of this and his other Cruelties to his own Family, afterwards declar'd, *That he had rather be Herod's Hog than his Son*, as *Macrobius* aſſures us: For the Religion of his Nation was a Security for Swine, but no Religion cou'd be any Security for his Child. *Matth.* 2. 16-18.

His ſtrange Diſtemper.

Not long after this *Herod* began to feel the Vengeance of Heaven upon him, being ſtricken with a ſtrange and terrible Diſtemper, which made him exceedingly paſſionate and jealous of the juſt Hatred and Contempt of his Subjects. And this was heightned by Means of a bold Attempt made by ſeveral young Men of the City, who finding the King declining, and alſo hearing of his Death, pull'd down the large golden Eagle, which he had prophanely ſet upon the main Portal of the Temple; which being done in a tumultuous Manner, caus'd the Death of many of the Spectators by the Soldiers, and their own ſevere Executions by *Herod*'s Command. His Diſtemper daily encreas'd after an unheard-of Manner, and he himſelf labour'd under the moſt loathſom and tormenting Accidents that can be imagin'd; as gradual Heats and grievous Ulcers in his Entrails and Bowels, a furious Cholick, a voracious and inſatiable Appetite, venomous Swellings in his Feet, Convulſions in his Nerves, violent Aſthmas, a filthy Priapiſm, Rottenneſs in his Joints and Members, accompany'd with prodigious Itchings, crawling Worms, and intolerable Smells; ſo that he was a perfect Hoſpital of incurable Diſeaſes. Yet all theſe furious Torments did not take away his Hopes of Recovery; for which Reaſon he ſent for Phyſicians from all Places, and refus'd no Medicines that they judg'd proper for him. He alſo ſhifted his Poſt, and paſs'd over the River *Jordan* to the hot Baths of *Callirrhoe*, which were both medicinal and potable, where his Phyſicians try'd many Experiments in vain upon him; from whence he remov'd to *Jericho*, his laſt Station, about 20 Miles almoſt Eaſt of *Jeruſalem*. *Joſeph.*

But

But as the Bodies of Beaſts grow hard and callous by Stripes, and the Preſſures of the Yoak; ſo did the Heart of *Herod*, by theſe Loads of the Divine Vengeance. For finding that he muſt die ſhortly, and fearing nothing more than the Rejoycings of the Nation at his Death, he reſolv'd that the laſt Scene of his Life ſhould equal, if not ſurpaſs all the reſt. Therefore having by the ſtricteſt Summons gather'd together all the Nobility and moſt conſiderable Men of every City, Town and Village in *Judæa*, he commanded his Soldiers to ſhut them up in a ſpacious Place call'd the *Hippodrome*. And then calling his Siſter *Salome*, her Husband *Alexas*, with a few choice Friends, he told them with Tears, *That he was ſenſible of the* Jews *Hatred to his Government and Perſon, and that his Death would be a high Satisfaction to them; therefore his Friends ought to procure him ſome Solace and Diverſion in the midſt of his bitter Anguiſh; which if they perform'd according to his Order, the Mournings and Lamentations at his Death would be as great and magnificent as ever any Prince had. And this Order was, that on the ſame Hour he ſhould expire, the Soldiers ſhould ſurround the* Hippodrome, *and put all the encloſed Perſons to the Sword, and then publiſh his Death; which would cauſe his* Exit *to be doubly triumphant, firſt for the poſthumous Execution of his Commands, and ſecondly for the Quality and Number of his Mourners.* Upon the Promiſes of his Friends to perform his Orders, and receiving ſome acceptable News from *Auguſtus* of the Execution of an Enemy, and of Power granted him to puniſh others, he began to revive; but his Torments ſtill encreaſing, ſhortly after he endeavour'd to ſtab himſelf, but was prevented by *Achiabus* his Grandchild. The Belief of his Death at this time encourag'd his impriſon'd Son *Antipater* to attempt an Eſcape, but he was not only prevented, but alſo beheaded by his Father's Command, who five Days after dy'd himſelf, having by his Teſtament divided his Dominions between his three Son *Archelaus*, *Antipas* and *Philip*. This happened between the 25th of *November*, and the 20th of *March* following, in the 750th or 751ſt Year of *Rome*, according to the niceſt Chronologers; tho' moſt probably in the latter, and about a Year and a Quarter after our Saviour's Nativity, in the 70th of his Age, and the 37th of his Reign.

His cruel Orders.

And Death.

Joſeph. III. For many Years, the Land of *Paleſtine* or *Canaan* was entire, and govern'd by one Perſon; but ſhortly after *Herod*'s Deceaſe, by his Will and *Cæſar*'s Appointment, it was divided into three diſtinct Governments. Tho' for a ſhort time *Archelaus* was look'd upon as King, and his Father's Succeſſor, by the Soldiers and People; all acknowledging him with great Applauſes, upon the Account of his ſpecious Promiſes, and the Satisfaction they received from the Delivery of all thoſe noble Perſons whom his Father had deſign'd for Slaughter. But he had ſcarcely finiſh'd his Father's Obſequies, which were very ſolemn and magnificent, before many in the City began to bewail *Matthias* and his Aſſociates, who had been put to Death for pulling down the golden Eagle; tumultuouſly requiring that their Memories ſhould be honour'd by a publick Mourning, and their Accuſers condemn'd. And this Sedition encreaſing at the Feaſt of the *Paſſover*, about that time they procur'd great Numbers to join with them, and ſecur'd themſelves in the outward Courts of the Temple: Which caus'd *Archelaus* immediately to ſend out an armed Party of a thouſand Men againſt them; but being repell'd with ſome Loſs, he ſent his whole Body of Foot, with a ſtrong Party of Horſe, who falling in with them, put about 3000 to the Sword, and forc'd the reſt to the neighbouring Mountains. And having thus quell'd the Sedition, he with all Haſte repaired towards *Rome* with his Mother and his choiceſt Friends, to obtain the Confirmation of his Father's Teſtament

A. D. 3.

Archelaus *own'd his Succeſſor.*

by *Auguſtus*, and to procure himſelf to be ſetled in the Kingdom of *Judæa*; committing the Government of his Houſhold and his Affairs to his Brother *Philip*.

The Jews *Troubles.*

In the Abſence of *Archelaus*, the *Jews* fell into new Troubles and Confuſions; firſt occaſion'd by *Sabinus*, the Emperor's Agent in *Syria*, who enter'd *Jeruſalem*, ſeiz'd upon *Herod*'s Palace, and by his Avarice grievouſly oppreſs'd the Inhabitants: Inſomuch that on the Feaſt of *Pentecoſt*, great Numbers repaired thither from all Parts of the Land, reſolving to be reveng'd on *Sabinus*, and poſſeſs'd themſelves of the Porticos and Cloyſters of the Temple. But the *Roman* Legion there under *Sabinus*, vigorouſly attack'd them, ſet fire to ſome of the Buildings, and burnt down a conſiderable Part of the Cloyſters, to the Deſtruction of many; and then puſhing forwards, pillag'd the Treaſure of the Temple where the Sacred Money was kept, and carry'd off above four hundred Talents. But the *Jews* rallying again in vaſt Numbers, and with part of *Herod*'s Soldiers, beſieg'd *Sabinus* in the Palace; which oblig'd him to ſend immediately to *Varus* Governor of *Syria* to come to his Relief. At the ſame time, the *Jews* who had taken too little notice of the true *Meſſiah*, were puniſhed with ſeveral falſe *Meſſiahs*, or pretended Kings of the *Jews*; particularly *Simon*, one of *Herod*'s Servants, remarkable for his Shape and Stature; who being follow'd by great Multitudes, pillag'd and ravag'd all the Country about *Jericho*. *Athronges* an obſcure Shepherd, but of extraordinary Bulk and Strength, was another who aſpir'd to the Crown, and for a conſiderable time retain'd all the Marks of Sovereignty, waſting all the Country about *Jeruſalem*. In *Idumæa* about 2000 of *Herod*'s old Soldiers aſſembled together, to the great Damage of that Province; and in *Galilee*, *Judas* or *Theudas* (mention'd *Act.* 5. 36.) the Son of a famous Robber, with a Party of deſperate Men, made Incurſions into *Judæa*. Theſe and many other Troubles were quell'd in no long time, partly by ſome of *Herod*'s Party, and principally by the coming down of *Varus* out of *Syria* with all his Force; who reliev'd *Sabinus* in *Jeruſalem*, and put an end to theſe Seditions with the Crucifixion of no leſs than 2000 Perſons. Thus God began to puniſh the *Jews*, both for their Corruptions, and their being ſo regardleſs of his Son, after he had ſufficiently manifeſted him both at *Bethlehem* and *Jeruſalem*.

Archelaus *oppos'd.*

In the mean time, *Archelaus* at *Rome* met with much Oppoſition and many Obſtacles, not only from his Enemies, but ſeveral of his ſuppos'd Friends, who accus'd him of many Crimes before *Auguſtus*, and pleaded for his Brother *Antipas*, who had been appointed Succeſſor to *Herod* in a former Teſtament. But *Auguſtus* had not fully determined to whom he ſhould give the Preference, before fifty Ambaſſadors or Repreſentatives of the *Jewiſh* Nation were, by *Varus*'s Permiſſion, arriv'd at *Rome*, and with no leſs than 8000 of their own Country Men in the City, repair'd to *Auguſtus* in their diſtreſſed Country's Behalf; Firſt declaiming againſt the Memory of *Herod*, alledging, *That he had been the moſt cruel Tyrant that ever reign'd, and ſo barbarous, that thoſe who eſcaped with their Lives, thought themſelves leſs happy than thoſe who were executed. For he had not only torn his Subjects Bodies with Tortures, but alſo defaced the Cities of his own Country, to beautifie thoſe of Strangers, and permitted Foreigners to maſſacre the* Jews *without Revenge. And their Country was ſo impoveriſh'd and waſted with Injuſtice, that during* Herod's *Reign they had ſuffer'd more Murthers and Miſeries than their Anceſtors had from the* Babylonian *Captivity to his time. That being inured to the Yoak, they had readily acknowledged* Archelaus, *notwithſtanding he was the Son of ſuch a Tyrant, and publickly mourned for his Father's Death. But that he to ſhew himſelf the genuine Offspring of* Herod, *began his Reign with the Slaughter of* 3000 *Citizens, who fell a Sacrifice to his Rage even in the very Temple. Wherefore their humble Petition was, that*

that Auguſtus *would judge the Remainder of the* Jews *worthy of Compaſſion, and not abandon their Nation to* Herod's *Family, but that he would join it to the Province of* Syria, *and put it under the immediate Subjection of* Roman *Governors.* *Auguſtus* having heard theſe Complaints, and the Anſwers of the other Party, ſhortly after gave *Archelaus* half the Dominions of his Father, with the Title of *Ethnarch*, promiſing him that of King, if his Carriage deſerved it; and dividing the other half into two Tetrarchies, he gave one to *Herod-Antipas*, and the other to his Brother *Philip*: So that we are to conſider *Paleſtine* now as divided into three diſtinct Juriſdictions. 1. That under *Archelaus* conſiſted of the Provinces of *Judæa* and *Samaria*, together with *Idumæa*, a little Province taken out of *Arabia*, and of late including part of *Judæa*; all amounting to 500 Talents Yearly. 2. That under *Herod-Antipas* conſiſted of the Provinces of *Galilee* and *Peræa* beyond *Jordan*; amounting to 200 Talents. 3. That under *Philip* conſiſted of the Province of *Trachonitis*, including *Batanæa* and *Aurarinitis* or *Ituræa* in *Syria*; amounting to 100 Talents. *Gaza* in *Judæa*, and *Gadara* and *Hippon* in *Trachonitis* were join'd to the Government of *Syria*; *Jamnia*, *Azotus*, *Phaſælis* and *Aſcalon* were given to *Herod*'s Siſter *Salome*; and the Money which *Herod* gave to *Auguſtus* by Will, which amounted to 1500 Talents, he generouſly diſtributed among his Family, reſerving for himſelf only ſome Jewels of ſmall Value. *Herod's Dominions divided.*

Matth. 2. 19-23. *Luke* 2. 39, 40. The State of *Paleſtine* being thus eſtabliſhed by *Auguſtus*, God now thought fit to call his Son out of *Ægypt*; therefore by his Angel in a Viſion he inform'd *Joſeph* of the Death of all ſuch as ſought the Child's Life, and order'd him to take Him and his Mother, and return into the Land of *Iſrael*, or *Paleſtine*. All which he diligently perform'd; and arriving in *Judæa*, he was inform'd of the Return of *Archilaus*, and his governing that Part of the Country; and knowing his natural Cruelty, and his near Relation to *Herod*, he fear'd to ſettle there. But being directed by God in another Viſion, he turn'd to the Dominions of his Brother *Herod-Antipas*, in *Galilee*, to his former Habitation at *Nazareth*, where the ſtrange Occurrences of our Lord's Birth were utterly unknown. Which being a mean and deſpicable Place, it afterwards gained *Jeſus* the reproachful Title of a *Nazarene*, according to the Aim and Tenor of ſeveral Prophecies, as St. *Matthew* obſerves. And this obſcure Education not only contributed towards his intended Sufferings, but likewiſe ſerv'd to confound the Wiſdom of the haughty *Scribes* and *Phariſees*, who for their Contempt of theſe late Revelations, and their other Crimes, were juſtly hardened and blinded in their Underſtandings. He was now about two Years of Age, and for ten Years after, we have no certain Account of Him or his Parents, only that they annually repair'd with Him to *Jeruſalem* at the Paſſover, and as his Body encreas'd in Stature, ſo more eſpecially the Faculties of his Soul were enlarg'd, being highly repleniſh'd with Wiſdom and the Grace of God. Jeſus's *Return from* Ægypt. *And Habitation at* Nazareth.

Dion, &c. Not long after our Saviour's Settlement at *Nazareth*, *Auguſtus*, who had ſo often and eaſily diſpos'd of the Kingdoms and Governments of the World, was extremely afflicted in his own Family, and by his own Daughter *Julia*, marry'd to his Wive's Son *Tiberius*, who by her luxurious Revels, and her adulterous Meetings had made her ſelf infamous in the whole City. This Emperor, tho' a *Pagan* by Education and Profeſſion, had ſo great a Senſe, not only of the Scandal, but alſo of the Immorality of her Actions, that he once reſolved to have put her to Death; but upon Reconſideration he baniſhed her to a deſolate Iſland called *Pandataria*, ſtrictly prohibiting her the uſe of Wine, and all kinds of Delicacies, either in Diet or Cloaths; and permitted no Perſons to approach her Auguſtus's *Troubles.*

her who were not celebrated for their good Lives and Morals. Shortly after he was diverted by ſome Wars in *Armenia*, which, according to *Noris*, caus'd him to open the Temple of *Janus* the laſt time, which had continu'd ſhut for about ſix Years in Token of an univerſal Peace; which Peace being as it were to introduce our Saviour into the World, he has alſo upon that Occaſion been ſtil'd *The Prince of Peace.* But what Eccleſiaſtical Writers do more particularly obſerve of this Emperor, is, that upon his Entrance on his fourth *Decennalia*, or ten Years Government, he utterly refus'd the Title of LORD, which the People unanimouſly offer'd him; which many Chriſtians believe not to have been without ſome Divine Influence, and particularly upon the Account of a *Sybil*'s foretelling the Appearance of a greater Prince, to whom all the World ſhould pay Adoration. And here we cannot eaſily omit a Relation mention'd by *Suidas*, who tells us that *Auguſtus* ſending to the *Pythian* Oracle to enquire who ſhould ſucceed him, was anſwer'd by that *Dæmon*, *That an* Hebrew *Child*, *Lord of the Gods*, *had commanded him to return to Hell*, *and that no farther Anſwer was to be expected*; and that upon this he erected an Altar in the *Capitol*, *Primogenito Dei*, *To the Firſt-Born of God.* However in the ſame Year that he refus'd the Title of *Lord*, he appointed *Tiberius* for his Heir, obliging him to adopt his Brother *Druſus*'s Son *Germanicus*; and being *Pontifex Maximus*, he made the laſt Regulation of the *Roman* Calendar, which continues in Uſe with us to this Day; tho' alter'd in ſome Countries by Pope *Gregory* XIII. above 120 Years ago. This Regulation was order'd by *Auguſtus* to be engraven in Braſs, and was completed in *A. D. vul. ær.* 4.

And Refuſal of the Title of Lord.

The Government of Herod's *Sons.*

In the mean time the three Brothers, *Archelaus*, *Herod* and *Philip* govern'd *Paleſtine* without any open Sedition or Diſturbance, each endeavouring to improve their Dominions by Buildings, and other publick Works. *Archelaus* re-edify'd the Palace in *Jericho*, and ſumptuouſly adorn'd it; and drawing half the Waters from *Neara*, through the Field he had planted with Palm Trees, he built a Town in that Place call'd *Archelais*. *Herod* enclos'd *Sephoris* with a ſtrong Wall, and made it the chiefeſt Ornament of *Galilee*; and alſo fortify'd another City call'd *Bataramphta*, on the Sea of *Galilee*, and nam'd it *Julias* in Honour of *Julia*, before her Diſgrace.. *Philip* repair'd *Paneadas*, on the Head of *Jordan* and Borders of *Syria*, and call'd it *Cæſarea Philippi*; and likewiſe repaired the Borough of *Bethſaida*, on the Sea of *Galilee*, and gave it the Dignity of a City, both for the Number of the Inhabitants, and for other Pre-eminencies. But *Archelaus* following the Steps of his Father, in a ſhort time made himſelf odious to the *Jews*, not only for his diſpoſſeſſing of the High Prieſts, and his illegal marrying his Brother *Alexander*'s Wife *Glaphyra*, but alſo for ſeveral Acts of Cruelty and Tyranny: Inſomuch, that after a Reign of nine Years and a few Days, the chief Governors among the *Jews* and *Samaritans* made a publick Complaint of him to *Auguſtus*; who being a generous Prince, and deteſting all Oppreſſions, in a great Paſſion ſent his Agent for him in Perſon to *Rome*, to anſwer to his Accuſations. *Archelaus* was found feaſting and banqueting with his Friends, and hurry'd away with great Precipitation to *Cæſar*; who upon a full Hearing both of his Crimes and Vindication, depriv'd him of his Dominions, confiſcated all his Goods, baniſh'd him, and perpetually confin'd him to *Vienna* a City in *Gaul*. Upon this the Dominions of *Archelaus* were reduc'd into the Form of a *Roman* Province, and rul'd by a Governor of the Emperor's call'd by the Name of Procurator, but in ſome Caſes ſubject to the Preſident or Governor of *Syria*: So that there were two Alterations in *Paleſtine* between our Saviour's Birth and his Baptiſm; firſt, the Diviſion of the whole Country among *Herod*'s Sons; ſecondly, the ſubjecting the moſt conſiderable Parts of it, namely, *Judæa*, *Samaria* and *Idumæa* to *Roman* Governors. *Joſeph.*

Archelaus *depos'd and baniſh'd, and* Judæa *under* Roman *Governors.*

Imme-

Immediately after the Baniſhment of *Archelaus*, *Auguſtus* ſent over *Coponius* to be Procurator or Governor of *Judæa*, and with him *Cyrenius* or *Quirinus* into *Syria*, to make a ſecond Taxation or Valuation of all Perſons Eſtates in thoſe Parts. Upon his Entrance into *Paleſtine*, the Inhabitants, tho' with ſome Regret, ſubmitted; but in a ſhort time there aroſe one *Judas* a *Gaulanite* by Birth, but a *Galilean* by Habitation, and ſo call'd *Act.* 5. 37. who with *Sadoc* a *Phariſee*, excited the People to a Rebellion; alledging, *That this Aſſeſſment was an open Acknowledgment of their Servitude*, exhorting the whole Nation *vigouroufly to maintain their Liberties*, and giving them Aſſurance *not only of Glory and Renown, but alſo of a full Deliverance from their Yoak*. Theſe Perſuaſions, together with the corrupt Expectations of a Temporal Prince or *Meſſiah*, now ready to appear, drew great Numbers after him, who under the Pretence of Liberty, and diſowning all Foreign Authority, committed infinite Murthers and Diſorders in ſeveral Parts of the Land. And tho' they were timely ſuppreſs'd, and the Multitudes diſpers'd, yet ſtill they were ſo potent as to create a fourth Sect among the *Jews* not known before; the other three being *Phariſees*, *Sadducees* and *Eſſenes*. Theſe were not only a Sect, but alſo a Faction directly oppoſite to thoſe call'd *Herodians*, and had the Name of *Gaulanites* from the Birth-place of their Captain, and ſometimes *Galileans*, as in *Luke* 13. 1. becauſe they were then more numerous in the Province of *Galilee*. As the *Herodians* join'd with the Sect of the *Sadducees*, ſo theſe join'd with the *Phariſees*, and more eſpecially thoſe call'd *Zealots*, already deſcrib'd in the Introduction. And they became ſo zealous in aſſerting God alone to be their Lord and Maſter, that, as *Joſephus* informs us, they would ſooner chuſe the moſt exquiſite Torments for themſelves and Children, than acknowledge any Man living for their Lord. And by joining with the *Zealots*, they together became the principal Cauſe of all the ſucceeding Miſeries in the *Jewiſh* State, and the final Ruin of it at laſt.

Coponius *the firſt.*

Cyrenius's *ſecond Taxation, which cauſed a new Sect called* Gaulanites.

Cyrenius having finiſh'd the Valuation of every Man's Eſtate, and confiſcated the Goods of *Archelaus*, he depos'd *Joazer* the preſent High-Prieſt upon the People's Complaint and Sedition, and eſtabliſhed *Ananus* in his Place, whom the Scriptures call *Annas*; and after that return'd to his Government in *Syria*, *Varus* being ſent by *Auguſtus* to the *German* Wars. *Coponius* remain'd in his Province of *Judæa*; and in the ſecond Year of his Government, in the Beginning of the *Paſſover*, *Joſephus* tells us of a remarkable Prophanation of the Temple by certain *Samaritans*, who when the Gates were opened at Midnight, according to the Cuſtom of the Feaſt, privately enter'd the Temple, and ſtrewed the Porches and the principal Parts of it with dead Mens Bones; which was an extraordinary Offence to the *Jews*, and gave Occaſion to the Prieſts to be much more careful and vigilant than formerly.

Annas *made High-Prieſt.*

Luke 2. 41-52. It was at this ſame Feaſt, according to the moſt probable Accounts, that our Bleſſed Saviour began to ſhew ſome Rays of his extraordinary Wiſdom and bright Faculties; who now being twelve Years of Age, came up to *Jeruſalem* with his Parents, according to *Cuſtom*. His Parents having perform'd the uſual Ceremonies of the Feaſt, and tarry'd the whole ſeven Days, return'd with great Numbers of their Neighbours and Acquaintance towards *Galilee*, accidentally leaving *Jeſus* behind them at *Jeruſalem*. But not doubting but he had join'd himſelf with the Multitude of the *Galileans*, they patiently travell'd a Days Journy; and at Night made a diligent Search for him among his Relations and particular Friends, but without any Succeſs. It is not eaſie to imagine the Greatneſs of their Fears and Apprehenſions at that time, which caus'd them to return haſtily to *Jeruſalem*, and make all poſſible Enquiry in that Place. But on the third Day after they

Jeſus *at twelve Years of Age comes to* Jeruſalem,

miſs'd him, to their exceeeding Surprize, they found him in one of the Rooms of the Temple, probably in that of the grand *Sanhedrim*, ſitting amidſt the learned Doctors and Maſters of *Iſrael*, hearing and propounding Queſtions to them; which he did in ſuch a Manner as caus'd the Aſtoniſhment of all his Auditors, who were confounded at the Ripeneſs of his Underſtanding and Anſwers. His Parents were alſo amazed to find him in that Place; and his Mother telling him with what Impatience they had ſought him, and blaming him for putting them into ſo great a Fright; he made Anſwer, *Why was this Search? Did you not know, that I muſt be employ'd in the Houſe or Service of my Father?* Intimating, as ſome good Criticks obſerve, that they had till then ſought for him in a wrong Place: However they did not then underſtand his Anſwer; but *Mary* carefully lodg'd all his Words in her Heart. Soon after *Jeſus* return'd home to *Nazareth* with his Parents, living in Subjection to them; and as he encreas'd in Body and Stature, ſo the Faculties of his created Soul were enlarg'd, and he daily grew more and more in Favour with God and Man.

And diſputes with the Doctors.

Auguſtus's *Regulations.*

About the ſame Year, *Auguſtus* made ſtrict Laws concerning Marriages and Divorces, which are taken Notice of by ſeveral Eccleſiaſtical Writers; and were occaſion'd by the great Numbers of the looſe and unmarry'd *Equites*. Theſe the Emperor judg'd ſo fatal to good Policy and true Morality, that upon a full Aſſembly, after a high applauding of the marry'd Sort, and a ſevere Reprimand of the others, he impos'd great Fines upon every *Knight* that continu'd unmarry'd after the Term of a Year. Yet to ſhew that he would diſcourage nothing that had the Appearance of Virtue and Abſtinence, he beſtow'd conſiderable Rewards on ſuch as had vow'd a perpetual Virginity. And that no publick Promoter of Looſeneſs might eſcape his Cenſure, ſhortly after he baniſh'd his Favourite *Ovid*, the celebrated Poet, for his amorous Epiſtles, and his *Art of Love*; the ſoftneſs whereof being thought capable of enervating and corrupting a larger Empire than that of the *Romans*. *Dion. Joſeph.*

Ambivius *the ſecond Governor in* Judæa.

About the ſame time he remov'd *Coponius* to another Place, and ſent *M. Ambivius* into *Judæa* in Quality of Procurator or Governor; in whoſe Government *Salome Herod*'s Siſter dy'd, and gave all her Poſſeſſions to the Emperor's Wife *Livia*. Shortly after, and two Years before *Auguſtus*'s Death, his deſign'd Succeſſor *Tiberius* was join'd with him with almoſt equal Authority in the Government of the Empire; which has caus'd ſome eminent Chronologers to reckon the Years of *Tiberius*'s Reign from this *Æra*, particularly in *Luke* 3. 1. which 15th Year of the Reign of *Tiberius*, according to them, is meant the 13th from the Death of *Auguſtus*.

Rufus *the third Governor in* Judæa.

M. Ambivius having continu'd between two and three Years in *Judæa*, *Annius Rufus* was ſent by *Auguſtus* into his Place; and he was the third *Roman* Governor in thoſe Parts. Not long after, *Auguſtus* having made his Will, and deliver'd it to the *Veſtal* Virgins, he repair'd upon ſome Buſineſs to *Nola* near *Capua*: And there finding himſelf dangerouſly ill, he ſent for *Tiberius*, and his choiceſt Friends and Acquaintance, to whom he recommended many wiſe and uſeful Things, particularly declaring to them, *That he had found* Rome *built with Clay, but he had left it of Marble*, meaning not ſo much the Beauty and Strength of the Buildings, as the Majeſty and Firmneſs of the Empire. And that he might leave the World with the Triumphs of a *Pagan* Philoſopher, he call'd for a Looking-Glaſs, caus'd his Hair to be comb'd, and his wrinkled Cheeks to be ſmooth'd up, and as Actors upon the Stage, he ask'd his Friends, *whether he had play'd his Part well in this World:* And upon their anſwering *Yes*, he cry'd *Plaudite!* and expir'd in the Embraces of his beloved Wife *Livia*, bidding her *Remember their Marriage, and Farewel.* Thus dy'd *Auguſtus* on the 19th Day of *Auguſt*, in the Conſulſhips of the two *Sexti*, above 57 Years after the Death of his Great-Uncle *Julius*, *A. D. vul. ær.* 14.

Auguſtus *dies.*

He

He dy'd to the unexpreſſible Grief of all his Subjects, having conquer'd greater Difficulties, met with greater Succeſs, completed greater Deſigns and eſtabliſh'd a greater Empire than any Prince in the World. According to the *Paganiſh* Superſtition he had Temples erected to him, Divine Honours decreed him, and a large ſum of Money was given by *Livia* to *Numerius Atticus*, a Senator, for having ſworn that he ſaw him aſcending into Heaven, as *Proculus* had anciently ſworn of *Romulus*.

A.D. 14. TIBERIUS, *the third* Roman *Emperor.*

IV. The *Romans*, during the Adminiſtration of *Auguſtus*, had all the Happineſs of a free People, and were reſtrain'd from nothing but thoſe Miſchiefs which a corrupted Liberty produce; but ſhortly after his Death they met with great Alterations, and a quite different Treatment from his Succeſſor *Tiberius*, whoſe Wiſdom conſiſted of a myſterious Slyneſs and Suſpicion, and his Policy of continu'd Artifices and Diſſimulation. Yet in the Beginning of his Reign he made a great Shew of Modeſty and Affability, and perform'd many laudable Actions towards the Reformation of Mens Lives and Manners: Particularly he regulated the Licentiouſneſs of the Theatre, baniſh'd the Aſtrologers and Magicians from *Rome*, reſtrain'd the Delicacies of Eating-Houſes and Taverns, ſeverely puniſh'd the Looſeneſs of young Perſons of either Sex, prohibiting by Proclamation the Kiſſes which were daily given by way of Salutation, and adminiſter'd Juſtice with great Exactneſs and Diligence. But afterwards, giving a Looſe to his deprav'd Temper and Inclinations, he became Guilty of all kinds of Enormities and Oppreſſions, and prov'd to be the moſt ſubtle and deſigning Tyrant in Nature. *Dion* obſerves, that he never ſhew'd any Inclination to what he deſir'd, nor ever ſpoke as he thought; he look'd ſullenly on his Friends, cheerfully on his Enemies; was fair to thoſe he deſign'd to puniſh, and ſevere to thoſe he thought to pardon; and his Maxim was, *That a Prince's Mind muſt be known to no Man.* Hence all who were concern'd with him were in continual Danger; and to underſtand, or not to underſtand his Mind, was of equal Peril: For ſome were ruin'd for agreeing to his Words, becauſe they diſagreed to his Mind; and others were ruin'd for agreeing to his Mind, becauſe he perceiv'd that they had diſcover'd his Thoughts. In ſhort, he was a moſt exquiſite State-Jugler, a moſt jealous and barbarous Governor, a Debaſer of the *Roman* Empire, a Corrupter of all that was good, and an Introducer of all that was bad in it.

Joſeph. In the ſecond Year of this Emperor's Reign, *Rufus* was recall'd from *Judæa*, and *Valerius Gratus* ſent to ſucceed him, who was the fourth Governor in thoſe Parts, after the Baniſhment of *Archelaus*. In the beginning of his Government, the *Jews* addreſs'd themſelves to *Tiberius* for an Eaſement of their Impoſts, who referr'd it to his Nephew *Germanicus*, then going into the Eaſt, but with no Succeſs that we can find. About two Years after, the Villany of three or four profligate *Jews* in *Rome*, in impoſing upon a Noble Lady call'd *Fulvia*, caus'd *Tiberius* to uſe great Severities to all the *Jews* in the City: Particularly 4000 of them were ſent to *Sardinia* into hard Service, and the reſt threatned with Baniſhment, if they did not renounce their Religious Ceremonies by an appointed Day. All which Troubles, and ſome others, *Philo* attributes principally to the impious Deſigns of the Emperor's Favourite *Sejanus*; for after his Death, the *Jews* met with a more moderate Treatment. In the mean time, *Gratus* in *Judæa* made ſeveral Changes in the High-Prieſthood; firſt depoſing *Annas*, and appointing *Iſmael* the Son of *Fabius* in his Place; and ſhortly after removing him, and putting *Eleazer* the Son of *Annas* in his Room; and about a Year after, he laſtly made *Joſeph* ſirnam'd *Caiaphas*, Son in Law to *Annas*, High-Prieſt; who continu'd in that Dignity till after our Saviour's Death. And tho' there could be but

Gratus *the fourth Governor in* Judæa.

The Jews *perſecuted in* Rome.

Caiaphas *made High-Prieſt.*

one High-Prieſt at the ſame time, yet we are to take Notice, that *Annas* is nam'd with *Caiaphas* by St. *Luke* as if they were High-Prieſts conjointly, *Luke* 3. 2. *Act.* 4. 6. becauſe *Annas* was illegally depos'd, and ſtill rightful High-Prieſt; or becauſe he was Father-in-Law and *Sagan*, or Deputy to *Caiaphas*; or becauſe he was *Naſi*, or Preſident of the *Sanhedrim*, and repreſented *Moſes* as the other did *Aaron*; or laſtly, becauſe the *Romans* had broke the Rules of the original Inſtitution. But in this the principal Criticks are not agreed.

A.D. 26. Pilate *the fifth Governor in* Judæa.

Gratus having continu'd in *Judæa* eleven Years without any publick Diſturbance, he return'd to *Rome*, and *Pontius Pilate* was ſent Governor in his Place; a Perſon too like his Maſter *Tiberius*, of a fierce and irreconcilable Spirit, and of a cruel and covetous Diſpoſition. He was made Procurator in the 12th Year of *Tiberius*'s Reign, and began his Government very much to the Diſpleaſure and Diſturbance of the *Jews*, bringing the Emperor's Images into *Jeruſalem* by Night, in Contempt of their Law which ſtrictly forbids ſuch Practices. This unuſual Action gave exceeding Diſcontent to the City and all the Country; who upon the Report of it, immediately repaired to *Jeruſalem*, and from thence in vaſt Multitudes to *Cæſarea*, where *Pilate* then reſided, earneſtly begging of him not to violate their Law, but to remove the Images to ſome other Place. But when *Pilate* deny'd their Requeſt, becauſe it would redound to the Emperor's Diſhonour, the whole Multitude fell proſtrate upon their Faces, weeping and lamenting, and continu'd in that Poſture five Days and five Nights, as *Joſephus* relates it. On the ſixth Day he ſate upon the Tribunal, and ſent for the Multitude to give them a final Anſwer; and at the ſame time he order'd his Soldiers ſuddenly to ſurround them, who with their drawn Swords threatned them all with immediate Death, if they would not deſiſt in their Suit, and ſpeedily return to their Habitations. But this had no Effect upon them; for they all unanimouſly offer'd their naked Throats, profeſſing that they had rather dye than conſent to the Violation of their Laws. *Pilate* amazed at their Conſtancy, and being order'd by *Tiberius*, remov'd the Images ſtom *Jeruſalem* to *Cæſarea*; a noble City built by *Herod* the Great, about 55 Miles almoſt North of *Jeruſalem*, upon the Mediterranean Sea, and the moſt frequent Reſidence of the *Roman* Governors. After this *Pilate* gave the *Jews* a new Occaſion of Sedition, by a ſacrilegious Attempt upon ſome of the Sacred Money in the Temple, which he employ'd in bringing of Water by Conduits to the City. Which Work, tho' uſeful and beneficial to the City, yet the Inhabitants look'd upon it as ſo great a Prophanation, that when *Pilate* came to *Jeruſalem*, they gather'd about him in vaſt Multitudes, openly murmuring at his Proceedings. But having before receiv'd Intelligence of their deſign'd Complaints, he cauſ'd Soldiers ſecretly arm'd to mingle themſelves among the People in private Apparel, ordering them not to uſe their Swords, but to fall on with large Battoons, upon a Signal given. All which was executed in the Preſence of *Pilate* upon his Tribunal, where many dy'd of the Blows receiv'd, and many were trodden to Death by the Throng; which put an End to this Tumult and Sedition.

Joſeph. Philo.

His ſevere Government.

Thus ſeverely did *Pilate* exerciſe his Government over the Jews. At the ſame Time *Philip* continued more moderate and peaceable in his Tetrarchy; and his Brother *Herod* not very burthenſom in his, tho' extreamly vicious and corrupt in his Actions. This latter gaining the Friendſhip of *Tiberius* founded a City in Honour of his Name, and call'd it *Tiberias*, where he kept his Court and uſual Reſidence, it being ſituated in the fruitfulleſt Part of *Galilee* upon the Lake of *Genezareth*, or the *Sea of Galilee*, which occaſion'd that Lake to be often call'd the *Sea of Tiberias*. The City was peopled by Strangers, who repaired thither from all Parts, and by many of the

Herod *builds* Tiberias.

the Inhabitants of *Galilee*, who were both encourag'd by great Privileges, and conſtrain'd by Authority to dwell there: And that becauſe it was built in a Place full of Sepulchres, which by the *Jewiſh* Law was accounted unclean. This was finiſh'd about the firſt Year of *Pilate*'s Government in *Judæa*. On the following Year, and 13th of *Tiberius* he travell'd towards *Rome* to wait upon the Emperor, together with a half Brother of his call'd *Herod*, or *Philip-Herodes*; which, according to *Joſephus*, cannot be *Philip* the Tetrarch, as it is moſt commonly believ'd. In this Journy, he fell in Love with *Herodias*, this Brother *Philip*'s Wife, and Daughter to their Brother *Ariſtobulus*; and by a private Agreement with her, after his Return from *Rome*, he took her from his Brother, and marry'd her himſelf, commiting at the ſame Time both Inceſt and Adultery. And to compleat the Injurys done to his former Wife, he divorc'd her, tho' ſhe was Daughter of *Aretas*, King of *Arabia-Petræa*, a potent Prince, who afterwards found a Sufficient Opportunity of Revenge.

And marries his Brother's Wife.

Not long after this, and about a Year before the firſt Preaching of *John-Baptiſt*, *Joſeph*, the reputed Father of our Saviour dy'd, according to the moſt receiv'd Opinion; it ſeeming good to the Divine Wiſdom, that he whoſe only true Father was in Heaven, after his Manifeſtation, ſhould have no reputed Father to appear on Earth; and by his Death, he became legal Heir to the Crown of his Father *David*. What our Bleſſed Saviour's Employment was from the 12th Year of his Age till this Time, is only hinted at by the Evangeliſts; from whom we may collect, as alſo from other Writers, that he wrought with *Joſeph* in the Trade of a Carpenter. And *Juſtin-Martyr* tells us that his main Buſineſs was making of Ploughs and Yokes, and other Inſtruments of Husbandry for the Uſe of his Neighbours. After the Death of his reputed Father, he ſtill follow'd the ſame Employment, till the time of his Manifeſtation, as appears from *Mark* 6. 3. whereas in other Places, by way of Contempt, he was call'd the *Carpenter's Son*, he is there call'd the *Carpenter* himſelf, as having alone practis'd that Trade. And we may alſo infer from the rude Treatment of the *Nazarenes* his Towns-Men, and their Surprize, as alſo from the total Silence of the Evangeliſts as to his Actions, that tho' he grew *in Favour with God and Man*, his Life was a Life of Obſcurity in reſpect of his Excellencies, and that he ſhew'd no miraculous Marks to diſtinguiſh him from the reſt of the World. And this was the mean and obſcure Education of the Bleſſed *Jeſus*, who inſtead of being taught in the moſt famous Schools of the *Rabbins*, or brought up in the Temple among the Prieſts, was conſtrain'd to earn his Bread by the Labour of his Body, and live under the Circumſtances of the pooreſt Servant and Apprentice. Which was an Inſtance of the moſt amazing Condeſcenſion and Benignity; and not only ſo, but of the moſt ſurprizing Wiſdom and Underſtanding: For he who was to guide and reform all Mankind, and to be their Example, thought fit to ſhew them the moſt perfect Inſtance of Humiliation; and he who was to be the Wonder, as well as the Saviour of the World, refus'd all Aſſiſtances of human Learning, that his Knowledge and his Works might be more manifeſtly and apparently the Effects of a ſupernatural Power.

Joſeph *dies.*

Jeſus's *private Education.*

CHAP.

CHAP. II.

From the Beginning of the Goſpel, and firſt Preaching of John-Baptiſt, *to the Beginning of the firſt Paſſover after our Bleſſed Saviour's Baptiſm, according to the vulgar Computation.*

Containing the Term of 10 *Months and* 3 *Days.*

A.D. 29. Tiber. 15/16 I. AFTER our Bleſſed Saviour had liv'd above thirty Years in the profoundeſt Retirement and Privacy as to his Office, and fully completed the Age neceſſary for the *Jewiſh* Prieſthood; when *Daniel*'s Seventy Weeks were almoſt expired, and all Perſons in the higheſt Expectation of the *Meſſiah*, God was pleas'd to begin the cleareſt and nobleſt Manifeſtation of his Perſon and Function. But as *John* was deſign'd for a Harbinger to go before him in his Birth, and Entrance into the World; ſo much more to make Way for his publick Appearance and Miniſterial Office. Therefore *John* was firſt order'd by the Mouth of Heaven to enter upon his Office, which was exceedingly rigid and auſtere, the better to ſearch and heal the Corruptions of a moſt degenerate and profligate People. For which purpoſe he led the moſt ſevere and mortify'd Life in the Deſerts on the Southern Parts of *Judæa*, ſpending his Time in Faſtings, Prayers and Contemplation, without the leaſt Delicacies either in Diet or Habit: A Life proper to rouſe and awaken the languiſhing as well as corrupted State of the *Jews*. *Nicephorus* tells us, That his Mother *Elizabeth* fled with him into the Deſerts, when he was eighteen Months old, to avoid the Fury of *Herod* the Great, when he deſtroy'd the Children at and near *Bethlehem*; and ſhortly after both ſhe and his Father dying, he became expos'd to all the Dangers and Infelicities of an Orphan. But when his natural Parents were remov'd, God became his more immediate Guardian, who, according to the *Greek* Tradition, ſent his Angel to be his Nouriſher, as he had formerly done to *Elias*, when he fled from the Rage of *Ahab*, who was the true Type of this great Prophet and Reformer *John*.

Luke 3. 1, 2.

John's *Life.*

His Miniſtry. Prepared by ſo ſingular an Education, this Perſon, who was a Prieſt by Birth, and the greateſt of all the Prophets, by an immediate Commiſſion from Heaven, enter'd upon the actual Adminiſtration of his Office, lifting up his Voice like a Trumpet in the Deſerts of *Judæa*, and about *Jordan*, being the Herald to proclaim the firſt Approaches of the long expected *Meſſiah*; accompliſhing therein two ancient Prophecies, the one *Malachi*'s, who calls him the *Meſſenger or Angel of God to prepare his Way before him*, Mal. 3. 1. and the other *Iſaiah*'s, who calls him *the Voice of one crying in the Deſerts, Prepare the Ways of the Lord, and rectifie his Paths; all Valleys ſhall be rais'd, Mountains levell'd, crooked Paths ſtreightned, and rough Ways plain'd*, Iſa. 40. 3,4. Which figurative Expreſſions import a new Regulation, and rectifying of Mens crooked and perverſe Lives; or the removing all Obſtacles and Impediments to Perſons coming to *Chriſt*; *for all Fleſh was to ſee the Salvation of the Lord*. St. *Luke* particularly points out the Time when he receiv'd his Commiſſion from God, which was in the 15th Year of the Emperor *Tiberius*, when *Pontius Pilate* was Governor or Procurator of *Judæa*, *Samaria*, and *Idumæa*; *Herod* Tetrarch of *Galilee* and *Peræa*; *Philip* Tetrarch of *Trachonitis* with *Ituræa*; and *Liſanias* Tetrarch of *Abilene*, a little Province in the Limits of *Syria*; in the High-Prieſthood of *Caiaphas*, to whom *Annas* ſeem'd join'd, for

Matth. 3. 1. *Mark* 1. 1-4. *Luke* 3. 1, 2, 5.

The Time.

for one of thoſe Reaſons formerly mention'd. This remarkable Period of Time is by St. *Mark* call'd *the Beginning of the Goſpel*, or thoſe glorious Things to be introduc'd by the *Meſſiah*; a noble *Æra* to be obſerv'd by all *Chriſtians*, when the Renovation of the old World began, or a kind of a Creation of a new. The time of the Year, according to the vulgar Computation, was about Midſummer, when *John* is ſuppos'd to begin to be 30 Years of Age. *Lightfoot* and ſome others, who believe our Saviour to have been born in *September*, and likewiſe that *John* was now beginning to be 30 Years of Age, are of Opinion that he began to Preach about the Paſſover. But *Uſher* and his Followers do with moſt Probability ſuppoſe his Preaching to begin upon the tenth Day of the ſeventh Month, five Days before the Feaſt of Tabernacles, upon the great Day of Expiation, when the High-Prieſt enter'd the Holy of Holies, which was penitential, and join'd with ſo ſolemn a Faſt, that whoſoever did not afflict his Soul at that time was to be cut off from the People. This, according to him, anſwers to our 19th Day of *October*, and was likewiſe the Day, that by a ſolemn ſounding of the Trumpet, the 30th and laſt *Jubilee* was proclaim'd among the *Jews*; which publick Time remarkably agrees with the Nature and Freedom of the Goſpel, of which the *Jubilee* was a Type, and alſo with *Iſaiah*'s Propheſie of *proclaiming the acceptable Year of the Lord*, Iſa. 61. 2.

His Preaching.

Luke 3. 3-6. Matth. 3. 2-6. Mark 1. 4, 5. This great Prophet began his Preaching about the River *Jordan*, with a ſolemn calling for Repentance and Reformation, proclaiming *That the Kingdom of Heaven, or the Meſſiah, was now approaching:* And to gain the greater Authority to his Sermons, he preach'd Repentance by his Example as well as Words, his Garb and Diet being moſt courſe, and ſuitable for a Penitent. The former was only a rough Hair-cloth thrown about him, and faſtned with a Leathern Girdle, literally making good the Character of *Elias*, who is deſcrib'd as *an hairy Man, girt with a leathern Girdle about his Loins*, 2 Kings 1. 8. The latter was only Locuſts and Wild-Honey, ſuch as pure Nature had produc'd in thoſe wild Places; and his Abſtinence was ſo great, and his Food ſo uncommon, that the Evangeliſt ſays of him, *That he came neither eating nor drinking*; ſo much eclipſing the oſtentacious Faſtings of the *Phariſees*, that they maliciouſly reported he had a Devil. His free and reſolute Preaching, together with the great Severity of his Life, ſoon procur'd him a vaſt Auditory, and numerous Proſelytes of all Ranks and Qualities, from *Jeruſalem*, and all *Judæa*, and all the Region about *Jordan*, who confeſſing their Sins before God, were enter'd into this new Inſtitution by Baptiſm; from whence he deriv'd the Title of the *Baptiſt* or *Baptizer*. And whereas Baptiſm was anciently and continually us'd among the *Jews* for the Admiſſion of Proſelytes to their Church and Religion, it was now propos'd by *John* to the *Jews* themſelves to be receiv'd by them, ſhewing by it that they were now to be enter'd and tranſplanted into a new Profeſſion. Many Things contributed to this great and ſudden Conflux of People, as the ſolemn Time and Year of *John*'s Preaching, and the great Multitudes at *Jeruſalem* at the Feaſt of Tabernacles; the high Expectation of the *Meſſiah* juſt about this Time, and the Hopes he gave them of his immediate Appearance; and particularly the Belief that the *Meſſiah* expected a repenting Nation; for it was a common Saying among them, *If Iſrael repent but one Day, the Meſſiah immediately cometh.*

And Baptiſm i

Follow'd by all Sects.

Matth. 3. 7, 8. Luke 3. 7-14. Among the great Multitudes that came to *John*'s Preaching and Baptiſm, were many of the *Phariſees* and *Sadducees*; People of the moſt haughty and wicked Diſpoſitions, brought hither both by Fear and Curioſity; upon whoſe offering themſelves, *John* cry'd out, *O venomus Progeny! Who has warn'd you to fly from the Vengeance denounc'd againſt this Nation? Therefore produce Fruits that will manifeſt the Sincerity of your Repentance; and do not preſume*

preſume to boaſt of your being the promiſs'd Seed of Abraham; *for I muſt tell you, That God is able to raiſe up ſuch a* promiſs'd Seed *from theſe very Stones. And the Axe of God's Judgments is now already laid to the Root of the Tree; ſo that every Tree that bears not good Fruit, ſhall be hewen down and conſum'd in the Fire.* Upon this ſolemn Denunciation, the Body of the People with no ſmall Concern, demanded of him *What they ſhou'd do to eſcape:* He immediately advis'd them to an extenſive Charity; particularly, that *He who had two Coats ſhou'd give to him who wanted one; and ſo likewiſe in Meat and other Neceſſarys.* Among the Multitude were alſo many *Publicans* and *Roman* Soldiers, Perſons highly deteſted of the *Jews*, who coming to his Baptiſm, demanded of him *What they ſhou'd do:* Both of theſe he advis'd to beware of thoſe Crimes to which their Employments made them moſt liable; particularly that the *Publicans ſhou'd uſe no Methods of Extortion and Exaction*; and the Soldiers *ſhou'd offer at no Violence, nor falſe Accuſations, but reſt ſatisfy'd with their uſual Pay.*

He foretels the Meſſiah.

Theſe ſolemn Admonitions, accompany'd with ſo much Innocence and Authority, procured a mighty Veneration from the People, ſo that they generally conceiv'd that he himſelf was the *Meſſiah.* But to remove all Thoughts of this Nature, he freely declar'd, *That he only baptiz'd them with Water to Repentance and a new Life, but there was one coming after him who ſhou'd baptize them by the Effuſion of the Holy Ghoſt, which ſhou'd purge them like Fire. And that this Perſon ſo much exceeded him in Power and Excellence, that he was not worthy to do him that mean Office of bearing or unlooſing his Shoes. That He had his Fan ready for Separation, and wou'd effectually cleanſe the Floor of his Church, gather the good Wheat into his Repoſitory, and conſume the Chaffy Hypocrites with unextinguiſhable Fire.* Theſe and many other Things did *John* preach to the People; going into ſeveral Parts, but principally keeping to the River *Jordan* for the Conveniency of Water; where he dayly made great Numbers of Proſelytes, ſeveral of whom were Foreigners, as we may collect from St. *Luke*, Act. 19. 3. Theſe were the firſt Dawnings of the Goſpel, and *John* was truly the Morning Star to *Jeſus* the Sun of Righteouſneſs. And from this Time, as our Saviour obſerves, *the Kingdom of Heaven ſuffer'd Violence, and the Violent took it by Force*; which appear'd from the Multitudes that throng'd and preſs'd into it, and chiefly of thoſe who had the leaſt Appearance of Right to it; as younger Brothers before the Elder, *Gentiles* before *Jews*, *Publicans* and *Proſtitutes* before the *Scribes* and *Phariſees*; who by their Vigilance and Importunity like violent Invaders ſnatch'd the Kingdom from thoſe to whom it was firſt offer'd.

Luke 3. 15-18. Matth. 3. 11, 12. Mark 1. 7, 8.

The firſt Year of Chriſt's *publick Miniſtry.*

A.D. 30. Tiber. 16/17

II. After *John* had preach'd and baptiz'd for ſeveral Months, our Bleſſed Lord *Jeſus* thought fit to remove from his private Retirement at *Nazareth*, and to enter upon his publick Miniſtry. In order to which, he paſs'd over into *Judæa*, to the River *Jordan*, where *John* was then baptizing: And tho' he who was without Sin needed not the Baptiſm of Repentance, yet being made Sin for Mankind, he ſcrupled not to perform the Sacrament of Sinners; and accordingly offer'd himſelf to be baptiz'd by *John.* The Baptiſt had never ſeen his Face till now, being educated in a diſtant Part of the Country; but he was immediately inſpired with ſo diſcerning a Spirit that he knew him, and ſo much of his Worth, that he utterly declined the Office, declaring, *That himſelf needed to be baptiz'd by him*; therefore he admir'd at *Jeſus*'s Humility in coming to him. But *Jeſus* ſatisfy'd him, *That it*

Matth. 3. 13-17. Mark 1. 9-11. Luke 3. 21, 22.

it was requiſite for the Accompliſhment of all Righteouſneſs, both for the Sanctification of the Inſtitution, and the Fulfilling of the Law, which oblig'd all Prieſts to be inaugurated by Waſhings or Baptiſm. Upon which he admitted of the Honour, and baptized *Jeſus* in the River *Jordan*; ſo that the ſame River which made Way for the *Iſraelites* Paſſage into the Earthly *Canaan*, now made Way for the Paſſage of Mankind into the Heavenly. Immediately after there was made a more illuſtrious Manifeſtation of the Trinity; for upon our Lord's Addreſſes to Heaven, the Skies were divided with great Radiency, and the Holy Ghoſt viſibly deſcended upon him after the manner of a Dove, accompanied with the Voice of the Father from Heaven, pronouncing him *to be his beloved Son, in whom he was well pleaſed with Mankind.* So that Chriſt was inſtalled into his Miniſterial Function by Baptiſm and the Unction of the Holy Ghoſt, as the *Jewiſh* Prieſts were conſtantly inſtalled into theirs by Waſhing and Anointing. *Jeſus baptized.*

The Day of our Saviour's Baptiſm is moſt commonly believ'd to be the 6th of *January*, the ſame on which we celebrate the *Epiphany*; he being according to the vulgar Computation 29 Years of Age and 12 Days. Which Age and Computation ſeem to be warranted by St. *Luke* 3. 23. or at leaſt by moſt of his Tranſlators, who tranſlate ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, *began*, or *beginning to be about thirty Years of Age*, which is often interpreted to be his Entrance upon his 30th Year, or Completion of his 29th. But this will not agree with the Age of the *Jewiſh* Prieſts and Levites, who, according to what I can find, were oblig'd to be 30 Years of Age compleat before their Inauguration. Therefore ſome interpret ἐτῶν τριάκοντα ἀρχόμενος his Entrance upon the following Year after he was compleatly thirty: But others more juſtly look upon ἀρχόμενος as a mere Expletive or Pleonaſm, and therefore left out in the old *Syriack* Verſion; the Verb ἀρχομαι being frequently us'd as ſuch in the New Teſtament, particularly in the ſame Chapter, v. 8. and many other Places. So that that Word does not diſprove our Saviour's being *above* thirty Years of Age when he was baptiz'd. This Sentence will alſo admit of another Interpretation, ſatisfactory I preſume to thoſe who will not readily allow ἀρχόμενος to be an Expletive, which is according to the *Mons* Tranſlation of the New Teſtament, running thus, *He was thirty Years of Age when he began* [*the Exerciſe of his Miniſtry.*] Either of which Interpretations will ſerve for our Purpoſe. And ſince S. *Luke* only deſign'd to ſhew that our Saviour had compleated the Age for the Prieſthood, and not the exact Year; we conclude, from all the main Circumſtances of Hiſtory and Chronology, that he was then about 33 Years of Age; and, if born in the 25th of *December*, and baptized in the 6th of *January*, juſt 33 Years and 12 Days. *The Time when, and his Age.*

Matth. 4. 1-11. *Luke* 4. 1-13. *Mark* 1. 12, 13. Our Lord being thus prepared for his Prophetick Office, by the Incitation or Impulſion of the Holy Ghoſt, was carry'd into the Deſert of *Judæa*, not far from the Place of his Baptiſm, there to be tempted by the old Serpent, and to enter upon that famous Combat foretold *Gen.* 3. 15. Here he continu'd forty Days and forty Nights without any Suſtenance, as *Moſes* and *Elias*, as Types of Him, were formerly enabled to do; being in the midſt of wild Beaſts, attended with all the Miſeries of Solitude and Watchings, and continually attack'd with the inward Suggeſtions and Temptations of the Devil, as we gather from *Mark* 1. 13. and *Luke* 4. 2. At the End of which Time, being aſſaulted with Hunger, *Satan* aſſum'd a bodily and viſible Shape, and vigorouſly ſet upon him with a threefold Temptation. Firſt of Diſtruſt and Deſpair of his Father's Care of him, in abandoning him to that Condition, perſuading him that he was not the Son of God, and putting him to prove himſelf ſo by *making the Stones become Bread.* But our Saviour immediately anſwer'd him out of *Deuteronomy*, intimating, *That* *His Combat with the Devil.*

Bread was not the only Support of Man's Life, but the Providence of God, which continually attended the Obſervers of his Word. Whereupon the Devil enter'd upon a contrary Experiment, trying how far Preſumption and Pride would affect him; taking him up and ſetting him upon the higheſt Part of the magnificent Temple of *Jeruſalem*; which was ſo high on the South Side next the Valley, that *Joſephus* tells us, that no Man's Sight could reach the unmeaſurable Diſtance. Here he put him upon ſhewing himſelf to be the Son of God by throwing himſelf off, and flying in the Air, probably in View of the Inhabitants, attacking him with a Text out of the *Pſalms*, ſubtilly apply'd, namely, *That God would give his Angels Charge over him, to bear him up in their Arms, and keep his Feet from daſhing againſt the Stones.* But *Jeſus* as ſoon anſwer'd him with another Text out of *Deuteronomy*, commanding Men *not to tempt God*; which tho' us'd upon another Occaſion, was very applicable here, which was not to tempt God to an unneceſſary Conſervation. The Devil finding himſelf twice defeated, united all his Arts and Force, and reſolv'd to tempt him with the Charms of Ambition, the moſt boundleſs of all Paſſions; and accordingly tranſported him through the Air to the Top of an exceeding high Mountain, ſuppos'd to be *Piſgah*; where by an Angelical Power he made a lively Repreſentation to him of all the Kingdoms in the World, with all their dazling Glories at one View: And then he told him *That theſe, with all their Pomp and Splendor were deliver'd to his Diſpoſal, and ſhou'd be given him, if he would but acknowledge his Benefactor, and adore him.* Which unpararell'd Boldneſs and Blaſphemy provok'd the Indignation of our Lord, who peremptorily commanded him to depart from him, pronouncing a third Text out of *Deuteronomy*, which poſitively ſays, *Thou ſhalt worſhip the Lord thy God, and ſhalt ſerve him only.* Whereupon the Devil left him for that Time, and Angels from Heaven came in to refreſh him after this triumphant Combat, wherein he began ſo ſignally to bruiſe the Serpent's Head, and after he had forty Days done Penance for Man's Sins, and conſign'd to his Church the Doctrine and Diſcipline of Faſting, in order to the reſiſting and conquering all the Temptations of the Devil.

John's *Teſtimony of* Jeſus.

III. During our Saviour's Temptation in the Deſert, his faithful Forerunner *John* continu'd his Baptiſm and Preaching with all Diligence; and upon our Lord's ſtrange and ſudden Removal from the People, when the Voice had pronounc'd him the Son of God, he cry'd out to them, *That this was the very Perſon whom I mention'd to you, one who comes after me, yet preferr'd before me, for he really was before me.* After which, he or the Evangeliſt adds, *And we have all receiv'd out of his Plenitude a Sufficiency of all Graces. For Moſes only gave us the Law, which was ſevere and obſcure; but Jeſus Chriſt has brought Grace and Truth, or Mercy and Perſpicuity. He is the only begotten Son, who is in the Boſom of his Father, and has reveal'd God to us, whom no Man has ever ſeen.*

He is thought to be the Meſſiah.

Notwithſtanding *John* ſpoke thus honourably and clearly of the *Meſſiah*, yet his own Worth and Fame were ſo ſpread abroad, that the grand *Sanhedrim* at *Jeruſalem* were in diſpute whether he was the Perſon or not; and accordingly deputed a ſet Number of Prieſts and Levites, who were *Phariſees*, to demand of him who he was; it being their Buſineſs to take Cognizance of all ſuch Matters. *John* very readily acknowledg'd to them, That he was not the *Meſſiah*, nor, as they ſuppos'd, *Elias*, whom they imagin'd would perſonally appear among them; nor yet any other Prophet riſen from the Dead, or he mention'd by *Moſes*, *Deut.* 18. 18. Upon which Anſwers they were very urgent with him to declare who and what he *John* 1. 19-28.

he was, that they might return an Anſwer to thoſe who had deputed them. He immediately let them underſtand that tho' he was not *Elias* himſelf, yet he was the Prophet whom *Iſaiah* had foretold of the ſame Nature, *the Voice of one crying in the Deſerts, Rectifie the Ways of the Lord.* Upon this they demanded of him, *ſince he was neither the* Meſſiah, Elias, *nor any of the ancient Prophets, Why did he preſume to baptize Perſons, which belonged to Men of a more publick Station?* To whom he made Anſwer, *That his Baptiſm was only of Water, but the Efficacy depended upon one among them, of whom they had no Knowledge; one who ſucceeded him in Time, but ſo ſurpaſs'd him in Dignity, that he was not worthy to unlooſe his Shoes.* St. *John* tells us that theſe things were tranſacted at *Bethabara* beyond *Jordan*; to which Place *John* had then remov'd his Station, to gain new Proſelytes and Diſciples. This is generally ſuppos'd to have been the Place of the *Iſraelites* firſt Paſſage into *Canaan*; but others with more Probability place it in *Trachonitis*, not far from *Jordan*, where it falls into the Sea of *Galilee.*

John 1. 29-34. The next Day, after the Departure of the *Phariſees*, our Saviour return'd from the Deſert and came to *Bethabara*; where *John* upon the Sight of him, alluding to the Lamb for the daily Sacrifices, cry'd out, *Behold the immaculate Lamb of God, which takes away the Sins of Mankind!* adding, *that this was the Perſon of whom he had ſaid ſo much, namely, that tho' he came after him, he was before him both in Dignity and Exiſtence: And that formerly he had no Knowledge of his Perſon; but His Coming and Baptiſm was purpoſely to make Way for the Other's Manifeſtation to* Iſrael. And he farther aſſured them, *That he ſaw the Spirit of God deſcending from Heaven like a Dove, and remaining upon him; and tho' he had not till then ſeen the Face of* Jeſus, *yet he was inform'd by God, who had ſent him to baptize, that whomſoever he ſaw attended with thoſe Signs, was the very Perſon who was to baptize with the Holy Ghoſt. And ſince he had ſeen all this, he now ſolemnly witneſs'd him to be the Son of God.* And this was the ſecond publick Teſtimony of *John* concerning the Perſon of the *Meſſiah.* John's *ſecond Teſtimony of* Jeſus.

John 1. 35-42. Upon theſe Atteſtations, our Lord retired himſelf; but the next Day two Hours before Sun-ſet, he paſs'd by the ſame Place, where *John* ſtood with two of his Diſciples, one call'd *Andrew*, who afterwards follow'd *Jeſus*, and the other *John*, as it is commonly believ'd. Upon Sight of him, the Baptiſt again pointed him out as the true Sacrifice for Sin, calling him *The Lamb of God*; which ſo excited the two Diſciples that they immediately follow'd *Jeſus*; who turning himſelf, demanded of them *whom they ſought?* They immediately call'd him *Rabbi*, a Title given to no ordinary Perſon, deſiring to know where he lodg'd; and the other courteouſly invited them to the Place, where they went and continu'd with him all Night. His Communication had ſuch Effect upon them, that *Andrew* the ſame Night or the next Morning, haſtned to an elder Brother of his call'd *Simon*, and told him the joyful News of their having found out the long expected *Meſſiah*, and brought him immediately to *Jeſus.* Our Lord no ſooner ſaw him, but (that He might not want as ſolid Proofs of his Divinity as *John*'s Teſtimony was to his Brother) he call'd him by his Name, and declar'd his Parentage; and after that chang'd his Name from *Simon* to *Cephas* or *Peter*, which ſignifys a Rock; intimating that he ſhou'd be afterwards a principal Foundation Stone in his Church. Thus was our Saviour made known to three of his Diſciples at one Time; tho' they were not publickly call'd to that Office till about a Year after. *His third.* Andrew, John, *and* Peter *believe in* Jeſus.

John 1. 43-51. The Day following *Jeſus* thought fit to encreaſe the Number of his Diſciples; for having croſs'd *Jordan*, or perhaps the Lake, and arriv'd in *Galilee*, he found a Perſon nam'd *Philip*, an Inhabitant of the City *Bethſaida*, the

Philip *call'd to be an Apoſtle.*

Dwelling-Place of *Peter* and *Andrew*. Upon the firſt Sight of him, he commanded him to *follow him*, the conſtant Form he afterwards us'd in the Choice of his Diſciples, and thoſe who inſeparably attended him; ſo that *Philip* was the firſt of all the Apoſtles who had the Honour of a publick Call. Upon this, *Philip* with great Joy ſought out an intimate Friend of his call'd *Nathanael*, who is generally believ'd to be the ſame with the Apoſtle *Bartholomew*; and finding him under a Fig-tree, probably at his Devotions, he told him, *That they had found out the* Meſſiah, *whom* Moſes *and the Prophets had foretold, and that* Jeſus *of* Nazareth *the Son of* Joſeph *was the Perſon. Nathanael*, a little confounded at the Name of *Nazareth* inſtead of *Bethlehem*, demanded *Whether any good Thing could come from thence?* But the other deſired him to come and ſatisfie himſelf; and upon his Approach towards *Jeſus*, he immediately call'd *Nathanael a true* Iſraelite *without Guile!* A Name which his Integrity had probably gain'd him among his Neighbours. Therefore he was ſurpriz'd, and deſir'd to be inform'd how *Jeſus* knew him; who readily told him, *That he had ſeen him under the Fig-tree before* Philip *came to call him.* Convinc'd with this Inſtance of our Lord's Divine Knowledge, he declar'd him *the Son of God, and the King of* Iſrael. Whereupon our Saviour told him, *That ſince upon ſuch an Inſtance he could believe him to be the* Meſſiah, *he ſhould have greater Arguments to confirm his Faith, namely, he ſhould afterwards ſee the Heavens opened, and the Angels aſcending and deſcending to attend the triumphant Aſcenſion of himſelf*; whom, out of Humility and Love to Mankind, he there, as in many other Places, ſtil'd *The Son of Man.*

The Teſtimony of Nathanael.

Jeſus *goes to a Marriage.*

Our Saviour having thus gain'd five Diſciples, tho' ſolemnly call'd but one, the next Day thought fit to make a more undeniable Manifeſtation of himſelf, for the Confirmation of their Faith; which he did at a Marriage Feaſt at *Cana*, a Place not far from *Nazareth* and the Sea of *Galilee*, where he and his Diſciples were invited. His Mother was there before; which, together with her Care about the Feaſt, cauſe moſt Perſons to believe that the Marriage was for ſome Relation of hers, and particularly in the Houſe of *Cleopas* or *Alpheus*, Husband to her Siſter or Cozen German *Mary*. At this Solemnity there was a great Want of Wine; and the Holy Virgin pitying the unſeaſonable Scarcity, apply'd her ſelf to her Son, hoping he would uſe ſome Means for a Supply. But *Jeſus*, to ſhew that in thoſe Actions where the Service and Honour of God were concern'd, no Reſpect ought to be had to Men, made Anſwer, Τί ἐμοὶ καὶ σοὶ, *What is that to me and you? my Hour is not yet come*; or *This is not a convenient Juncture.* His Mother ſtill expecting ſomething extraordinary, order'd the Servants to obey his Commands with the utmoſt Exactneſs; and he not long after order'd them to fill ſix large Water-Pots full with Water, which ſtood there for the ordinary Waſhings at Meals, each containing about twenty Gallons of our Meaſure. This being done, and the Pots full to the Brim, he immediately commanded the Servants to fill out, and carry the Liquor to the Governor of the Feaſt, for him to diſtribute to others according to Cuſtom. All which was done without his and moſt of the Gueſts Knowledge; ſo that when the Governor taſted this excellent Wine, he was extremely ſurpriz'd, and jocundly told the Bridegroom, *That uſually People brought out their beſt Wine in the Beginning of the Feaſt, and the worſt when the Gueſts had drank plentifully; but he contrary to Cuſtom had reſerv'd the beſt Wine till the latter End.*

John 2. 1-10.

Where he works his firſt Miracle.

This Change of Water into Wine was the firſt Miracle that *Jeſus* wrought, for St. *John* calls it *the Beginning of Miracles*; which was perform'd chiefly to manifeſt his Glory to his Mother, Relations and Diſciples, and was a great

John 2. 11-12.

great Confirmation of their Faith. After which our Saviour departed from thence with his Mother, Brethren or Cozens, and thoſe Diſciples he had, to *Capernaum*, the Metropolis of all *Galilee* for Riches and Traffick, ſituated upon that Lake call'd the Sea of *Galilee*, a Place where he afterwards had his chief Reſidence and Habitation. But he continu'd here not above a Fortnight or three Weeks, before he thought fit to go towards *Jeruſalem* to the great Feaſt of the Paſſover, which hapned on the 6th Day of our Month *April*, and the 16th Year of the Reign of *Tiberius* the Emperor, and about three Months after his Baptiſm.

He repairs to Capernaum.

CHAP. III.

From the Beginning of the firſt Paſſover after our Bleſſed Saviour's Baptiſm, to the Beginning of the ſecond.

Containing the Term of one Year, wanting 10 *Days.*

A.D. 30. Tiber. 16/17

Jeſus at Jeruſalem *at the Paſſover.*

John 2. 13-17. I. OUR Lord arriving at *Jeruſalem* at the great Feaſt of the Paſſover, when there was the greateſt Concourſe of People, began the firſt Manifeſtation of himſelf by a vigorous Regulation of a publick Abuſe and Prophanation of the Temple at theſe Times, which was this. The Law requiring that all ſuch as dwelt at a great Diſtance, ſhould buy their Sacrifices at *Jeruſalem*, and likewiſe that all Males from twenty Years of Age and upwards, ſhould pay half a Shekel to the Lord; theſe with the ſeveral voluntary Oblations of People of all Ranks, occaſion'd a Neceſſity of changing greater Coin into leſs, and very often of Foreign Coin into that which was current in the Nation. Now the Rulers gradually had introduc'd Money-changing, and the Sale of Oxen, Sheep and Doves for Sacrifices, into the outward Court of the Temple, call'd the *Court of the Gentiles*, a ſpacious Place ſurrounding all the other Courts, together with the Body of the Temple. And this was done under a Pretext of having the Sacrifices near and ready for the People; tho' in reality it was a covetous Deſign of extorting and taking Advantage of the Peoples Neceſſities, and likewiſe Pride and Contempt of that Court where the *Gentile* Worſhipers were permitted Entrance; for whom they had ſo little Eſteem, that they join'd them with Beaſts in their Devotion. Our Saviour look'd upon theſe Practices as notoriouſly ſcandalous and prophane; and therefore with a Scourge made of the Cords belonging to the Beaſts, he drove all the Sellers and Barterers from the Sacred Ground, overthrew the Money-Changers Stalls, and pour'd down all their Money; particularly commanding the Dove-Sellers to *remove their Goods, and not make his Father's Houſe an Houſe of Merchandize.* This zealous Act of our Lord brought to the Remembrance of his Diſciples what his Father *David* had formerly ſaid, *viz. His Zeal for God's Houſe had even devour'd his Spirits.*

Clears the Temple of Traders.

John 2. 18-22. *Jeſus* ſhewing ſo much Bravery and Authority, the *Jews* were exceedingly ſupriz'd and incens'd, and demanded of him *What Miracle he would ſhew to evidence his Commiſſion for acting after ſuch an extraordinary Manner?* He immediately mention'd to them one of the greateſt of his Miracles, which would be a ſufficient Evidence, namely, *That they ſhould deſtroy this Temple, and he would rebuild it in three Days.* The *Jews* ſtill more ſurpriz'd, and concluding he meant that Fabrick built by *Herod*, reproachfully ask'd him,

How

How he could build up that Temple in three Days, which was began 46 *Years ſince, and not yet completely finiſh'd?* But the Evangeliſt obſerves, that he meant his own Body, which might well be call'd a Temple, ſince the Deity inhabited it, the *Jeruſalem* Temple being only a Type of this. This was alſo unintelligible to his Diſciples; but after his Reſurrection they recollected what he had ſaid, and were fully confirm'd in their Faith. And this we may look upon as a kind of a Pattern of *Chriſt*'s Manner of ſhewing himſelf to the *Jews*; which was frequently ſuch a Manifeſtation of himſelf as all could not then underſtand, becauſe he would not occaſion them to ſhorten the Courſe of his Miniſtry, or make himſelf juſtly thought a Malefactor: But yet it carry'd ſuch Evidence with it, as that all well diſpos'd Perſons might be convinc'd he was the *Meſſiah*, and the Son of God.

He works Miracles. Tho' our Saviour refus'd to work any Miracle at the Inſtigation of the Jews, yet ſhortly after he wrought many, in the open View of the mixt Multitudes; but the Evangeliſt names them not, only that many believ'd in him who ſaw them. However *Jeſus* wou'd not confide in theſe Perſons, well knowing the Bottom of their Hearts, and that many of them were unſound and imperfect in their Faith. The ſight of his Miracles was a great Surprize to the City, and particularly they excited the Curioſity of a Perſon call'd *Nicodemus*, a conſiderable Man in the grand *Sanhedrim*, and of the Sect of the *Phariſees*, who privately repaired to *Jeſus* in the Night, declaring, *that he believ'd him to come immediately from Heaven, and that his Miracles were a ſufficient Demonſtration of it.* Whereupon *Jeſus* let this *Pharaſee* know that ſuch a Belief was inſufficient, and that ſomething more was expected; ſolemnly aſſuring him, *That without a ſecond and a ſupernal Birth, no Man, cou'd enjoy the Benefits of his Kingdom.* *Nicodemus* being ſurpriz'd, and demanding *how a Man in Years cou'd enter into his Mother's Womb, and be born a ſecond time? Jeſus* inform'd him, *That this Birth was not to be of a Woman, or the Fleſh, for that wou'd produce nothing but Fleſh, and corrupted Nature; but of Water, waſhing away Sins, and of the holy Spirit, giving the Power and Effecacy; without which, no Perſon ſhou'd enter the Kingdom of Heaven. And this Spirit inſpired as it pleaſed; and like the Wind, which no Man knows from whence it comes or whither it goes, was only diſcernable by its Effects.* *Nicodemus* ſtill admiring, and even doubting the Poſſibility of theſe Things, *Jeſus* gently reprov'd his Ignorance, *in that being a Maſter of* Iſrael, *he knew not the Nature of Baptiſm and Regeneration, ſo frequently intimated in the old Teſtament*; again ſolemnly aſſuring him, *That he ſpoke nothing but of what he had a certain Knowledge, tho' the Jews had not receiv'd his Teſtimony: And ſince he was not believ'd when he ſpoke in Similitudes taken from Earthly Things; How ſhou'd it be expected, when he deliver'd them as Heavenly things?* After which he proceeded to ſublimer Myſteries, intimating that from him alone they were to be learnt, namely, *the Son of Man, who came down from Heaven, and was ſtill in Heaven, whither no Man cou'd aſcend. That the brazen Serpent ſet up by* Moſes *in the Wilderneſs, for the Cure of thoſe bitten by Serpents, was only a Type of Him; that as the Lookers on one receiv'd Relief, ſo the Believers on the other ſhould have eternal Life. And all this through the unexpreſſible Love of God, who gave his only begotten Son to the World, that all Believers in Him ſhou'd not periſh, but enjoy everlaſting Felicity: For he ſent his Son not to condemn the World, but by his Merits to ſave it from Deſtruction. Therefore the Believers were ſafe, but the Unbelievers in an actual State of Condemnation, for not regarding the only begotten Son of God. The main reaſon of which was, that tho' a Light was come to illuminate the World, yet they choſe Darkneſs before it; for their Actions being evil, they hated the Light, and avoided it, leſt they ſhou'd*

Diſcourſes with Nicodemus. *John* 2. 23-25. *Chap.* 3. 1-21.

be

be detected and condemned. Whereas the Lovers of Truth approach'd the Light, that their Actions might become conſpicuous, and appear to be the Work of Heaven.

Thus did our Saviour open to *Nicodemus* the great Doctrines of the New-Birth Baptiſm, Free Grace, Faith, Obedience, and the Love of Truth; and made him a faithful tho' ſecret Diſciple, as appears from ſome other Paſſages in St *John*. But he wou'd not truſt himſelf with the unſtable and malicious *Hieroſolymites*, and therefore left *Jeruſalem*, and went about the Province of *Judæa*, where he continu'd about ſeven or eight Months. In which ſpace we have no Account of his Actions, but only that he bap-tiz'd, and made more Proſelytes than the *Baptiſt* himſelf. But St. *John* tells us that He baptiz'd not with his own Hands, but by the Hands of his Diſciples. For, as it is obſerv'd, being employ'd in greater Affairs, in teaching and relieving the Peoples Neceſſitys, he deligated this Office to his Diſciples, as a Thing to be carefully continu'd after his Departure, in the Succeſſion of them to the End of the World.

John 3. 22.

He goes and baptizes in Judæa.

II. During theſe Tranſactions, *John* faithfully continu'd the Courſe of his Miniſtry, and croſſing the River *Jordan*, remov'd his Station from *Bethabara* to *Ænon*, near *Salim*, a Place remarkable for Springs and Waters, within or near the Precincts of *Galilee*, where he had a great Conveniency for Baptizing. Here the Fame of *Jeſus*'s Progreſs occaſion'd a ſharp Diſpute between ſome of *John*'s Diſciples and the *Jews* concerning Baptiſm; inſomuch that they complain'd to their Maſter, *That the Perſon at* Bethabara, *of whom he had ſo honourably teſtify'd, baptiz'd as well as he, and was follow'd by all Men.* The *Baptiſt*, who would not have made Diſciples but to reſign them to the Son of God, made Anſwer, *That* Jeſus *could not have had ſuch Succeſs but by the Will of Heaven*; appealing to their own Memories, *That he had declar'd himſelf not to be the* Meſſiah, *but as a* Paranymphus *to go before him: That the other was the true Bridegroom of the Church, and himſelf his Friend or Attendant, who now had compleated his Joy in ſeeing the Bridegroom's Careſſes. That therefore he was but the Morning-Star, whoſe Glory muſt decreaſe, as that of the Sun's increas'd. That he himſelf was of the Earth, and ſpoke of earthly Things; but the other came from Heaven, and was above all; having the cleareſt Knowledge of what he teſtify'd: Altho' the Generality of the* Jews *had not receiv'd his Doctrine, depriving themſelves of the Honour of ſetting their Seals to the Veracity of God, which was by undenyable Evidence deliver'd by him, as having the Holy Spirit without Meaſure, and ſo belov'd by his Father, as to have all things deliver'd into his Hands.* And that all Men might know what Perſon they ſlighted, and how great Salvation they neglected, he ſumm'd up all his Diſcourſes, and concluded his Miniſtry with an important Sentence to this Effect; *Whoſoever believes on the Son of God, ſhall enjoy everlaſting Life; but whoſoever believes him not, ſhall never ſee Life, but is an Object of the Divine Wrath and Vengeance.*

John 3. 23-36.

John's *laſt Teſtimony of* Chriſt.

John having diligently perform'd the rigid Courſe of his Miniſtry, and being in the Dominions of *Herod* the Tetrarch, he boldly repaired to the Court of that ſubtle Prince, and with no leſs Freedom reprov'd him for his numerous Enormities, and more particularly for his cohabiting with *Herodias*, the Wife of his Brother *Philip-Herodes*, fearleſly pronouncing it unlawful. *Herod* was not immediately exaſperated with this Holy Man; but on the contrary, believing him truly juſt and honeſt, had a great Veneration for him, fear'd him, was a diligent Hearer of him, and follow'd his Inſtructions in many Things. But *John* uſing the ſame Freedom to *Herod*, as *Elias* did to *Ahab*, met with the like Proſecution from the Wife *Herodias*, who

Matth. 14. 3-5 Mark 6. 17-20. Luke 3. 19, 20. Joſeph.

He goes to the Court of Herod.

And is impriſon'd by him.

who like a ſecond *Jezebel* ſought all Occaſions to deſtroy him. By her Malice and Inſtigation, *Herod* became daily more averſe to him, and to ſatisfie her Importunities, ſent him to Priſon, deſigning alſo to put him to Death; but he fear'd an Inſurrection of the People, who had the higheſt Veneration for him, and juſtly accounted him a Prophet. The *Phariſees* alſo repreſented him as an Author of a new Sect, a Promoter of Seditions and Revolts, and a Perſon dangerous by Reaſon of the Multitude of his Followers, *Herod* craftily made that his Pretence of Impriſonment, as appears from *Joſephus*. And the better to remove him from the People, he ſent him bound out of *Galilee* into *Peræa*, to a ſtrong Caſtle call'd *Machærus*, near the Dead Sea, and towards the Borders of *Arabia*, where he continu'd above a Year in Priſon. Thus ended the famous Miniſtry of *John the Baptiſt*, the greateſt Prophet that ever was born of a Woman, after a Courſe of one Year and a little above a Month.

John 4. 1-26.

III. About the Time of *John*'s Impriſonment, our Lord who had been baptizing about ſeven or eight Months in *Judæa*, underſtanding the *Phariſees* Concern for his great Numbers of *Proſelytes*, reſolv'd to leave that Province and paſs into *Galilee*, where the *Phariſees* had leſs Intereſt, there to enter upon a more ſolemn Part of his miniſterial Function. In his Journy it was neceſſary for him to paſs through *Samaria*, that Province lying between *Judæa* and *Galilee*; and about the middle of it he arriv'd near a conſiderable City call'd *Sychar* or *Sichem*, not far from the famous Mount *Gerizim*, in a Portion of Land which the Patriarch *Jacob* gave to his Son *Joſeph*, where was a celebrated Well call'd *Jacob*'s Well. *Jeſus* travelling on Foot, and being wearied with the Journy and the Heat of the Weather, about Noon time ſat down on the Well Side, ſending his Diſciples into the City to buy Proviſions. In their Abſence a Woman of looſe Life came out of the City, to draw Water at this Well; and *Jeſus* being thirſty, and deſirous to entertain ſome ſpiritual Diſcourſe with her, requeſted of her ſome Water to drink. The Woman perceiving him to be a *Jew*, uncivilly demanded of him, *How he could offer any ſuch Requeſt to a* Samaritan, *ſince there were ſo great Feuds, and ſo little Dealings between each other?* But *Jeſus* told her, *That if ſhe had but known the Bounty of Heaven, and the Dignity of the Perſon who deſir'd Water, ſhe would have requeſted of him, and receiv'd from him living Water.* The Woman underſtanding him in a literal Senſe, told him, *Since the Well was deep, and he had nothing to draw with, how could he produce ſuch extraordinary Water; unleſs he could ſhew a better Well, and was greater than their Father* Jacob, *who with his whole Family had made uſe of this, and given it to them for an Inheritance?* Whereupon *Jeſus* to ſhew his Preeminence, inform'd her, *That their Water would only give a temporary Satisfaction, but his a durable and laſting; and ſhould become a Well in the Perſon ſpringing up to everlaſting Life.* Upon this the Woman deridingly ask'd for ſome of that Water, *that ſhe might never have Occaſion to come to that Well again.* But *Jeſus* to make her ſenſible that he knew her Heart, and her looſe Life, nam'd her Husband to her, bidding her *go and call him thither*; and when ſhe told him, *That ſhe had no Husband*, he made Anſwer, *That ſhe had ſpoken truly, for tho' ſhe had had five ſeveral Husbands, yet ſhe now liv'd in a State of Adultery or Concubinage.* This remarkable Diſcovery made her more humble, and to acknowledge, *That he was a Prophet*; and thereupon propounded to him that great Queſtion controverted between the *Jews* and *Samaritans*, concerning the Place of publick Worſhip and Sacrifice, namely, *Whether Mount* Gerizim, *according to their Father's Cuſtom, or* Jeruſalem *according to the* Jews, *was the true Place? Jeſus* readily inform'd her, *That the* Samaritan *Worſhip was uncertain*

Jeſus *enters* Samaria.

Diſcourſes with a Samaritan *Woman.*

uncertain and precarious, but the Jewiſh *upon ſure Grounds, that Nation having had the higheſt Advantages of Salvation. But that this Queſtion was of no great Moment, ſince the Time was approaching when neither* Gerizim *nor* Jeruſalem *ſhould be the Place of Worſhip: That the Sacrifices and ceremonial Rites were ſhortly to ceaſe; and that God being a Spirit, expected to be worſhiped in a more ſpiritual and ſublime manner than formerly.* The Woman ſaying, *That when the* Meſſiah *came, he would put an end to all theſe Differences: Jeſus* knowing himſelf to be in a ſafe Country, frankly told her, *That he himſelf was the very Perſon.*

John 4. 27-42. Immediately after the pronouncing of theſe Words, his Diſciples return'd from the City with Food, being ſurpriz'd to find him in Diſcourſe with a Woman, and a *Samaritan*; but the great Reſpect they had for him prevented their demanding the Reaſon of it. But the Woman in great Haſte left her Water-Pot, and with no leſs Wonder ran into the City, and deſir'd the Inhabitants *to go immediately and ſee a Perſon who had told her all the Secrets of her Life, and undoubtedly muſt be the Meſſiah:* Which was done according to her Reqneſt. In the mean time *Jeſus*'s Diſciples having prepar'd the Food, deſir'd their Maſter to eat; but he told them, *That he had other Meat unknown to them*, intimating the Converſion of many Souls in the City. But they taking it in a literal Senſe, and thinking ſome others had furniſh'd him, *Jeſus* told them, *That his Meat was the Performance of his Father's Will, and the Accompliſhing his Work.* Then pointing to the Multitudes coming out of the City, he ſaid, *You reckon it now four Months to Harveſt, but behold yonder, and ſee what an evangelical Harveſt there is already, juſt ripe with Expectation, and ready for the Sickle: And he who reaps here, ſhall receive the Wages of eternal Life; which will cauſe both Sower and Reaper to rejoyce together; and accompliſhes that Proverb, One ſoweth and another reapeth. I ſend you to reap where you have beſtow'd no Labour; the Patriarchs and Prophets have labour'd here, and you enjoy the Benefits of their Labours.* About the ſame Time the Woman, with the Inhabitants of the City, arriv'd at the Well, and earneſtly requeſted of our Lord to tarry with them in their City, to which he readily comply'd: For tho' after this, during his own Miniſtry, he commanded his Apoſtles not to go to the *Samaritans*; and tho' the time of ſpreading his Glory to the World was not accompliſhed; yet as an Introduction to the Calling of the *Gentiles*, and in Compaſſion to theſe Peoples Wants and Deſires, he was pleas'd to ſtay with them two Days. Here many believ'd in him only for the Woman's Relation of his extraordinary Knowledge; but many more upon the Account of his own Words, who declared to the Woman, *Now indeed we believe, not upon your Teſtimony alone, but becauſe we have heard him our ſelves, and are convinc'd that he is indeed the* Meſſiah, *the Saviour of the World:* Which was more than any of the *Jews* at that time did acknowledge or believe; who look'd upon the *Meſſiah* as only a Saviour of their own Nation. And thus *Sichem*, which was the Place where the firſt Proſelytes were made to the Church of *Iſrael*, *Gen.* 34. 24. and 35. 2. was the firſt Place proſelyted to the Goſpel.

And converts many Samaritans.

John 4. 43-54. After two Days tarrying, our Lord departed from this City, and leaving *Nazareth* in his Way, teſtifying, *That a Prophet had no Honour in his own Country*, he repaired to *Cana*, where he had chang'd the Water into Wine, being kindly entertain'd by the *Galileans*, who at the Paſſover had ſeen his Miracles at *Jeruſalem*. To this Place came a certain Nobleman of *Capernaum*, ſuppos'd to be *Chuza*, *Herod*'s Steward, who hearing of his Fame and Benignity, humbly begg'd of him *that he would pleaſe to come down and cure his Son, who by a violent Feaver was brought to the Point of Death.* *Jeſus*, perceiving this Perſon to apprehend him only as a Prophet, who

He cures a Nobleman's Son of Capernaum.

could cure him if preſent, made Anſwer, *Except they ſaw Signs and Miracles, they would not believe what he was.* And upon the Nobleman's farther urging him to go with him, *leſt it ſhould prove too late,* he diſmiſs'd him with this Aſſertion, *That his Son liv'd*; ſignifying that he could cure him as well abſent as preſent. This was believ'd by the Nobleman, and the Son immediately receiv'd the Benefit of his Father's Faith; for being met the next day by his Servants, who inform'd him of his Son's Recovery, he enquir'd into the Hour when it began, and was told it was the ſeventh Hour, or about one a Clock, when his Feaver left him. Which exactly agreeing with the Time that *Jeſus* had told him of his Son's living, he and his whole Family believ'd, and became Proſelytes to our Bleſſed Saviour. This, as St. *John* obſerves, was the ſecond Miracle that he wrought in *Galilee*; which being done at the Requeſt of ſo great a Man in *Capernaum*, was a happy Introduction towards his Settlement in that great City, which hapned not long after.

The ſecond Year of Chriſt's *publick Miniſtry.*

A.D. 31. Tiber. 17 18

Jeſus *begins to preach in* Galilee.

IV. Shortly after the great Prophet *John* had finiſh'd the Courſe of his Miniſtry, our Bleſſed Lord, being return'd by the Guidance of the Holy Spirit into *Galilee*, thought fit to make more illuſtrious Manifeſtations of himſelf, and in that deſpiſed Province to begin a more ſolemn Part of his Miniſterial Function. Both St. *Matthew* and St. *Mark*, ſpeaking of *John*'s Impriſonment, obſerve, *That from that Time Jeſus* began in more eſpecial Manner to preach the Goſpel or Glad-Tidings of the Kingdom of God, proclaiming, *That the great Time was accompliſh'd, and the Kingdom of the* Meſſiah *at hand; therefore all muſt repent and believe the Goſpel.* This was done in many Parts of *Galilee*, where he daily taught and preach'd in the Synagogues, or Places of ordinary Worſhip, in ſuch an extraordinary Manner, that he was admired by all, and his Fame was ſpread throughout all the Country. This may be called a ſecond *Æra* or Beginning of the Goſpel, and is ſo intimated by St. *Peter* to *Cornelius*, who told him, *That the Word which was publiſh'd throughout all* Judæa, *began from* Galilee, *after the Baptiſm which* John *preached*, Act. 10. 37. *Luke* 4. 14, 15. *Mark* 1. 14, 15. *Matth.* 4. 17.

Goes to Nazareth,

In this Progreſs he came to *Nazareth*, the Place of his Education, where a kind Entertainment was reaſonably expected; and on a Sabbath Day, being in the Synagogue, he ſtood up to read, as was uſual for Lay-Men at that Time. Here the Prophecy of *Iſaiah* was deliver'd to him; out of which he read theſe Words, "*The Spirit of the Lord is upon me, for he has* "*conſecrated me to preach the Goſpel to the Poor, ſent me to cure the Broken-*"*hearted, to pronounce Liberty to the Captives, and Recovery of Sight to the* "*Blind, to free the Oppreſſed, and to proclaim the acceptable Year of the Lord.* Upon this he clos'd the Book, return'd it to the Miniſter, call'd *Angelus Eccleſiæ*, and explaining the Prophecy, declar'd, *That it was now accompliſh'd in himſelf.* Upon this the Eyes of the whole Congregation were fix'd upon him, admiring at his Diſcourſe; but many who had known him in the Diſadvantages of his Education, began to have too mean Thoughts of him upon the Account of his Extract, as if he had been Son to a Carpenter. Therefore our Lord knowing their Thoughts, told them, *That they wou'd undoubtedly apply the Proverb of* Phiſician cure thy ſelf, *as a Reproach to him, for not working Miracles in his own City as well as in* Capernaum. But he farther aſſur'd them, *That a Prophet was never juſtly eſteem'd in his own Country*; proving it by two eminent Examples, the firſt of *Elias, who in a Famine* *Luke* 4. 16-30.

mine of above three Years, was not ſent by God to any of the diſtreſſed Widows of his own Country Iſrael, *but to a Widow at* Sarepta *in another Country:* And the other of *Eliſha, who cur'd a foreign Lord in* Aſſyria *of his Leproſy, when there were many Lepers in* Iſrael, *who wou'd not deſire a Cure from him.* Theſe Words ſo highly reflecting upon the Ingratitude and Inſenſibility of the *Nazarens*, provoked the whole Aſſembly; inſomuch that they impiouſly hurry'd him out of the City, and brought him to the Brow of the Hill on which it was ſituated, with a Deſign to caſt him down from it and deſtroy him. But by a miraculous Power he withdrew himſelf from the Fury of theſe wretched People, and left their City. *Where he is barbarouſly treated.*

Matth. 4. 13-16. Luke 4. 31. From this barbarous Place our Lord repaired to *Capernaum*, and made that the chief Place of his Reſidence and Habitation, where it is conjectured that his reputed Father *Joſeph* had ſome little Poſſeſſions, or at leaſt a Houſe. This Place being ſituated upon the Coaſts of the old Tribes of *Zabulon* and *Nepthali*, St. *Matthew* obſerves that our Saviour's Habitation there remarkably accompliſh'd a Propheſie of *Iſaiah*, namely, *In the Land of* Zabulon, *the Land of* Nepthali, *the Sea-Coaſt beyond* Jordan, *and in* Galilee of the Gentiles, *the Inhabitants who ſit in Darkneſs ſaw great Light, and new Light ſprung up to them who ſat in the Region and Shadow of Death*; intimating that all theſe Places, which had received the greateſt Damages from Foreigners, ſhou'd afterwards receive the greateſt Light of the Goſpel, and moſt of the Preſence of the *Meſſiah*; the not underſtanding of which Paſſage, and others following it, very much confounded the *Jews*, who little imagin'd that the *Meſſiah*'s chief Reſidence ſhould be in *Galilee*. *Capernaum*, as was formerly obſerv'd, was the Metropolis of all *Galilee*, ſituated in a very rich and populous Country, upon the Lake of *Genneſareth*, or the Sea of *Galilee*; a famous Lake about 20 Miles in Length, and half as much in Breadth, repleniſh'd with all kinds of Fiſh, and ſurrounded with ſeveral remarkable Cities and Towns, which ſtood upon the Banks of it. On the Eaſt Side were *Corazin*, *Bethſaida*, *Julias* and *Hippo*; on the Weſt, *Capernaum*, *Tiberias* and *Tarichæa*, beſides other Places of inferior Note. And this Lake was highly convenient for our Lord's Miniſtry and Deſigns, his eaſie Paſſages, his breaking the Multitudes of his Followers, his Retirements, and alſo his avoiding the wicked Deſigns of *Herod*, and the untimely Proſecutions of the *Scribes* and *Phariſees* at *Jeruſalem*. *He ſettles at* Capernaum.

Luke 5. 1-11. Matth. 4. 18-21. Mark 1. 17-20. V. Our Bleſſed Lord being thus ſettled in a convenient and populous Country, and finding the Miniſtry daily encreaſing, thought fit to make Choice of ſome Diſciples, who in a particular Manner ſhould be Aſſiſtants and Witneſſes of his Actions. Therefore walking by the Sea Shore, he ſaw two Fiſhing Veſſels, one belonging to *Peter* and *Andrew*, and the other to *James* and *John*; who being all Companions, after a tedious and unſucceſsful Night, were gone a Shore to waſh and dry their Nets. As our Saviour was preſs'd on by the Multitudes out of *Capernaum*, he ſtep'd into *Peter*'s Veſſel, deſiring him to put a little from the Shore, and from thence he preach'd to the People. Sermon ended, he reſolv'd to ſeal up his Doctrine with a Miracle, to give them a full Aſſurance of his Miſſion; therefore he order'd *Peter* to launch out farther, and let down his Nets for a Draught. *Peter* inform'd him of their unſucceſsful Toiling all Night, *but in Obedience to him he was willing*; and upon letting down their Nets, they immediately inclos'd ſuch a Multitude of Fiſhes, that their Nets began to break; ſo that they were oblig'd to call to their Partners in the other Veſſel, to come in to their Aſſiſtance. This Draught was ſo great, that it fill'd both the Veſſels, and ſo loaded them, that it endanger'd their ſinking *The Calling of* Peter, Andrew, James *and* John.

before they could get ſafe to Shore. All were amaz'd at this miraculous Sight, eſpecially *Peter*, who in an Ecſtaſie of Admiration, and dreading the viſible Appearance of ſo great a Power juſt by him, threw himſelf at the Feet of *Chriſt*, praying him to *depart from him as a vile and ſinful Perſon.* But our Lord to abate his Fears, let him underſtand that he had nobler Work and Employment for him, *That from this time he ſhould catch the Souls of Men.* Upon which he pronounc'd theſe Words both to him and his Brother *Andrew, Follow me, and I will make you Fiſhers or Catchers of Men*; uſing alſo the ſame Call to *James* and *John*, who with their Father *Zebedee*, were mending their Nets in the other Veſſel. Theſe four immediately obey'd his Call, being ſatisfy'd of his Divine Miſſion; and leaving their Veſſels, Nets, and their Employment, they became conſtant and inſeparable Diſciples to our Lord; it being about a Year after their firſt Knowledge of him at *Bethabara.*

Our Saviour after the Choice of theſe four Diſciples, return'd with them into the City; and on the next Sabbath Day he enter'd the chief Synagogue, and preach'd to the People, with ſo much Efficacy and Authority, and ſo differently from their uſual Teachers the *Scribes*, that all were aſtoniſh'd at him. Among the Multitudes of his Auditors, there was a Man whoſe Body was poſſeſs'd and actuated by an impure Demon, who upon the ſight of him roar'd out in a hideous Manner, *Let us alone! What have we to do with thee, thou* Jeſus *of* Nazareth? *Art thou come to deſtroy us? I know that thou art the Son of God.* Whereupon *Jeſus* rebuk'd him, and commanded his Silence, and Departure out of the poor Wretch's Body; and the Demon finding he muſt reliquiſh his Poſſeſſion, rack'd the Man with moſt violent Convulſions, threw him upon the Ground, with a diſmal Outcry, and at length left him ſound in Body and Mind. Such poſſeſſed Perſons were very frequent among the *Jews* at this Time; but the Cure of them was always look'd upon as beyond the Reach of humane Power: Therefore the Spectators were ſeiz'd with the greater Surpriſe and Amazement, queſtioning among themſelves *what wonderful Doctrine and Authority this was, which commanded the Obedience even of the impure Spirits!* ſo call'd becauſe they delighted in all Impurity. Upon which his Fame was ſpread throughout all *Galilee*, and the neighbouring Parts.

Mark 1. 21--28. *Luke* 4. 31--37.

Jeſus reſtores a Demoniack at Capernaum.

From the Synagogue, our Lord retired to the Houſe of *Peter* and *Andrew*, who had lately remov'd from *Bethſaida* to this City: taking alſo *James* and *John* along with him. Here he was inform'd that *Peter*'s Wive's Mother was ſeiz'd with a violent Feaver, and was deſired to have pity on her Condition, which he accordingly had. For going to her Bed's ſide, and taking her by the Hand, he rebuk'd the Paroxyſms, commanded the Feaver to depart, and in a Moment reſtor'd her to perfect Health; ſo that as if ſhe had never been ſick, ſhe immediately aroſe, and waited upon the Company. This and the other Miracle in the Synagogue, caus'd the whole City to gather about *Peter*'s Houſe, as ſoon as the Sun was ſet, and the Sabbath ended, bringing with them all kinds of Diſeaſed and Poſſeſſed, begging the Bounty and Relief of the heavenly Phyſician. And he readily cured all their Diſeaſes, by laying his Hand upon the ſick Perſons, in ſome Meaſure accompliſhing that Prophecy of *Iſaiah*, which ſays, *He took our Infirmitys upon himſelf, and bore our Diſeaſes.* He alſo caſt out many Devils only by a Word, who cry'd out, *That he was the Meſſiah and the Son of God!* But *Jeſus* wou'd not permit them to diſcover that he was the *Meſſiah*, becauſe of the ill Uſe likely to be made of it; for tho' all his Actions and his Diſcourſes ſufficiently manifeſted him to be the Perſon, yet for good Reaſons, he declin'd owning it to the *Jews* in expreſs and poſitive Terms.

Mark 1. 29--34. *Matth.* 8. 14--17. *Luke* 4. 38--41.

Cures Peter's *Wive's Mother, and many other ſick Perſons.*

All

Mark. 1. 35-39. Matth. 4. 23-25. Luke 4. 43, 44.

All People thus flocking after him, the next Morning, to prevent the like Concourſe, and to prepare himſelf for his deſign'd Journy, he aroſe very early, and retir'd to a private Place to make his Prayers to God. And *Peter* and his other Diſciples follow'd him, and hoping now to advance themſelves in his terreſtrial Kingdom, told him, *That all Men ſought after him.* But *Jeſus* let them know, *That he muſt now go to the neighbouring Towns, and preach to them; and that he came out for that Purpoſe.* In the mean time, the People who ſought him arriv'd at the Place where he was, and would have engag'd him to continue ſtill in *Capernaum*; but he told them, *That he muſt preach the Kingdom of Heaven to other Cities as well as theirs, and that his Father had ſent him with that Deſign.* And thereupon he made a Progreſs about *Galilee*, in which little Province *Joſephus* tells us there was 204 Cities and Towns; where he preach'd the Goſpel in the publick Synagogues, cur'd all kinds of Diſtempers and Diſeaſes, and diſpoſſeſs'd all Demoniacks. The Evangeliſt particularly mentions Demoniacks, Lunaticks, and Paraliticks, as the principal Perſons he reliev'd in this Journy; which caus'd his Fame to be ſpread throughout all *Syria*, and engag'd infinite Numbers out of many ſeveral Provinces to follow him, not only out of *Galilee* where he taught, but alſo from the Region of *Decapolis*, *Judæa*, *Jeruſalem*, and the Country beyond *Jordan*.

He makes a ſecond Progreſs through Galilee.

Mark. 1. 40-45. Luke 5. 12-16. Matth. 8. 2-4.

In the Progreſs through *Galilee* our Lord was met by a Man overſpread with a foul Leproſie, who falling proſtrate at his Feet adored him, and cry'd, *Lord, if it be they Pleaſure, thou canſt make me clean.* A Prayer ſo full of Faith and Humility, mov'd the Compaſſion of *Jeſus*; who put forth his Hand and touch'd him, ſaying, *'Tis my Pleaſure, be clean:* And he was perfectly cur'd in that Moment. Our Saviour ſtrictly charg'd him to diſcover it to no Man, till he had perform'd the Law in that Caſe, preſented himſelf to the Prieſt, and offer'd a Sacrifice for a Teſtimony of his Cleanneſs. But the overjoy'd Perſon, inſtead of Secreſie, publiſh'd it abroad in all Places; which ſtill ſo increas'd his Fame, that *Jeſus* could not openly enter into his City *Capernaum*, leſt ſuch Multitudes of Followers ſhould carry a Shew of Sedition, and the preſſing of Lepers contrary to Law, cauſe great Inconveniencies. And therefore after he had taught the Multitudes, and cur'd all their Infirmities, he withdrew himſelf to a deſert Place, where he ſpent ſome Time in Prayer; after he had made a glorious Progreſs in *Galilee* of near three Months.

He cures a Leper.

Matth. 9. 2-8. Mark 2. 1-12. Luke 5. 17-26.

Shortly after he enter'd privately into *Capernaum*, and probably *Peter's* Houſe; but his Return was ſoon known to the City, and ſuch a Multitude of People gather'd to him to hear his Sermons, and to bring their diſeaſed, that both the Houſe and the Space about the Door could not contain them. In the Houſe were many great Perſons, *Phariſees* and Doctors of the Law, from ~~*Jeruſalem*~~ and *Judæa* as well as *Galilee*, who brought thither by their Curioſity, came and ſate down by him, rigidly examining his Sermons and his Miracles. Among the ſick Perſons, a Paralytick was brought; but ſo infirm, that four Men were hired to bear him in his Bed. But finding it impoſſible to paſs ſo great a Throng, being confident of our Lord's Compaſſion and Aſſiſtance, they boldly uncover'd the Roof of the Houſe, and with Cords let the ſick Man down in his Bed, before the Place where he ſate. *Jeſus* being pleas'd with ſo much Faith, and ſuch Reliance upon his Mercy, and to diſplay his Glory, firſt applyed himſelf to the Cure of his moſt valuable Part, his Soul, calling the Perſon Son, and bidding him *be of good Courage, for his Sins were forgiven him.* This extraordinary Mark of Authority provok'd the Indignation of the Proud *Scribes* and *Phariſees*, who in their Hearts

He returns to Capernaum,

Where he frees a Paralytick both from his Sins and his Diſeaſe.

Hearts condemn'd him as a Blaſphemer, ſince none could forgive Sins but the Almighty God. But *Jeſus* knowing their ſecret Thoughts, demanded of thoſe envious and conceited People, *Why they cheriſh'd ſuch evil Imaginations; and whether they thought it more difficult to forgive that ſick Man's Sins, than to make him whole, and take up his Bed and walk?* But, proceeded he, *that the Son of Man has Power to forgive Sins on Earth, the Recovery of this Man ſhall be a Proof*; therefore he bad him, *Riſe, take up his Bed, and go home to his Houſe:* Which was immediately done, to the exceeding Amazement of the whole Company. Tho' the Power of Healing be much leſs than Forgiving Sins, yet becauſe it is not ſo eaſie to impoſe a Cure upon the World, where Mens Senſes are Witneſſes, as Remiſſion of Sins, which is ſecret and inviſible; therefore all the People, who were convinc'd by their Eyes of the Efficacy of Chriſt's Words, *Ariſe and walk*, were ſatisfy'd of the Truth of the former, *Thy Sins are forgiven thee.* For which Reaſon they glorify'd the Almighty, who had manifeſted ſuch Power on Earth, and being fill'd with a reverential Fear, declar'd, *That they had ſeen ſtrange and wonderful Things that Day.*

From hence our Lord remov'd to the Sea Side, as he frequently did, where was more Air and Room for ſuch a Conflux of People. As he paſs'd along, teaching great Multitudes that follow'd him, he at length came to the Cuſtom-Houſe, where he eſpy'd a rich *Publican*, call'd *Levi* or *Matthew*, the Son of *Alpheus*, ſitting in his Office; his Buſineſs being to gather the Cuſtoms of the Commodities that came by the Sea of *Galilee*, and the uſual Tribute which Paſſengers were to pay that went by Water; an Employment ſufficiently odious to the *Jews*, as has been formerly obſerved. Upon the firſt Sight of him our Lord, according to his uſual Manner of calling Diſciples, bad him *follow him. Matthew*, tho' doubtleſs incumber'd with many Buſineſſes and Accounts, yet being touch'd by the Divine Power, forſook his gainful Employment, and follow'd him, becoming not only an Apoſtle, but afterwards one of the Evangeliſts. And thus we have had a particular Account of *Chriſt*'s calling ſix of his twelve Apoſtles; namely, *Philip*, *Peter*, *Andrew*, *James*, *John*, and *Matthew*. Some of the Harmoniſts have made *Matthew*'s Feaſt immediately to ſucceed his Call; but for good Reaſons we have follow'd *Chemnitius*, *Lightfoot*, and ſome others, who place *Jeſus*'s going to *Jeruſalem* to the ſecond great Paſſover, immediately after *Matthew*'s Call; which Paſſover hapned on the 28th Day of our Month *March*, in the 17th Year of the Reign of *Tiberius*, and one Year wanting 10 Days after the laſt Paſſover.

The Calling of Matthew.

Matth. 9. 9. Mark 2. 13, 14. Luke 5. 27, 28.

CHAP. IV.

From the Beginning of the ſecond Paſſover after our Bleſſed Saviour's Baptiſm, to the Beginning of the third.

Containing the Term of one Year, and 17 Days.

A.D. 31. Tiber. 17/18

I. AT the great Feaſt of the Paſſover, our Lord repaired to *Jeruſalem* a ſecond Time after his Baptiſm, where he made a farther Manifeſtation of himſelf to the *Jews* upon this Occaſion. In the South-East Part of the City, near the Sheep-Gate, was a famous Pool or Pond, and

The ſecond Paſſover.

John 5. 1-14.

and a Building call'd *Bethesda*, or *the House of Mercy*, which consisted of five Porticos; in which lay a great Multitude of poor impotent People, as Blind, Lame, wither'd, *&c.* waiting for the moving of the Water of this Pool. For this Water serving for a holy Use, namely, the washing of the Sacrifices before they were offer'd in the Temple, as is most generally believ'd, an Angel from Heaven descended at certain Times, and moving the Water, infus'd such Virtue, that the first Person who enter'd it after this Motion, was cur'd of whatsoever Distemper he had. It is uncertain at what particular Times the Water receiv'd this extraordinary Virtue, and when this Miracle began. But many Criticks do rationally believe that it began not long before our Saviour's Appearance, and was a Presage of his near Approach, and perhaps of the Virtue of the Water of Baptism. On the Sabbath Day *Jesus* repaired to this Hospital of sick Persons, out of whom he made Choice of one most impotent, and most unlikely to recover, having a languishing Infirmity of 38 Years Continuance: And to excite his Faith and Expectation, he first ask'd him *Whether he would be cured?* The Man not knowing him, scornfully told him, *That he had no Man to put him into the Pool as soon as the Water was mov'd; but that while he was endeavouring, another always step'd in before him, and prevented him.* Upon this *Jesus* bad him *rise and walk*, and to shew his Power over the Sabbath, *to take up his Bed also*; all which was immediately done, but much to the Displeasure of the *Jews*, who exclaim'd against him for bearing a Burthen on the Sabbath Day, directly contrary to their Law. The Man excus'd himself by declaring *That he was so order'd by the Person who had miraculously cur'd him*, thinking that a sufficient Warrant; which caus'd the *Jews* to make strict Enquiry after *Jesus:* But a Multitude being gather'd about the Place, he convey'd himself from thence. Shortly after, *Jesus* finding the Man in the Temple, probably returning Thanks for his Recovery, caution'd him, *since he was restor'd to his Health, not to sin again lest a greater Misfortune should befall him:* Intimating that some extraordinary Crime had caus'd this.

Where Jesus cures an infirm Man at the Pool of Bethesda.

John 5. 15-47. The overjoy'd Man, without designing any Malice, immediately went and inform'd the *Jews*, That *Jesus* was the Person who had wrought his Cure. Upon which they violently prosecuted him before the grand *Sanhedrim*, designing to take his Life as a Prophaner of the Sabbath. Here in Defence of himself he declar'd, *That his Father wrought continually, and he did but the same*; which much more provok'd the *Jews* against him, not only as a Sabbath Breaker, but as the greatest Blasphemer, who said God was his Father, and made himself equal with Him. In farther Vindication of himself, he shew'd that he was the *Messiah*, tho' not in express Terms; first manifesting his Power and Authority, and solemnly declaring, *That tho' according to his Office he could do nothing without the Concurrence and Co-operation of his Father; yet so great was his Father's Love to him, that he had communicated all Power to him, such as should produce greater Things than they had yet seen: Particularly raising the Dead, as his Father had done under the Old Testament; and judging the World, which Power was wholly committed to him, that all Men might honour him equally with his Father; for without one, the other would be ineffectual.* Then he solemnly assured them, *That whosoever harkned to his Words, and believed his Mission, should never be condemn'd, but pass from a State of Death to everlasting Life.* Farther declaring, *That the Time was coming, when the very Dead should hear the Voice of the Son of God; and such as heard, should live: For as the Father had Life within himself, so had the Son; and also Authority to pass Judgment at the last Day, not only as God, but also as Man. And they needed not to wonder at this, for the Time should come, when all Mankind in their Graves should*

He is call'd before the Sanhedrim.

His Defence.

ſhould hear his Voice, and come forth; the Good to the Reſurrection of Life, and the Evil to the Reſurrection of Damnation. But in theſe judicial Proceedings, he could act nothing but by Commiſſion; therefore his Judgment was juſt, becauſe he ſought not his own, but his Father's Will who had delegated him. After our Lord had thus fearleſly ſhewn the *Sanhedrim* the Greatneſs of his Authority, he proceeded to ſeveral undenyable Teſtimonies of it, *and firſt of* John Baptiſt, *to whom they had ſent Deputies; a burning and a ſhining Light, whom for a while they admired, of whoſe Teſtimony he was aſſured. Tho' he needed no Human Witneſs, yet he mention'd him, to convince them, and bring them to Salvation. Secondly, he had a greater Teſtimony than* John's, *even the Miracles he had wrought, which were undeniable Evidences of his Divine Miſſion. Thirdly, the Father himſelf had declar'd him his Son; but as they had neither heard his Voice, nor ſeen his Shape, ſo they regarded not his Words, disbelieving the Perſon whom he had ſent. Fourthly, the holy Scriptures, which they had ſearch'd, and acknowledg'd the right Way to Happineſs, did abundantly teſtifie of him; and yet they refus'd to come to him, and receive that Happineſs. And he ſought not the Applauſes of Men, but the Honour of God, which he knew they wanted; ſince they receiv'd not him who came in his Father's Name, when they were ready to receive any Impoſtor who came in his own. Which Infidelity was the leſs ſtrange, becauſe they were ſo zealous for the Glory of Men, and ſo little for the Glory of God. Laſtly,* Moſes, *in whom they had the greateſt Confidence, wrote concerning him; therefore he needed not to accuſe them to the Father, ſince* Moſes *would do it. But ſince they disbelievd their great Prophet's Writings, it was not to be expected that they ſhould believe his Words.*

We have no Account of the Iſſue of this remarkable Diſcourſe; but by the Evangeliſt's Silence, we may conclude that there was ſuch an irreſiſtible Power in our Lord's Words, that tho' the *Sanhedrim* would not comply with them, yet they could not deny the Truth of them. However on the very next Sabbath Day, he gave the *Jews* a freſh Occaſion of Complaint, in his Paſſage with his Diſciples through ſome Corn Fields near the City, probably in going to ſome neighbouring Synagogue to preach. His Diſciples being at this time very hungry, took ſome Ears of Corn as they paſs'd, rubb'd them in their Hands and eat them, a thing uſual on ordinary Days. Which piece of Labour was immediately obſerv'd by the malicious Eyes of ſome *Phariſees* then mix'd with the People, who exclaim'd againſt them, as doing an Action unlawful on the Sabbath Day. But *Jeſus* to vindicate them, firſt urg'd the Example of pious *David, who when he wanted Suſtenance, enter'd into the Houſe of God with his Followers, and did eat the Sacred Bread, unlawful to be touch'd by any but the Prieſts*; ſhewing that Neceſſity takes away the Rigour of the Law. Secondly, the Example of their own Prieſts, *who were accounted blameleſs, tho' on the Sabbath Days they perform'd the Labours of the Temple: Which Temple, if it juſtify'd their Actions, there was one preſent greater than the Temple, who could juſtifie his Diſciples. But if they had underſtood the Meaning of* Hoſea's *Words,* I chuſe Mercy before Sacrifice, *they would not ſo raſhly have condemn'd the Innocent: But they inverted the Order of Things, ſuppoſing Man to be made for the Sabbath, and not the Sabbath for the Benefit of Man: And therefore the Son of Man was Lord even of the Sabbath Day.*

He diſcourſes with the Phariſees *concerning the Sabbath.*

Matt. 12. 1-8. Mark 2. 23-28. Luke 6. 1-3.

Shortly after our Lord left *Jeruſalem*, and return'd into *Galilee*, where on another Sabbath, or Saturday, he preach'd in a Synagogue, probably at his own City *Capernaum*; in which Place was a Man with a wither'd and mortify'd Hand, whom St. *Jerom* reports to have been a Maſon. Here the *Scribes* and *Phariſees* were nicely obſervant, watching for a Pretence of an Accuſation againſt *Jeſus*, if he ſhould offer to cure on the Sabbath Day;

He returns to Capernaum, *and heals a Man with a wither'd Hand on the Sabbath.*

Matt. 12. 9-13. Mark 3. 1-5. Luke 6. 6-10.

Day; therefore they first demanded of him *whether he thought it lawful to work Cures on the Day of Rest? Jesus* knowing their malicious Intentions, immediately bad the decrepid Person stand up in the midst of the Assembly, as an object of Commiseration; and then desired these haughty Persons to answer him one Question, *viz. Whether they thought it lawful on the Sabbath Day to do good, or ill; actually to save Life, or negligently to destroy it?* This Question putting them to Silence, he farther demanded of them, *Whether any Man of their Opinions would not venture to pull a Sheep out of a Pit on the Sabbath Day; and much more help a Man, who was far more valuable than a Sheep? An undeniable Proof, that they acknowledg'd it was lawful to do good on the Sabbath Day.* Then looking about him with great Marks of Indignation for their strange Perverseness, he commanded the poor Man only to stretch out his lame Hand; which being obey'd, it was perfectly restored, and made sound as the other.

Matt. 12 14-21. Mark 3 6-12. Luke 6. 11.

Tho' the *Pharisees* were silenc'd by his Arguments, and surpriz'd by the Miracle, yet so great was their Stubbornness and Prejudice, that they resolv'd to attempt even his Life; and that they might not fail of Success, they join'd with the *Herodians*, tho' perfectly opposite in Principles, consulting with those State-Sectaries how they might destroy him. But *Jesus* discovering their impious Designs, withdrew himself with his Disciples to the Sea Side, being follow'd by innumerable Multitudes not only from *Galilee*, but from *Jerusalem*, the Provinces of *Judæa* and *Idumæa*, and all the Country about *Jordan*, as far as the Mediterranean Sea, to the Coasts of *Tyre* and *Sydon*, who came in Throngs from all these Places to hear him, and to be cur'd of their Distempers: Insomuch that he order'd his Disciples to wait with a small Vessel at the Shore, that he might not be too much incommoded with them. As the Multitudes of diseased Persons press'd to touch him, so he was ready to afford them Relief, curing all their Distempers, and dispossessing all the impure Spirits, who falling prostrate before him, loudly proclaim'd him *the Son of God.* But our Lord with great Humility commanded their Silence in that Point; accomplishing as St. *Matthew* observes, these Words of *Isaiah, Observe my Servant whom I have chosen, my Beloved in whom my Soul is delighted: I will inspire him, and he shall proclaim Justice to the* Gentiles. *He shall not be tumultuous, nor noisy, nor shall his Voice be heard in the Streets. He shall not break the bruised Reed, nor quench the smoaking Flax, till he renders Judgment triumphant: And the* Gentiles *shall trust in his Name.* All which truly represented the quiet, humble and meek Temper of the *Messiah.*

He works many Miracles.

II. Above a Year and a Quarter after our Lord's Baptism, and above four Months after his most solemn Entrance upon his Ministry, and the Imprisonment of *John*, he resolv'd to make a publick Election of some particular Persons above all the rest, for more special Ends and Employments; both to be Witnesses of all his Actions and Discourses, and after his Departure out of the World to be his Vicegerents upon Earth, Founders of his Church, and Propagators of his Gospel. In Order to which great Design, our Lord withdrew himself to a solitary Mountain, not many Miles from *Capernaum*, and commonly call'd the *Mount of Christ*, where he continu'd all Night in his solemn Addresses to Heaven for Success in this important Work; herein leaving an excellent Example to the Governors of his Church, how to proceed in Matters of the like Importance. The next Morning, out of the great Number of his Disciples, he made Choice of twelve Persons, according to the Number of the Patriarchs and Tribes of *Israel*; whom by a Prolepsis he call'd by the Name of APOSTLES, which imports a *special Messenger*, or *Ambassador*; and was an Honour the greatest that ever our Saviour conferr'd upon Man, and attended with the noblest Privileges.

Mark 3. 13-19. Luke 6. 12-19.

His Choice of his twelve Apostles.

This Election was made about the Time of the Feaſt of *Pentecoſt*; at which Time the Law was promulgated to the *Iſraelites* on Mount *Sinai*: And the Perſons elected were theſe following. 1. *Simon* the Son of *Jonah*, whom *Jeſus* nam'd *Peter*, a Fiſher-Man of *Bethſaida*, who after his Marriage became an Inhabitant of *Capernaum*. He is generally acknowledg'd to be the eldeſt of all the Apoſtles, and at leaſt ten Years older than our Lord himſelf; and his Age and Gravity may have caus'd both Sacred and Eccleſiaſtical Hiſtories to give him a Precedency, tho' not a Superiority in the College of the Apoſtles. 2. *Andrew*, a younger Brother of *Peter*'s, of the ſame Town and Employment, and formerly a Diſciple to *John Baptiſt*, as *Peter* is reaſonably ſuppos'd to have been. 3. *James*, commonly call'd *James the Great*, Son to *Zebedee* and *Salome*, an Inhabitant of *Bethſaida*, a Fiſher-Man and a Partner with *Peter* and *Andrew*, but ſuppos'd to exceed them in worldly Abilities, as having ſeveral Servants to aſſiſt him in his Trade. 4. *John*, younger Brother to *James*, and much the youngeſt of all the Apoſtles, Fiſher-Man and Partner with his Brother, and Diſciple to the Baptiſt. Theſe two were in ſome Degree related to our Saviour, and were by him ſirnam'd *Boanerges*, or the *Sons of Thunder*, upon the Account of their brave and reſolute Tempers. 5. *Philip*, alſo an Inhabitant of *Bethſaida*; a Fiſher-Man and marry'd as is believ'd, who had the Honour of being firſt call'd by our Saviour. 6. *Bartholomew*, moſt probably the ſame with *Nathanael* formerly mention'd; *Bar-Tholomeus*, ſignifying only the Son of *Tholomeus*, an Inhabitant of *Cana* in *Galilee*, and ſuppos'd to have had ſome Skill in the *Jewiſh* Law. 7. *Matthew*, call'd alſo *Levi*, Son to one *Alpheus*, a rich *Publican* of *Capernaum*, but ſaid to have been born at *Nazareth*, the Place of our Lord's Education. 8. *Thomas*, call'd alſo *Didymus*, which in the *Syriack* ſignifies a *Twin*, a *Galilean* of mean Parents, who, as is reported, brought him up to the Fiſhing Trade. 9. *James* commonly diſtinguiſh'd by the Name of *James the leſs*, the Son of *Alpheus* or *Cleophas* and *Mary*, Cozen German, if not Siſter to the Bleſſed Virgin; upon which Account, according to the *Jewiſh* Cuſtom, he is often call'd the Brother of our Lord. 10. *Simon*, diſtinguiſh'd from *Simon-Peter* by the Title *Cananite*, from *Cana* the ſuppos'd Place of his Birth, and *Zealot*, from the Sect he was of. Whether he was that *Simon*, who was Brother to *James* the leſs, is very uncertain. 11. *Judas*, moſt commonly call'd *Jude*, and ſometimes *Thaddæus* and *Lebbæus*, a marry'd Man, Brother to *James the leſs*, and Kinſman to our Lord. 12. *Judas Iſcariot*, or a Man of *Kerioth*, an ancient Place in *Judæa*, of whom we have no other Account, but only his having the Title of *Traytor* given him.

Peter. Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James, Simon, Jude, *and* Judas Iſcariot.

Thus did our bleſſed Saviour begin as it were the Foundation of his Church, chuſing Perſons of the loweſt Conditions to effect it, Perſons who were moſtly poor Fiſher-Men, honeſt and illiterate, ignorant of what they were to do, and chiefly expecting temporal Power and Advantages. Yet theſe *Galileans*, the moſt deſpis'd Part of the moſt deſpis'd Nation the *Jews*, were the Men deſign'd to reform the Errors of a proud and wicked World; to confound the Wiſdom of the Learned, and to prevail againſt all the Powers of the Mighty. Certainly if human Wiſdom had been to manage this Affair, it wou'd have taken contrary Meaſures, and choſen out the profoundeſt *Rabbins*, the acuteſt Philoſophers, and the moſt charming Orators, who by the Powers of Reaſon and Arts of Eloquence might have triumph'd over the Minds of Men, grappl'd with the Stubbornneſs of the *Jews*, and baffled the fine Notions and nice Speculations of the *Greeks* and *Romans*. But the Wiſdom of God is infinitely beyond that of Man: And as our Saviour was pleas'd to make uſe of the meaneſt Inſtruments, ſo he alſo thought fit to chuſe one whom he knew wou'd prove a Villain and a Traytor.

Traytor. Which not only ſhews, That the Efficacy of the Miniſtration depends not upon the Perſon, but the Inſtitution; but alſo, That it is not to be expected that *Chriſt*'s Church on Earth ſhou'd ever be in a better Condition, as to the Worthineſs of its external Members, than when he firſt founded it himſelf.

Our Lord having choſe his twelve Apoſtles, deſcended to the Plain and cured innumerable Diſeaſes among the Multitudes, and caſt out many Devils, giving Relief to all who touch'd him, by Means of an extraordinary Virtue that proceeded from him. And finding greater Throngs and a vaſter Auditory than ever he had before, he thought fit to give the moſt eminent Marks of his Prophetick Office, and upon a Mountain in *Galilee* to deliver the Evangelical Law, as *Moſes* had done the old upon a Mountain in the Wilderneſs; tho' St. *Luke* makes it uncertain whether it was upon a Mountain or in a Plain: This celebrated Diſcourſe is however generally call'd the Sermon upon the Mount, beginning with pronouncing Bleſſings, as the moſt proper and comfortable Tenor of the Goſpel, and to ſuch Perſons as the *Jews* and the World accounted miſerable; as particularly, *To the Poor and Humble-minded, who ſhou'd inherit the Kingdom of God: To the pious Mourners, who ſhou'd be comforted: To the Meek-ſpirited, who ſhou'd poſſeſs the Earth: To ſuch as hunger'd and thirſted after Righteouſneſs, who ſhou'd be ſatisfy'd: To the Kind and Merciful, who ſhou'd obtain Mercy: To the Pure-hearted, who ſhou'd ſee God: To the Peace-makers, who ſhou'd be named* The Children of God: *And laſtly, to ſuch as were perſecuted upon the Account of Righteouſneſs, who ſhou'd enjoy the Kingdom of Heaven. Adding a particular Bleſſing to his Diſciples, when the World ſhou'd hate, revile, ſeparate, perſecute, and ſcandalize them for his Sake: That they ought to rejoice to ſee that Time, and be raviſh'd with Joy; for their Rewards ſhou'd be great in Heaven; and that the Prophets of old had met with the like Perſecution. But Woes were denounc'd againſt the Rich, who had already receiv'd their Conſolation: Againſt the Full, who ſhou'd find Want: Againſt the Scoffers, who ſhou'd mourn and weep: And againſt themſelves, when the World ſpoke well of them; as it hapned to the falſe Prophets. For all his Followers were the very Salt and Seaſoning of the Earth, and if that once became inſipid, it was the moſt Worthleſs Thing in Nature; and alſo the Light of the World, which ſhou'd be as conſpicuous as a City on a Hill, and not to be lighted up and put under a Buſhel, but on a Candleſtick, that it might be viſible to the whole Houſe. Therefore their Lights ought ſo to ſhine before Men, that they might ſee their good Actions, and glorifie their Father in Heaven.*

Chriſt's Sermon upon the Mount.

Matth. 5. 1-16. Luke 6. 20-25.

Next he proceeded to condemn the wretched Gloſſes and Interpretations which the *Jews* had made on the moral Law, firſt ſolemnly declaring, *That he came not to deſtroy, but to accompliſh the Law in the utmoſt Extent; and that Heaven and Earth ſhould ſooner be diſſolv'd, than one Tittle of the Law loſe its Force. Therefore whoever violated the leaſt moral Precept, and taught others the ſame Doctrine, ſhou'd be as little in the Eſteem of Heaven; but whoever obſerv'd thoſe Precepts and taught them to others, ſhou'd be great in the Eſteem of Heaven. And ſince the* Scribes *and* Phariſees *had introduc'd ſuch Corruptions in the Law, except Mens Righteouſneſs exceeded theirs, they ſhould never enter the Kingdom of Heaven.* Then proceeding to the Laws themſelves, he expounded the true Meaning of ſeveral of them, which had been ſo corrupted by human Traditions, that they were not underſtood: As 1. The Law againſt *Murther*, which, as they ſaid, made only the Actor liable to the *Judgment* of Death by the Sword. But he declar'd, *That this Law prohibited all Degrees of unjuſt Anger, of which God's Puniſhment of the loweſt was anſwerable to their ordinary Puniſhment*

Matth. 5. 17-48. Luke 6. 27-36.

of Murther: That of the ſecond Degree, as calling a Man Raca, *or* Worthleſs Fellow, *was anſwerable to the grand* Sanhedrim's *Judgment, Stoning: And the higheſt Degree, as pronouncing a Man* Fool, *or rather* Reprobate, *was anſwerable to their higheſt Puniſhment, the Fire in the Valley of* Hinnom. *Therefore whoſoever brought his Offering to the Altar, and remember'd that he had injur'd any Man, ought to go immediately and be reconcil'd to him, before he preſum'd to offer it: And this out of Policy as well as Piety: For elſe he wou'd be before God like a Bankrupt to his Creditor, who for Want of timely Compoſition with him, ſhould be deliver'd over to the Judge and his Officers, and ſo to Priſon; from whence he ſhou'd never be freed, till he had compleatly diſcharg'd the Debt.* 2. The Law againſt *Adultery*, which, as they thought, only prohibited the groſs Act: But he declar'd, *That whoſoever gaz'd on a Woman with a luſtful Deſire, had actually committed Adultery with her before God. Therefore they ought to cut off all Occaſions of Sin, and mortifie the Luſts of the Fleſh, tho' they were as dear to them as a right Eye, or, a right Hand: For it was better to be depriv'd of thoſe Enjoyments here, than to be depriv'd of all Enjoyments in Hell hereafter.* Declaring farther, *That tho' they thought it lawful to put away their Wives, only upon exhibiting a Bill of Divorcement; yet whoever did put away his Wife, except for the Cauſe of Whoredom, caus'd her to be an Adultereſs, and the Perſon who marry'd her an Adulterer.* 3. The Law againſt *Perjury*, which, as they interpreted it, only prohibited *falſe Swearing:* But he declar'd, *That it prohibited all common Swearing, not only by the Creator, but alſo the Creature; as by* Heaven, *by* Earth, *by* Jeruſalem, *or by their own* Head; *for the firſt was God's Throne, the ſecond his Footſtool, the third his City, and the laſt that over which Man had no Power: Therefore in common Converſation they ought to uſe nothing but plain* Affirmations *and* Denials; *for whatſoever exceeded thoſe, proceeded from evil Principles.* 4. The Law for puniſhing Offenders with *an Eye for an Eye, a Tooth for a Tooth*, which, as they judg'd, allow'd all private and proportionable *Revenge:* But he commanded them *to retaliate no private Injuries, and rather than revenge them, upon the receiving of one Blow, to take another; upon the Loſs of their Coat, to give up their Cloak alſo; and upon their being preſs'd for one Mile, to go two; and ſuch ordinary Injuries: Always ſhewing an extenſive Charity and Readineſs to help ſuch as begg'd, and ſuch as wou'd borrow, without exacting upon ſuch as had receiv'd their Goods, and dealing with others as they expected from them.* 5. The Law of *loving our Neighbours*, to which they had falſly added, *That they ſhould hate their Enemies:* But he declar'd, *That they ought to love their Enemies, to do good to, to bleſs and pray for thoſe very Perſons who hated and perſecuted them; that they might be the true Sons of the God of Heaven, who diſpens'd his Bleſſings of Sun and Rain upon the Bad and Good, the Juſt and Unjuſt: But if they lov'd, befriended, and did good only to their Friends and Brethren, and ſuch as would return their Kindneſſes; What Virtue and Reputation was that? How did they exceed the* Publicans *and Sinners? Therefore in their Bounty and Goodneſs, they ought to imitate their Father in Heaven.*

Our Lord having thus ſhewn the true Extent of ſeveral Precepts, proceeded to explain and preſs three great Duties; 1. *Alms, which were not to be done in the Face of the World, like the hypocritical* Phariſees, *who proclaim'd theirs as it were with a Trumpet in the Synagogues and Streets, to gain the Applauſes of the People; which was all the Reward they had: But if they expected a Reward from Heaven, their Alms muſt be ſo ſecret, that one Hand ſhou'd not know what was done by the other; and their Father the Seer of all Secrets, wou'd reward them publickly.* 2. *Prayer, in which they were to avoid* Matth. 6. 1-18.

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the Cuſtom of the Phariſees, *who affected to pray openly in the Synagogues and Corners of the Streets, to be gaz'd on by the People; which was all the Reward they had: But their Prayers ought to be in their Cloſets, and in private; and particularly free from the vain Repetitions of the* Pagans, *who imagin'd that a Multiplicity of Words caus'd them to be heard, but their Father knew their Neceſſities before they ask'd him; therefore they ſhould pray after this Manner:* "*Our Father, who art in Heaven! Thy Name be ſanctified: Thy Kingdom come: Thy Will be accompliſh'd, on Earth as it is in Heaven. Give us this Day our daily Bread: And forgive us our Treſpaſſes as we forgive our Treſpaſſers. And lead us not into Temptation: But deliver us from Evil. For the Kingdom, and the Power, and the Glory are thine, for ever. Amen.* As our Lord in this Form imitated the *Jewiſh* Form then in Uſe; ſo he intimates in the following Words, that forgiving of Treſpaſſes was the principal Part of the Prayer; namely, *If they forgave Men their Treſpaſſes, their heavenly Father would forgive theirs; but if otherwiſe, they were to expect no Forgiveneſs.* 3. *Faſting, in which they were not to imitate the* Phariſees, *who with ſowre Countenances and diſfigur'd Faces ſhew'd it to the World; which was all the Reward they had: But they ſhould adorn their Heads and Faces, in ſuch a Manner, as their Faſtings might not appear to Men, but to their Father who ſaw all Secrets, and would reward them publickly.*

Matth. 6. 19-34. After theſe Duties, he diſſuaded them from all covetous Inclinations, adviſing them, *Not to heap up Treaſure on Earth, which was liable to Corruption and Robbers, but an incorruptible Treaſure in Heaven; for Mens Treaſure would draw their Hearts after it. And as the Eye was the Light and Director of the Body; ſo the Judgment was the Eye of the Soul; which if liberal, the whole wou'd be illuminated; if covetous, darkned, and that to the higheſt Degree. For they could not ſerve two contrary Maſters, God and Riches alſo. Therefore they ought not to be ſolicitous either about their Food, or their Raiment; ſince it was eaſier to give Food than Life, and to procure Raiment than to produce a Body. As for Food, they might obſerve the Birds of the Air, who tho' they took no Pains for it, yet they receiv'd it from the Bounty of Heaven; and certainly They cou'd not want it, who were ſo much more valuable than the Birds; eſpecially ſince they depended ſo much upon Providence, that they cou'd not add one Cubit to their Stature. And as for Raiment, they might conſider the Lillies in the Field, which without any Labour, exceeded the Splendor and Glory of King* Solomon *himſelf. And if God thus cloath'd the momentary and fading Products of the Field; how much more the nobler Parts of his Creation? Therefore they ought not to be ſolicitous about the common Neceſſaries of this Life, which was the* Pagans *Concern; nor be anxious about the following Day, for the Trouble of one Day was ſufficient. But ſince their heavenly Father ſufficiently knew all their Wants, if they firſt ſought the Kingdom of God, and his Righteouſneſs, all other Bleſſings and Neceſſaries ſhou'd be given to them overplus.*

Matth. 7. 1-23. Luke 6. 37-46. After this he proceeded to ſeveral other Precepts and Inſtructions, as 1. *To avoid all raſh Cenſures and Judgments, and be ready to ſhew Acts of Kindneſs and Forgiveneſs; for they ſhou'd receive the ſame Meaſure which they gave, and that with great Addition. Therefore they ſhou'd beware of obſerving the ſmall Faults of others, when they had greater themſelves; nor cou'd they with any Countenance bid their Brother pull the Mote out of his Eye, when they had a Beam in their own.* 2. *Not to give holy Things to Dogs, nor caſt Pearls before Swine, leſt the latter trampled them under their Feet, and the Dogs turn'd again and worry'd them.* 3. *To be inſtant and fervent in Prayer; and then they ſhou'd not fail of Succeſs from their heavenly Father. For no earthly Parents wou'd give their Children Stones inſtead of Bread,*

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nor Serpents inſtead of Fiſh; but tho' they were niggardly and baſe, knew how to give them good Things; much more their heavenly Father knew how to be bountiful to thoſe who faithfully ask'd him. Therefore for the more Certainty of Succeſs, they ought to do the ſame to others, as they deſir'd others ſhou'd do to them; *which was the Sum of the Law and the Prophets.* 4. *To ſtrive to enter in at the Strait Gate; for the Gate was wide, and the Way ſpacious, that led to Deſtruction, and great Numbers paſs'd it; but the Gate was ſtrait, and the Way narrow that led to eternal Life, and ſmall Numbers found it.* 5. *To beware of falſe Prophets, who were ravenous Wolves, tho' in Sheeps Cloaths; but their Fruits were the certain Way to diſcover them: For as Grapes and Figs were known not to proceed from Thorns and Thiſtles; ſo good Fruit could not proceed from a corrupt Tree, nor yet corrupt Fruit from a good Tree: But now every Tree that bore not good Fruit, ſhould be hewn down and conſum'd in the Fire. Therefore not every one who cry'd* Lord, Lord, *ſhou'd enter the Kingdom of Heaven, but ſuch as rightly perform'd the Will of Heaven. For many in the laſt Day ſhou'd cry to him,* Lord, Lord, have we not prophecy'd, ejected Devils, and wrought many Miracles in thy Name? *But he wou'd declare to them, That he never knew them, but command them to depart from him, as Workers of Iniquity.*

Then he concluded his admirable Sermon with this important Exhortation: *Whoever hears theſe Diſcourſes of mine, and practically obſerves them, ſhall be compar'd to a wiſe underſtanding Man, who laid a deep Foundation of his Houſe upon a Rock; ſo that when great Rains, Floods and Storms beat violently upon it, it ſtood unmov'd; being ſo firmly founded: But every Hearer of theſe Diſcourſes, who do's not practiſe them, ſhall be compar'd to an ignorant fooliſh Perſon, who without a Foundation built his Houſe upon the Sand; ſo that when the Rains, Floods, and Storms came upon it, it immediately fell down, and the Fall of it was great and terrible.* All this Sermon was deliver'd with ſuch extraordinary Gravity and Majeſty, that it caus'd the Amazement of the Multitudes: For, as St. *Matthew* obſerves, he taught them as one having Authority, and not as their uſual Teachers, the *Scribes.* Matth. 7. 24-29. Luke 6. 47-49.

Jeſus *returns to* Capernaum, *and cures a* Centurion's *Servant.*

Our Lord having given theſe wiſe and uſeful Inſtructions, return'd to his own City *Capernaum*, where was a *Centurion*, a *Roman* Officer and Captain of a hundred Men; who hearing of his Fame, ſent ſome of the chief of the City to him, humbly begging of him, *to come and cure his Servant, who was very dear to him, and juſt at the Point of Death with a Palſy.* Theſe were very urgent with him, repreſenting not only the Danger of the Servant, but the Worth of the Maſter, who tho' a *Gentile*, and but a Proſelyte of the Gate, *had ſo lov'd the* Jewiſh *Nation, that he had built them a Synagogue.* Whereupon *Jeſus* repair'd with them towards the Place; and in his Way was met by more Friends from the *Centurion*, who with the profoundeſt Humility beg'd of him, *not to give himſelf ſo much trouble, for their Friend thought himſelf not worthy to receive him under his Roof, or ſo much as to meet him in Perſon; but if he pleas'd to ſpeak the Word, he doubted not of its Power and Efficacy; ſince he himſelf, who was but a Subordinate Officer, and ſubject to the Commands of others, cou'd be exactly obey'd by thoſe Soldiers under him, who were ready to come, go and run at his Command. Jeſus* was ſurpriz'd to find ſo much holy Confidence in a *Pagan*, and turning himſelf to his Followers, ſolemnly declared, *That he had not found ſo ſtrong a Faith among the* Iſraelites *themſelves:* Adding withal, *That many ſhould come from the fartheſt Part of the World, and have a Place in the Kingdom of Heaven with the great Patriarchs* Abraham, Iſaac, *and* Jacob: *While the* Jews, *the very Children of the Kingdom, ſhould be excluded, and caſt into the Place of the utmoſt Darkneſs, Outcries, and Diſpair.* To this extraordinary Faith *Jeſus* added the Cure, telling them, Luke 7. 1-10. Matth. 8. 5--13.

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it ſhou'd be according to the Centurion's *Belief*; and upon their Return, they found the Servant in perfect Health.

Luke 7. 11-17. The next Day *Jeſus* departed with his Diſciples from *Capernaum*, and in his Journy enter'd *Naim*, a City of *Galilee*, not far from *Nazareth*, with great Multitudes after him. At his Arrival at the City Gate, he was met by a Funeral of a dead Corps, carry'd out upon a Bier, the only Son of a Widow, and follow'd by a numerous Attendance. The Sight of this poor afflicted Widow mov'd the Compaſſion of our Lord, who bad her ceaſe her Tears, and touching the Bier, and pronouncing theſe Words, *Young Man, I command thee to ariſe*; the dead Perſon reviv'd, ſat up, and ſpoke, and was deliver'd ſound to his Mother. This was the firſt Perſon that our Saviour rais'd from the Dead; which was a Thing ſo wonderful and ſurprizing, that it caus'd a great Terror to the whole Multitude, who glorifying God, declar'd, *That a mighty Prophet was ſprung up among them, and that God had viſited his People:* And the Fame of it was ſpread throughout the whole Country of *Judæa*, and the neighbouring Provinces. *He goes to* Naim, *and raiſes a Widow's Son.*

Matt. 11 2-6. Luke 7. 18-23. III. Our Lord's Fame daily encreaſing, and *John Baptiſt* in *Machærus* Caſtle being inform'd of his great Miracles, after five Months Impriſonment, he ſent two of his Diſciples to *Jeſus*, enquiring of him, *whether he was really the* Meſſiah, or *whether they were to expect another?* Deſigning by this the full Confirmation of his Diſciples Faith; and perhaps not without ſome Expectation of being himſelf freed by his miraculous Power. Our Lord inſtead of giving a direct Anſwer to their Queſtion, wrought many Miracles in their Preſence, and then order'd them *to go and inform their Maſter what they had heard and ſeen; particularly, the Blind ſaw, the Lame walked, the Lepers were cleans'd, the Deaf heard, the Dead were rais'd, and the Poor had the Goſpel preach'd to them:* Pronouncing a Bleſſing *to all ſuch as were not ſcandaliz'd at his mean Condition in this World.* John *ſends to* Jeſus. *His Anſwer;*

Matt. 11 7-30. Luke 7. 24-35. At the Departure of theſe Meſſengers, *Jeſus* continu'd his Diſcourſe concerning *John* to the Multitudes then preſent, demanding of them *Why they in ſuch Throngs went to the Deſert? Was it to ſee ſome little Trifle; or to ſee a Man adorn'd with all the Marks of Splendor and Delicacy; or rather to ſee a Prophet?* Adding withal, *That he was more than a Prophet, being the very Perſon foretold by the Prophets; and there call'd* the Meſſenger of God to prepare his Ways before him: Solemnly declaring, *That there had not been a greater Prophet born of a Woman than he; yet the meaneſt evangelical Miniſter, in reſpect of the Clearneſs and Perfection of the Doctrine, exceeded him. From the Beginning of his* Preaching, *the Kingdom of Heaven was preſs'd into, and as it were invaded by the ordinary Perſons and* Publicans, *who receiv'd his Baptiſm; but the proud* Scribes *and* Phariſees, *who pretended moſt Right to the Kingdom, had rejected his Baptiſm and the Counſel of God. All the Prophets and the Law did point out the* Meſſiah *till* John; *but he did it more illuſtriouſly, and was the very* Elias, *who was to come; therefore they ought to acknowledge him.* And being deeply concern'd for the Blindneſs and Hardneſs of their Hearts, he compar'd them *to thoſe ſtubborn and perverſe Children, who playing in the Market, wou'd not anſwer their Companions either when they pip'd merrily, or ſung mournfully to them. For when* John *appear'd with great Auſterities, they declar'd him* Mad *and Poſſeſs'd; but when he himſelf came with a more open and free Converſation, they pronounc'd him a* Glutton *and a* Sot, *and a Friend to* Publicans *and Villains: But the Wiſdom of God wou'd be juſtify'd by her genuine Offspring.* From thence he took Occaſion to upbraid the Obſtinacy and Impenitency of ſeveral Cities where he had wrought Miracles; particularly *denouncing Woes againſt* Chorazin *and* Bethſaida, *more eſpecially his proud City* Capernaum, *and Diſcourſe to the People upon that Occaſion.*

naum, *which from its Exaltation to Heaven, ſhou'd be brought down to Hell*; declaring, *That if the* Pagan *Cities*, Tyre *and* Sidon *had ſeen the Miracles that were ſeen in* Chorazin *and* Bethſaida, *they wou'd have repented even in Sackcloth and Aſhes: And if that abominable Place* Sodom *had ſeen the Miracles that were wrought in* Capernaum, *it wou'd have ſtood till that Day. Therefore in the dreadful Day of Judgment, it ſhou'd be more tolerable for* Tyre *and* Sidon, *and even for* Sodom *it ſelf, than for thoſe impenitent Cities.* But ſince theſe Things were myſterious, he celebrated the *Name of his Father, the Lord of Heaven and Earth; whoſe good Pleaſure it was to conceal the Goſpel-Salvation from the Worldly-Wiſe, and reveal it to unexperienc'd Infants:* Declaring, *That the Father had deliver'd all Things into his Hands; who only knew the Son throughly: Nor cou'd any Man know the Father beſides the Son, and he to whom the Son ſhou'd reveal him.* Concluding his Diſcourſe with theſe comfortable Expreſſions, *Come to me, all you who labour under the Burthen of your Sins, and I will give you Reſt: Take my Yoke upon you, and be taught by me, who am meek and humble ſpirited, and your Souls ſhall find Refreſhment: For my Yoke is pleaſant, and my Burthen light.* Alluding, as ſome think, to his former Trade of making Yokes and Ploughs.

He dines with Simon *the* Phariſee, *where* Mary Magdalen *anoints his Feet.*

Upon finiſhing his Diſcourſe, a certain *Phariſee* call'd *Simon*, out of Curioſity, deſired him to dine with him, which was readily granted. At the Table, a Woman of infamous Life, call'd *Mary Magdalene*, out of whom he had ejected ſeven impure Spirits, came trembling behind him, and with a Flood of Tears waſh'd his Feet, wiped them with the Hair of her Head, kiſſed them, and anointed them with a moſt precious Ointment. Which Familiarity was a great Offence to the Maſter of the Houſe, who immediately concluded within himſelf, *That if* Jeſus *had been a Prophet, he wou'd have known her to have been a lewd Woman, and not have permitted her to touch him.* But *Jeſus* knowing his Thoughts, and to rectifie his miſtaken Notions, propos'd to him an Example of a certain Creditor, who had two Debtors, one owing him ten times as much as the other; but finding them unable to pay, he frankly forgave both their Debts: Demanding of this *Phariſee, Which of the two wou'd have the greateſt Love for his Creditor? Simon* anſwer'd him, *He ſuppos'd the greateſt Debtor.* Which Anſwer being approv'd of by *Jeſus*, he thus made the Application. *At my Entrance into your Houſe you gave me no Water for my Feet, nor no Kiſs, nor no Oil for my Head, according to the Cuſtoms of Hoſpitality; but this Woman has exceeded even thoſe Cuſtoms, us'd her Tears inſtead of Water, beſtow'd her Kiſs upon my very Feet, and anointed them with rich Odors: Therefore her Love was great, becauſe her Sins that were forgiven her were great alſo; but of thoſe who were leſs conſcious of their Sins, the Love wou'd be proportionable.* Upon which he declar'd to her, *That her Sins were forgiven her.* The Gueſts at the Table were inwardly offended at his pretending to forgive Sins; but our Lord contemning the private Murmurings of this proud Generation, bad the Woman *depart in Peace, for her Faith had ſav'd her.* It is very uncertain where this was tranſacted, whether in *Galilee* or *Judæa: Lightfoot* thinks in the latter, and at *Bethany* near *Jeruſalem:* However we find him not long after in *Galilee*, going through every City and Village, preaching the joyful Tidings of the Kingdom of God, being accompany'd not only with his twelve Apoſtles, but alſo with many pious Women, particularly *Mary Magdalene*, and *Joanna*, Wife to King *Herod*'s Steward *Chuza*, with *Suſanna*, and many others, who having been cured of ſeveral Diſeaſes, out of Gratitude attended him, aſſiſted him with their Purſes, and became part of his holy College.

Luke 7. 36-50.

Luke 8. 1-3.

He is follow'd by many Women.

After

Matt. 12 22-37. Mark 3. 19-30. After a few Months Progreſs, our Lord return'd again to his own City *Capernaum*, where in a ſhort Time ſuch Multitudes of People repaired to him, that neither he nor his Diſciples cou'd find Time to eat; which, when his Kindred heard, they went to reſcue him, fearing he might be too much tranſported by his Miniſtry, and endanger'd by the Throng. At the ſame time he was preſented with a miſerable Spectacle, a poor Demoniack, depriv'd both of his Speech and Eye-Sight; but by his miraculous Power he ſoon reſtor'd him to both, to the great Aſtoniſhment of all the People, who immediately cry'd out, *Is not this the Son of* David, *or the* Meſſiah? But the proud *Phariſees* and Doctors of the Law, who came from *Jeruſalem*, rather than acknowledge this Honour, moſt maliciouſly and impiouſly aſcrib'd the Miracle to the Power of the Devil, and even to *Beelzebub* the worſt of the Devils. Therefore our Lord, to vindicate himſelf, firſt urg'd, *That as every Kingdom, City or Houſe muſt fall to the Ground, if it be divided againſt it ſelf; ſo muſt* Satan's *Kingdom, if it was ſo far divided, as to lend Aſſiſtance againſt it ſelf, and one Devil to caſt out another.* Secondly, *If he ejected Devils by* Beelzebub, *by whom did their own Exorciſts pretend to do it? Therefore they were ſufficient to condemn their ungrounded Malice.* But thirdly, *Since he did it by a Divine Power, it was evident that the Kingdom of* God *or the* Meſſiah *was come among them: Or elſe how cou'd* Satan *be thus maſter'd and ſpoil'd, but by one ſtronger than himſelf? And that he was an Enemy to* Satan, *their own Proverb teſtify'd, viz.* He who was not for a Man was againſt him. After this, he ſhew'd them the fatal Danger of their Malice, ſolemnly declaring, *That all other Sins and Blaſphemies were of a pardonable Nature, but the Blaſphemy againſt the Holy-Ghoſt was otherwiſe. That the Calumnies and Reflections that were made againſt his Perſon, were pardonable upon Repentance; but their blaſpheming the Holy Ghoſt, the clear Light of that Power by which he wrought his Miracles, ſhou'd never be pardon'd, neither in this World, nor by Death it ſelf; which, as they imagin'd, atton'd for all Blaſphemies. But ſince every good or bad Tree was known by its Fruit, it was not to be expected that ſuch a venomous Generation ſhou'd utter any Thing that was good; for what Men ſpoke proceeded from the Plenitude or Repoſitory of the Heart; and as that Treaſure was good or evil, ſo were their Words.* Declaring farther, *That Men ſhou'd give an Account at the Day of Judgment, for every evil Word they ſpoke; and that their Words ſhou'd either clear or condemn them.*

He cures a dumb and blind Demoniack, and the Phariſees *blaſpheme.*

His Vindication and Denunciation againſt them,

Matt. 12 38-50. Mark 3. 31-35. Luke 8. 19-21. Notwithſtanding the *Scribes* and *Phariſees* had ſufficient Means of Conviction from our Saviour's Miracles; yet after this they impudently demanded of him ſome new Sign or Miracle to evidence his Miſſion. But *Jeſus* pronounc'd them *an impious and illegitimate Generation, and they ſhou'd have no Sign for their Conviction, but only one for their Condemnation; namely that of* Jonas, *whoſe Deliverance from the Whale's Belly, after three Days Confinement, was an eminent Type of his Reſurrection, after as long a Continuance in the Bowels of the Earth. And the Inhabitants of* Nineveh, *a* Pagan *City, and alſo the Queen of* Sheba, *ſhou'd riſe up in Judgment againſt this Generation, and condemn it; for the former repented at the Preaching of* Jonas, *and the latter took a vaſt Journy to partake of the Benefit of* Solomon's *Wiſdom; but they refus'd to hearken to one far greater than either* Jonas *or* Solomon. *Therefore it ſhou'd be with theſe impious* People, *as with a Man diſpoſſeſs'd of an impure Demon, who having been cleans'd and reform'd, receives him again with ſeven other Spirits more wicked than the firſt, and ſo makes his Condition more wretched and deplorable than ever:* Intimating and foretelling the dreadful Apoſtacies, as well as Corruptions of the *Jewiſh* Nation. In theſe Diſcourſes he was interrupted by ſome who told him, *That his Mother and his Kindred were without, deſiring to ſpeak with him*; but he being diſſatisfy'd with

and againſt the Nation of the Jews.

His Mother &c. deſire to ſpeak with him.

with their unſeaſonable Preſſing, to ſhew that thoſe Relations were leſs than the Tyes of Duty and Religion, firſt ask'd, *Who were his Mother and his Kindred?* And then pointing to his Diſciples, he declar'd, *That they were his trueſt Relations, who heard the Word of God and practis'd it.*

The ſame Day our Lord left the Houſe, and for the greater Conveniency repaired to the Sea Shore; where being follow'd by the ſame Multitudes, to avoid the Throngs he enter'd a Veſſel, and taught them from thence. His Preaching was now different from his former Way, yet very uſual among the *Jewiſh* Nation, which was by way of Parables or obſcure Similitudes, under which were hid myſterious Truths, bright enough to ſhew the Peoples Infidelity, tho' not to diſpel their *Ægyptian* Darkneſs, which they had contracted by their habitual Obſtinacy. 1. The Kingdom of Heaven was like *a Sower of Corn, who ſcattering his Seed on ſeveral Sorts of Grounds, That which fell on the Path-Way, was devour'd by the Birds: That which fell among ſtony Places, for want of Mould and Depth of Earth ſprung up ſuddenly, and upon the Sun's Approach was ſcorch'd and wither'd away: That which fell among Thorns, was ſtifled by them; and that which fell upon good Ground, brought forth Fruit in Abundance, according to its Nature.* 2. *The Kingdom of Heaven was like a Man who ſowed good Seed in his Field, but afterwards diſcover'd it to be mix'd with Tares, or Darnel, which his Enemy had ſown in the Night; and tho' his Servants when they ſaw it deſired to weed it up, yet he wou'd not permit it, leſt the Corn ſhou'd be endanger'd by it, but order'd that both ſhou'd grow up together till Harveſt; and then the Reapers ſhou'd bind the Darnel in Bundles to be burnt, and gather the Wheat into his Barn.* 3. *The Kingdom of Heaven was like a Grain of Muſtard Seed ſown in a Field, which was the ſmalleſt of all Seeds, yet when grown up, it was the largeſt of Herbs; and became a Tree ſufficient for the Birds of the Air to lodge in its Branches.* 4. *The Kingdom of Heaven was like a little Leaven, which being put into a large Quantity of Meal, it leaven'd the whole Maſs.* Theſe and many other Things did our Lord deliver to the Multitude, exciting their Attention, all in Parables, and nothing without; accompliſhing, as St. *Matthew* obſerves, the Words of the Pſalmiſt; "*I will open my* "*Mouth in Parables, and publiſh Secrets which were ſo from the Creation of* "*the World.*

Matt. 13 1-9. Mark 4. 1-9. Luke 8. 4-8.

His Parabolical Sermon,

Upon our Lord's Retirement from the Multitudes, his Diſciples deſir'd to be inform'd why he deliver'd himſelf to the People in Parables and Similitudes: He told them, *That to them it was given to know the Miſteries of Heaven, but it was not to thoſe obſtinate People; for whoſoever improv'd what he had, ſhou'd receive in abundance; but he who did not ſo ſhou'd loſe all. Therefore he ſpoke to them in obſcure Parables, becauſe they ſaw and did not perceive, heard and wou'd not underſtand; therein verifying* Iſaiah's *Words,* "*You ſhall hear with your Ears and not underſtand, and ſee with your Eyes* "*and not perceive: For the Hearts of this People are grown ſtupid, their Ears* "*deafned, and their Eyes clos'd; leſt their Eyes ſhou'd direct them, their* "*Ears teach them, their Hearts inſtruct them, and convert them, and I ſhou'd* "*heal them. But Their Eyes and Ears were bleſſed, for They both ſaw and heard; and had the Happineſs of hearing and ſeeing what many great Prophets and holy Men earneſtly long'd for without obtaining.* Then he thus explain'd to them the Parable of the Sower: *The Seed is the Word of God, and that which fell on the Path-Way, relates to him who hears the Word, but for want of due Attention,* Satan *comes and catches what was ſown in his Heart. That which fell among ſtony Places, relates to him who hears the Word, and immediately receives it with Joy; but for want of Root, continues but for a Time, being diſcourag'd by the firſt Afflictions and Perſecutions that ariſe upon its Account. That ſown among Thorns relates to him, who after hearing the Word,*

Matt. 13 10-23. Mark 4. 10-29. Luke 8. 8-19.

And Explanation.

Word, is incumber'd with the Cares and Pleaſures of the World, and the Deceitfulneſs of Riches, which ſtifle it, and render it fruitleſs. But that ſown in good Ground relates to him who hears the Word with Patience, and with an honeſt and good Heart, producing Fruit according to the utmoſt of his Abilities. It is not uſual, added he, *for People to light up a Candle and put it under a Buſhel, but in a Place where it is moſt beneficial; ſo no advantageous Secret ſhou'd lie hid, but ſhou'd come abroad, and be made manifeſt. They ought therefore to take care how and what they heard; for the Improver ſhou'd receive great Advantage, but the other loſe all. And it was in the Kingdom of Heaven juſt as with a Man, who having once ſown his Seed, it grew up gradually he knew not how; firſt the Blade, then the Ear, and then the full Corn, till it was fit for the Sickle.*

Matt. 13 36-52. Upon this, his Diſciples alſo deſir'd him to explain to them the Parable of the Darnel in the Field, which he did in theſe Words: *The Sower of the good Seed is the Son of God, the Field is the World, the good Seed the Children of the Kingdom, the Darnel the Children of Darkneſs, the Enemy ſowing it the Devil, the Harveſt the End of the World, and the Reapers the Angels. Therefore as the Darnel is gather'd up, and burnt in the Fire; ſo at the End of the World ſhall the Son of God ſend his Angels and gather out all wicked Offenders, and caſt them into a fiery Furnace of Lamentations and Deſpair: While the Righteous ſhall be glorious as the Sun in the Kingdom of their Father.* After this he added three other Parables, 1. *The Kingdom of Heaven was like a vaſt Treaſure hid in a Field, which being found by a Man, he conceal'd it, and for Joy of the Diſcovery, ſold all he was worth, to purchaſe that Field.* 2. *It was like a Merchant trading for rich Pearls, who finding one of extraordinary Value, ſold all his other Stock, and bought that.* 3. *It was like a remarkable Net catching all kinds of Fiſh; which being full, and drawn a Shore, the good were gather'd into Veſſels, and the bad caſt away. Juſt ſo it ſhou'd be at the End of the World, when the Angels ſhou'd come forth, and ſeparate the Wicked from among the Juſt, and caſt them into a fiery Furnace of Lamentations and Deſpair.* Laſt of all he ask'd them, *Whether they underſtood all theſe Things*; and upon their anſwering in the Affirmative, he told them, *That every Goſpel-Teacher ought to reſemble a well-furniſh'd Houſe-Keeper, who brings all things out of his Repoſitory, both old and new, according to the Occaſions of his Gueſts.*

IV. Our Bleſſed Saviour continu'd but a ſhort Time in *Capernaum*, before he reſolv'd to croſs the Lake, or Sea of *Galilee*, into the Dominions of *Philip* the Tetrarch, and order'd his Diſciples to prepare a Veſſel accordingly, it being now about our *Michaelmas* time. As he was ready to take Shipping, a certain *Scribe*, hoping to gain ſome great Advantage or Reputation, came to him, and told him, *That he was ready to follow him whitherſoever he went.* But *Jeſus* ſoon gave him a Check by letting him know, *That he was to expect no temporal Profit from him, who wanted even the Conveniences of Foxes and Birds, who had their Holes and their Neſts, while he had no Place to lay his Head.* But tho' he rejected the proud *Scribe*, he treated one of his Diſciples after another Manner, commanding him *to follow him*; but this Diſciple deſiring Leave to bury a dead Father firſt, he made anſwer, *Let the Dead, thoſe who ſeek no Immortality, bury their Dead; but do you go and preach the Kingdom of God.* To theſe St. *Luke* adds a third Perſon, who being deſirous to follow *Chriſt*, begg'd to go and bid them firſt Adieu that were of his Family, and diſpoſe of his Goods; but *Jeſus* let him know, *That whoſoever laid his Hand to the Plough, and look'd back, was unfit for the Kingdom of God.* Intimating, that as a Plough-Man cannot look back without damaging his Work; ſo a Follower of *Chriſt* cannot look back without hazarding his Salvation.

Matth. 8. 18-22. Luke 9. 57-62.

His Anſwer to a Scribe, and two others who were to follow him.

He takes Shipping, and aſſuages a Storm.

About the Evening *Jeſus* embark'd for the other Shore, with his Diſciples, who had ſent away the Multitudes; but there being ſeveral other ſmall Ships in the Port, part of them made uſe of them, and accompany'd him. Being under Sail, and weary'd with his Day's Service, or to try the Faith of his Diſciples, he retired himſelf to the Stern of the Ship, and fell aſleep. At which Time there aroſe a moſt terrible Storm, ſo violent and impetuous, that the whole Ship was almoſt ſwallow'd with the Waves, and the Men in the moſt imminent Danger. Whereupon his Diſciples in a great Conſternation awoke him, and with a diſmal Outcry call'd, *Lord, ſave us, or we periſh!* Then blaming them for their Fears, and the Weakneſs of their Faith, he aroſe, and rebuk'd the Storm, and commanded the Waters to be ſtill. Immediately the Elements obey'd the Words of their Creator, and there was a great Calm, and no leſs Wonder and reverential Dread from his Diſciples, and thoſe in the other Ships, who were Partakers both of the Danger and Deliverance. And this being the firſt Miracle they had ſeen of this Kind, and having ſomething in it very ſurprizing and aſtoniſhing, they cry'd out, *What ſort of Man is this, to whom the very Winds and Seas are obedient!* Matth. 8. 23--27. Mark 4. 36-41. Luke 8. 22--25.

He arrives at the Gadarenes Country.

Our Lord, the next Morning landed on the Eaſt Side of the Lake, in *Philip*'s Dominions, and the Province of *Traconitis*, in that Part of it call'd the Country of the *Gadarenes* or *Gergeſenes*, the Relicts of one of the old *Canaanitiſh* Nations; a Country inhabited partly by *Jews* and partly by *Gentiles*. Upon his firſt Arrival, two poſſeſſed Men grivouſly diſtracted, with ſome torn Rags about them, came running towards him, and fell at his Feet and adored him. Both were hideous Spectacles, but one much fiercer than the other, being only remember'd by St. *Mark* and St. *Luke*, who Day and Night made diſmal Outcrys, and cut his Fleſh with ſharp Stones; and tho' he had often been loaden with Fetters and Chains, he as often broke them in Pieces, ranging with his Companion among the Rocks and Tombs, and ſo furious and outrageous, that no Travellor durſt paſs that Way. Upon their Approach to *Jeſus*, the Devils who ſpoke by their Mouths, cry'd out, *That he was the Son of the moſt high God, fearing that he came to torment them before their Time.* Our Lord ask'd the moſt furious Man, what was his Name; who anſwer'd him *Legion*, becauſe ſuch a Multitude of Devils had poſſeſs'd him: And ſince it is one of the greateſt Torments for theſe infernal Spirits to be reſtrain'd from doing Miſchief to Men, they earneſtly implor'd him, *if he caſt them out of the poſſeſs'd Perſons, not to ſend them into the Abyſs, but to permit them to enter into an Herd of Swine feeding upon the Mountains not far off*, probably for the uſe of the *Roman* Gariſons and Foreigners. *Jeſus*, partly to ſhew his own Authority and the Greatneſs of the Deliverance, and partly to try the Faith of the *Gadarenes*, and perhaps to puniſh the Owners for their Contempt of the Law, readily permitted them to enter the Swine, which was accompany'd with ſurprizing Effects; for the whole Herd ran furiouſly upon the Rocks, and caſt themſelves head-long into the Lake, where no leſs than two thouſand were drowned and utterly loſt. The Devils immediately betray'd their malicious Deſigns of preventing the *Gadarenes* Converſion: For the Keepers of the Swine immediately fled, and in a great Fright reported this ſtrange Accident in the City *Gadara*, and the neighbouring Places; which brought great Multitudes to the Place, where they found the Man who was freed from the Legion of Devils, ſitting at the Feet of *Jeſus*, cloath'd, and perfectly ſound in Mind, to their great Fear and Amazement. And the whole City of *Gadara*, which conſiſted of *Jews*, *Greeks* and *Syrians*, went out to meet *Jeſus*, looking upon him with a ſtrange kind of Terror: For tho' they had a great Veneration for him who had ſo much Power over the Devils, yet they fear'd the Matth. 8. 28--34. Mark 5. 1--20. Luke 8. 26-39.

Where he cures two Demoniacks, and permits the Devils to enter a Herd of Swine.

Man

Man who had driven their Swine into the Sea; and therefore, either thinking themſelves unworthy of his Preſence, or fearing farther Damages, they beſought him to depart out of their Country. The Man who had receiv'd the greateſt Deliverance was ſo ſenſible of the great Mercy of God, that he begg'd of *Jeſus* to ſuffer him to go along with him; but he order'd him *to return to his Houſe and his Friends, and to declare and publiſh what wonderful Things the Lord had done for him*; which he did in many Places to the Wonder of all Men. By following *Chriſt*, he wou'd only have benefitted himſelf; but by publiſhing this Miracle to others, he might be a Means to cauſe them to believe in the *Meſſiah*.

The Gadarenes beſeech him to leave their Country.

Matth.9. 1-17. Mark 2. 15-22. Luke 5. 29-38. Our Lord embarking again, croſs'd the Lake, and return'd to his own City *Capernaum*, where the People were ready to receive him with great Joy and Satisfaction. And at the ſame Time, or ſhortly after, his Apoſtle *Matthew* made a great Feaſt for him; and among the Diſciples were alſo many of his former Profeſſion, *Publicans*, and ſeveral others of no ſtrict Life and Manners. The Sight of which mix'd Company was à great Offence to the nice *Scribes* and *Phariſees*, who murmur'd extremely, and demanded of the Diſciples, *Why their Maſter wou'd offer to eat and drink with ſuch ſcandalous Perſons as* Publicans *and Sinners?* But *Jeſus* ſoon let them know, *That as the Healthful needed no Phyſician, ſo he came not to aſſiſt ſuch, but Sinners who needed his Help: Therefore they ought to learn the Meaning of* Hoſea's *Words*, I chuſe Mercy before Sacrifice, *and they wou'd ſoon know that Charity towards Mens Souls was preferable to Sacrifice and Ceremonies.* Being ſilenc'd by theſe Words, they join'd with ſome of *John*'s Diſciples then preſent, and maliciouſly demanded of him, *Why his Diſciples obſerv'd no Faſts, when they themſelves and the Diſciples of* John *obſerv'd many?* Whereupon our Lord told them, *That it was not to be expected that the ſpecial Friends of the Bridegroom ſhou'd faſt and afflict themſelves, while they had his Company; but the Time ſhou'd come when the Bridegroom ſhou'd be remov'd, and then they ſhou'd have Reaſon to faſt and mourn. Beſides it wou'd be as prepoſterous to impoſe rigorous Auſterities upon his Diſciples, who were but Novices in Religion, as to ſew a new piece of rough Cloth upon a rotten Garment, which tears it in pieces; or to put new Wine into old Wine-Bags, which breaks the Bags and deſtroys the Liquor.* Adding farther, *That ſuch as had been long us'd to old Wine, cou'd not be immediately brought to drink new.*

Matthew's *Feaſt, and* Jeſus's *Diſcourſe upon it.*

Matth.9. 18-22. Mark 5. 22-34. Luke 8. 41-48. This Diſcourſe and Apology of our Lord's was interrupted by the coming in of *Jairus*, the chief Ruler of the Synagogue, who with the greateſt Marks of Sorrow fell proſtrate at his Feet, humbly begging of him *to come to his Houſe and lay his Hands upon an only Daughter of his, about twelve Years of Age, and juſt ready to expire; but his Preſence wou'd certainly recover her.* *Jeſus* being ready to aſſiſt all Believers and afflicted Perſons, without Delay follow'd him, being accompany'd with his Diſciples, and great Throngs of People, who preſs'd forwards to be Spectators of the Cure: Among whom was a certain Woman who was tormented with an unnatural Flux of Blood for twelve Years together, and had ſpent her whole Eſtate upon Phyſicians, but without any Relief; yet ſo ſtrong and noble was her Faith, that ſhe was certain of a Cure if ſhe cou'd get to touch but the Hem of his Garment: Which ſhe did, and found her ſelf perfectly ſound. *Jeſus*, to whom Secrecy it ſelf was open and known, immediately turn'd himſelf about in the Throng, and demanded *who touch'd him?* On the other ſide *Peter* admir'd at this Queſtion, when he was preſs'd and crowded by the Multitudes; but *Jeſus* perſiſted in the Enquiry, declaring, *That ſome one had touch'd him, becauſe he perceiv'd Virtue was gone out of him*, till the Woman with great Fear and Trembling, becauſe it was unlawful

A Woman heal'd of a bloody Flux.

lawful for unclean Persons to touch others, discover'd before the People both the Cause and miraculous Effects of her touching him. But our Lord was so far from rebuking her that he call'd her *Daughter*, applauded her Faith, and attributed her Cure to the Strength of that. St. *Ambrose* supposes this Woman to have been *Martha*, Sister to *Lazarus*; but *Eusebius* reports her to have been an Inhabitant of *Cesaræa Philippi*, who out of Gratitude erected a brazen Statue of our Lord before her Door, and another of her own prostrate at his Feet: But this and the rest of the Story has been often doubted.

During this Action, the Delay prov'd fatal to *Jairus*, as he imagin'd; for a Message was brought to him, *That his Daughter was really dead, and it was in vain to trouble* Jesus *any farther*; conceiving, that tho' he cou'd cure Diseases, yet none cou'd recover Life. But *Jesus* still bad *Jairus fear nothing, if he did but believe, she shou'd be restor'd:* And approaching the House, they found the Musicians and Mourners already come, who were deploring her Death with mournful Tunes and loud Lamentations, according to the Custom of those Times. *Jesus* desired them *to cease their funeral Ceremonies, for the Girl was not dead, but only asleep*; but they derided him, knowing she was dead, and not knowing, that with him there was no Difference between Death and a common Sleep. Then chusing only *Peter*, *James* and *John*, a triumvirate which he generally us'd upon extraordinary Occasions; and taking also the Girl's Father and Mother, he dismiss'd the rest of the Company, and enter'd the Chamber where the Corps lay. And taking her by the Hand, he commanded her *to arise*; by which powerful Words he restor'd her to Life, and she immediately rose up, and walk'd about the Room, to the exceeding Amazement of her Parents, whom he order'd to give her something to eat. This was the second Person whom our Lord rais'd from the Dead; which still encreas'd his Fame throughout all the Land: Yet at the same Time he wrought it in Secret, and strictly commanded the Silence of her Parents; and this either because *Capernaum* had so much forfeited the Benefit of his Revelations, or because he wou'd not too much hasten the Effects of the incurable Malice of the *Scribes* and *Pharisees*.

Matth. 9. 23-26. Mark 5. 35-43. Luke 8. 49-56.

Jairus's Daughter restor'd to Life.

Jesus cures two blind Men.

Our Lord returning from the House of *Jairus*, was follow'd in the Streets by two poor blind Men, who cry'd after him, *O Son of David, have Mercy on us!* a true Acknowledgment of his Person. *Jesus* seem'd to take no Notice of them till he enter'd his House; but the Men following him thither, because of the great Infidelity of the City, he first demanded of them, *Whether they believ'd he was able to restore their Sight?* Upon their answering in the Affirmative, and calling him *Lord*, he touch'd their Eyes, saying, *Be it according to your Faith*; and their Eyes were immediately open'd. And tho' he strictly charg'd them to conceal the Miracle, yet these over-joy'd Persons cou'd not contain themselves from spreading it in all Parts. After the blind Men were gone, the People brought to him a dumb Man possess'd with a Demon; which being cast out by our Lord, the Person immediately recover'd his Speech, to the great Astonishment of the Multitudes, who cry'd out, *such Things were never seen in* Israel! But the *Pharisees*, persisting in their old Malice and unpardonable Blasphemy, declar'd as formerly, *That he ejected Devils by the Help of* Beelzebub *their Prince.*

Matth. 9. 27-34.

And a dumb Demoniack.

Our Lord having made no long Stay in *Capernaum*, departed with his Disciples to some other Places in *Galilee*; and tho' about a Year before, he had been impiously and barbarously treated by his own City *Nazareth*, yet he thought fit to offer them Mercy once again. And on a Sabbath Day he enter'd their Synagogue, and taught the Inhabitants; who tho' they were all

Matt. 13. 54, 58. Mark 6. 1-6.

He goes a second Time to Nazareth.

all aſtoniſh'd at his Abilities, were yet ſcandaliz'd at his Perſon, crying out, *From whence has this Man theſe extraordinary Faculties, and theſe wonderful Endowments? Is not this the Carpenter, the Son of* Joſeph *and* Mary, *the Kinſman of* James *and* Joſes, Simon *and* Jude? *And do not we know all his Kindred and Relations? Then how comes he by ſuch Wiſdom and Knowledge?* And they were exceedingly offended at him. But *Jeſus* inform'd them, *That a Prophet never wanted Honour, but in his own Country, among his own Kindred, and in his own Houſe.* And being ſurpriz'd and deeply concern'd for their great Infidelity, he refus'd to work any Miracle there, but only the Cure of a few ſick Perſons, leaving them to the Judgment of their impenitent Hearts.

Where he is ſlighted.

Tacitus. Dion. This concluded the ſecond Year of our Saviour's publick Miniſtry; in which Year the City of *Rome* ſuffer'd much from the wicked Policy of the Emperor *Tiberius*, and the ſubtle Deſigns of his great Favourite *Sejanus*. The Emperor had formerly been freed from his ſuppos'd Rival *Germanicus*, and in the Year when he ſent *Pilate* into *Judæa*, by the crafty Inſinuations of *Sejanus*, he retir'd wholly from *Rome*, and abandon'd himſelf to all the Miſchiefs that attend Jealouſie and Cruelty, as well as Luſt and Debauchery; which occaſion'd *Sejanus* to attempt both his Life and Empire; but he was prevented and puniſh'd with the Death of himſelf and Family, in the ſame Year of which we are treating. His Death rather encreas'd the Emperor's jealous Temper; but as *Philo* obſerves, he ſoon underſtood that the Crimes which *Sejanus* had laid to the *Jews* Charge, were feign'd by himſelf; and therefore he commanded the Governors of all Provinces, that in every Town they ſhou'd ſpare that Nation, except a very few who were guilty of great Crimes; and that they ſhou'd alter none of their Cuſtoms, but ſhou'd look upon thoſe People as Lovers of Peace, and their Cuſtoms as conducing to the publick Tranquillity. So that the *Jews* were generally unmoleſted in this Emperor's latter Days; and *Tacitus* obſerves that in *Judæa* they had a long Peace under *Tiberius*; that is, they had no ſuch publick Seditions as cou'd give any great Diſturbance to the *Roman* State. Which we ought to conſider as one great Reaſon why among the *Roman* Writers there is ſo remarkable a Silence of our Saviour's Actions: For they ſcarce ever publiſh'd any thing of Foreign Countries, but where they themſelves were concern'd, or where it tended to their particular Honour and Fame.

Sejanus executed, and the Jews eas'd.

The third Year of Chriſt's *publick Miniſtry.*

Matth. 9. 35-38. *Mark* 6. 6. V. The Beginning of our Saviour's third Year of his publick Miniſtry was with a general Viſitation of *Galilee*, and his repairing to moſt of the Citys and Villages of that Province, teaching in the publick Synagogues preaching the Goſpel, and curing all Kinds of Diſeaſes and Diſtempers among the People. But at length obſerving the numerous Multitudes and Throngs of People he was mov'd with a generous Pity and Compaſſion towards them, as being like ſo many Sheep languiſhing and diſpers'd for want of Shepherds to take Care of them. Upon which Account he ſorrowfully told his Diſciples, *That there was a plentiful Goſpel-Harveſt, but a Scarcity of Reapers: Therefore they ſhou'd ſupplicate the Lord of the Harveſt, to ſend Reapers into his Field.*

A.D. 32. Tiber. $\frac{18}{19}$

Jeſus reviſits Galilee.

Matt. 10. 1-15. *Mark* 6. 7-11. *Luke* 9. 1-5. For this Reaſon our Lord thought fit to ſend forth his twelve Apoſtles, to preach the Goſpel, and to work Miracles like himſelf, after they had been a conſiderable Time Learners and Hearers, and about eight Months after their ſolemn Election. He ſent them out by Two and Two together, and

The Miſſion of the twelve Apoſtles, and Inſtructions to them.

and probably as St. *Matthew* joyns them; namely, *Peter* and his Brother *Andrew*, *James* and his Brother *John*, *Philip* and *Bartholomew*, *Thomas* and *Matthew*, *James* and his Brother *Jude*, and *Simon* and *Judas Iſcariot*. And that they might eſpecially depend upon his Protection, he commanded them *Not to incumber themſelves in their Journy with any Kind of Mony or Proviſion-Bags, nor with Multiplicity of Cloaths, Shoes or Staves for Defence: for as they deſerv'd, ſo they might expect a Subſiſtance from thoſe to whom they preach'd. Next they ſhou'd preach* "*That the Kingdom of Heaven* "*or the* Meſſiah *was at hand; to which they were to add all Kinds of Miracles, as curing the Sick, cleanſing the Lepers, raiſing the Dead, and ejecting Devils; diſpenſing thoſe Gifts as freely as they receiv'd them: But ſtill they were to avoid going either to the* Gentiles *or* Samaritans. *That in whatſoever City or Town they enter'd, they ſhou'd inquire after the moſt worthy Perſon, and to avoid Levity, continue there till they left the Place. And in every Houſe they enter'd, they ſhou'd offer Peace to it by the Goſpel; which if qualify'd, ſhou'd receive the Bleſſing; but if otherwiſe, it ſhou'd return to them again. If any refus'd to hearken to them, and rejected them, they at their Departure ſhou'd ſhake off the Duſt of their Feet, for a Teſtimony againſt their Infidelity; ſolemnly aſſuring them, That it ſhould be more tolerable for the Inhabitants of* Sodom *and* Gomorrah *in the Day of Judgment than for that People.*

Our Lord next proceeded to let them know the Conſequences of their Miniſtry, eſpecially after his leaving the World, That they were not to expect Honors, Riches or temporal Advantages; but on the contrary, *were ſent into the World like Sheep amidſt ravenous Wolves; which ought to teach them the Waryneſs of Serpents, as well as Innocence of Doves: For they ſhou'd be deliver'd up to the* Jewiſh *Conſiſtories, ſcourg'd in their Synagogues, and afterwards brought before foreign Governors and Potentates for his Sake, to be Witneſſes to both* Jew *and* Gentile. *That when they were thus deliver'd up, they ſhou'd not be ſolicitous about what Anſwer to make; for in the ſame Moment their Anſwer ſhou'd be given them from above, and by the Impulſe of their Father's Spirit within them. That they ſhou'd be hated by all Men for his Sake; and ſuch Heats ſhou'd be rais'd, that Fathers and Children, and Brothers and Relations ſhou'd perſecute each other to Death; but ſuch as perſever'd to the laſt, ſhou'd eſcape.* Next he adviſ'd them *in theſe Times of Perſecution, to fly from one City to another; and that the Son of Man ſhou'd come to bring Vengeance upon the Nation before they had gone through all the Cities of* Iſrael. *And ſince the* Jews *had blaſphemouſly call'd him* Beelzebub, *it was not to be expected that his Diſciples, who were not above their Maſter, ſhou'd meet with a better Treatment. Therefore they ought to be courageous, and fearleſly bring the Secret Truths of the Goſpel to Light, and proclaim them as it were from the Houſe Tops: Not regarding them who cou'd kill the Body, and not the Soul; but only him who was able to deſtroy both Body and Soul in the eternal Flames of Hell. That God's Providence extended to the Sparrows, which were of ſo ſmall a Price, and to the very Hairs of their Heads; and therefore certainly much rather to them, who were more valuable than a Multitude of Sparrows: Therefore whoſoever ſhou'd acknowledge him before Men, he wou'd acknowledge that Perſon before his Father in Heaven; but whoſoever deny'd him before Men, ſhou'd meet with the ſame Treatment from Heaven.* Then he let them underſtand, *That the firſt Effects of his Doctrine wou'd not be Peace, but War; cauſing ſuch Marks of Diſtinction, as wou'd ſet Fathers and Sons, Mothers and Daughters, and neareſt Relations at Variance. For he who lov'd either Father or Mother, Brother or Siſter, more than him, or refus'd even the Croſs it ſelf when his Goſpel requir'd it, was unworthy of his Favour: And he who ſought his Life in this Caſe, ſhou'd utterly loſe it; and he who loſt it for his Sake ſhou'd eternally find it.* Laſtly, for an Encouragement Matt. 10 16-42.

to

to them, he inform'd them, *That whoſoever receiv'd them, receiv'd both Him and his Father who ſent him; and whoſoever receiv'd a Prophet in the Name of a Prophet, and out of Regard to his Office, ſhou'd be Partaker of the Prophet's Reward; and ſo likewiſe of a righteous Man. And farther, whoſoever ſhou'd only give a Cup of cold Water to the leaſt of his Diſciples, for his Maſter's Sake, that Perſon ſhou'd in no wiſe miſs of his Reward.*

Matt. 11 1. *Mark* 6. 12, 13. *Luke* 9. 6.

Our Lord having thus given Commiſſion to his Apoſtles, continu'd the Courſe of his Preaching and Miniſtry in *Galilee*: At the ſame Time, according to Order, the Apoſtles went into all Parts of *Paleſtine* inhabited by the *Jews*, which their Maſter call'd *the loſt Sheep of the Houſe of* Iſrael, Preaching the Goſpel, and the Doctrine of Repentance as a Part of it, and working Miracles for its Confirmation. And in their miraculous Cures, St. *Mark* informs us that they us'd the outward Rite or Ceremony of *Anointing with Oil*, which ſeem'd to have been implicitly included in that Part of their Commiſſion, *Heal the ſick*. And this being a Symbol of that miraculous Power, as the greateſt Criticks believe, St. *James*, Chap. 5. 14. expreſly enjoin'd the Uſe of this Ceremony to be continu'd in the Church, as long as this extraordinary Gift of Healing ſhou'd continue.

Their Journy and Preaching.

Matt. 14 6-12. *Mark* 6. 21-29.

A few Weeks after the Apoſtles Departure from our Lord, King *Herod* on his Birth-Day made a ſplendid Entertainment for the Lords and chief Officers of his Dominions, at the ſtrong Caſtle of *Machærus* beyond *Jordan*; which produc'd the laſt and fatal Scene of *John Baptiſt*'s Life, who had been Priſoner above a Year in the ſame Caſtle. At this Feaſt *Herod* was infinitely pleas'd with the Dancing of a young Lady, Daughter to his illegal Wife *Herodias*; and in the Heat of his Mirth and Jollity, promis'd with the Addition of an Oath, to grant her whatſoever ſhe demanded, tho' it amounted to half of his Dominions. Unwilling to loſe ſo fair an Opportunity, ſhe immediately conſulted with her Mother what Favour to ask; who being prompted by the Height of Malice and Revenge, nam'd the Head of *John Baptiſt* to be brought in in a Charger: Which in all Haſte was demanded of the King, in the Preſence of the whole Company. This ſtrange Requeſt at firſt caus'd an exceeding Damp upon the King's Spirits; but recovering himſelf, out of a pretended Reverence to his Oath, and Reſpect to his Nobility then preſent, he ſent an Executioner, who beheaded the holy Man, and brought his Head in a Charger to the young Lady, who deliver'd it to her Mother, to glut her Eyes with the Sight of it: A Cruelty unknown among the Barbarities of the worſt of People, to mingle Banquetings with human Blood, and Mirth and Pleaſure with the Sight of Death. Thus dy'd the great Fore-runner of our Bleſſed Saviour, about two Years and three Months after his Entrance upon his publick Miniſtry, being about 35 Years of Age and eight Months, and the firſt that ſuffer'd upon the Account of the Goſpel, tho' ſeldom call'd the firſt Martyr. *Joſephus* himſelf gives him the Character "of a Man endu'd "with all Virtue, who exhorted the *Jews* to the Practice of Juſtice towards "Men, and Piety towards God; and alſo to Baptiſm, which wou'd be"come acceptable to God, if they renounc'd their Sins, and to the Clean"neſs of their Bodies added the Purity of their Souls.

The Death of John Baptiſt.

Matt. 14 1, 2, 13, 14. *Mark* 6. 14-16, 30-34. *Luke* 9. 7-11. *John* 6. 1-4

VI. *Herod* had now ſecur'd himſelf againſt the great Diſturber of his unlawful Pleaſures, yet the encreaſing Fame of our Lord *Jeſus* alarm'd him, and gave him new Fears and Jealouſies. Some of his Courtiers believ'd it was *Elias*, or ſome other of the ancient Prophets come to viſit the Nation; but *Herod*'s guilty Conſcience, notwithſtanding his *Sadducaical* Principles, made him with ſome others ſuſpect that it was *John* himſelf riſen from the Dead; fearing perhaps that he wou'd now revenge his Blood upon him.

Herod's *fears.*

The Apoſtles Return.

About the ſame Time our Lord's Apoſtles return'd from their ſeveral Journys, and gave him an Account of all their Actions and Sermons; and *Jeſus* hearing of *John*'s Murther by his Diſciples who bury'd the Body, and well knowing the Subtilty and Cruelty of *Herod*, order'd the Apoſtles to prepare a Veſſel, and to croſs the Sea of *Galilee* with him to a Deſert near *Bethſaida*, where they might retire and reſt themſelves for a while; for the Multitudes were ſo numerous and preſſing, that they had no Leiſure ſo much as to eat. To this private Place *Jeſus* was follow'd by great Numbers, many of whom ran after him on Foot by the Lake-Side from the Place where he took Shipping. Seeing their Zeal and Earneſtneſs, he receiv'd them with a generous Compaſſion, like ſo many Sheep without a Shepherd; and aſcending a Mountain with his Apoſtles, he taught them many Things concerning the Kingdom of God, and cured all their Sick.

Towards the Evening his Apoſtles deſired him, *ſince they were in a Place deſtitute of all Proviſions, to diſmiſs the Multitudes, that they might furniſh themſelves in the neighbouring Towns and Villages.* But *Jeſus* told them, *That the People needed not to depart, for they might provide them one Meal*; and viewing their Numbers, he ask'd *Philip*, who well knew the Country, *Where they ſhou'd buy Bread for all the Company? Philip* conſidering the Number of the Gueſts more than his hoſpitable Maſter's Power, betray'd the Weakneſs of his Faith, and told him, *That ſix Pounds worth of Bread was not ſufficient for every Perſon to take a little.* Upon this our Lord enquired what Bread they had among them, and was anſwer'd by *Andrew*, *That there was a young Man who had five Barly Loaves, and two ſmall Fiſhes; a moſt inconſiderable Quantity for ſuch a Multitude.* But *Jeſus* forthwith order'd them to be brought to him, commanding his Diſciples to cauſe all the People to ſit down upon the Graſs, in diſtinct Companies, by Hundreds and Fifties in Ranks. Being plac'd in this Order, to the Number of five thouſand Men, beſides Women and Children, he took the Loaves and the Fiſh, and begging a Bleſſing upon them from Heaven, diſtributed them to his Apoſtles, and they regularly to the Multitudes, till all were fully ſatisfy'd. Then ordering the remaining Fragments to be gather'd up, both of the Bread and Fiſh, they fill'd twelve Baskets with them, each Apoſtle one. The People ſeeing ſuch a miraculous Multiplication, were exceedingly aſtoniſh'd, and looking upon *Jeſus* as the *Meſſiah*, declared, *This was really the Prophet which ſhou'd come into the World:* Upon which they took a Reſolution to ſet him up for a King by main Force, and to become ſubject to him. But he well knowing the Miſchief of ſuch a Deſign, immediately conſtrain'd his Diſciples, who probably were too ready to join in it, to take Shipping, and to paſs by *Bethſaida* to *Capernaum*, whilſt he himſelf diſmiſs'd the Multitudes, and retir'd himſelf to a neighbouring Mountain for Prayer and Contemplation; where he continu'd till after Midnight.

The Miracle of the five Loaves, and five thouſand Men.

Matt. 14. 15-23. Mark 6. 35-46. Luke 9. 12-17. John 6. 5-17.

In the mean Time, the Ship where the Apoſtles were enter'd was toſs'd with a great Storm in the middle of the Lake; the Waves ran ſo high, and the Wind was ſo contrary, that when the Morning was approaching, they had not got much above a League on their Voyage. Our Lord who knew under what Pains and Fears they labour'd, immediately convey'd himſelf upon the Surface of the Sea; and tho' he refus'd to gratifie the Devil, when tempted to throw himſelf from the Temple, yet he readily committed himſelf to a boiſterous and unſtable Element, which in effect became as firm as Braſs to wait upon its Creator. His miraculous walking upon the Sea near the Veſſel, added new Fears to the Diſciples, who took him for ſome ſtrange Apparition, perhaps ſuch as might cauſe the Storm, and cry'd out with the Terror. But he ſoon allay'd their Fears, by aſſuring them, *That it was he himſelf:* Whereupon *Peter* being eagerly affected both

Jeſus walks on the Sea.

Matt. 14. 24--36. Mark 6. 47-56. John 6. 17--22.

both with the Novelty and Wonder of it, desir'd, *That if it were He, he might have leave to come walking to Him upon the Water*; which being granted, he left the Vessel, and went towards his Master upon the Sea: But finding the Winds bear hard against him, and the Waves rise round him, he began to fear, notwithstanding the Word of our Saviour; and being ready to sink, he in a passionate Fright cry'd out, *Lord, save me! Jesus* who might have justly left him to the Punishment of his Infidelity, mercifully reach'd out his Hand, and set him again upon the Top of the Water, with a gentle Reproof of the Weakness of his Faith, and his doubting his Power. Being both enter'd the Ship, the Winds, observing their Duty to their Sovereign, ceas'd; and he himself was more than Wind to the Vessel, for it was instantly carry'd to the design'd Place of Landing, *Capernaum*. All these Miracles open'd the Eyes of the Disciples, who, as St. *Mark* observes, had their Hearts hardned, and had not sufficiently consider'd that of the Loaves; and being exceedingly amaz'd, they acknowledg'd the Author of them to be the Son of God, and ador'd him under that Title. At the same Time great Numbers out of the Country brought their Sick and Diseased on their Beds, and laid them before him in the Streets; beseeching him to permit them only to touch the Border of his Garment; and as many as touch'd him, were miraculously cured.

And empowers Peter to do the same.

John 6. 22-59. *Jesus* having thus withdrawn himself, the Multitudes whom he had miraculously fed, were in great Expectations of finding him the next Morning on the Mountain; for they had seen the Disciples take Shipping without their Master, and no other Vessel left for him. But finding him departed as well as them, and being provided with Boats from *Tiberias*, they pass'd over with all Expedition to *Capernaum*, where they found him teaching in the Synagogue, and with no small Surprize demanded of him, *How he got thither?* Our Lord knowing their corrupt Expectations of temporal Advantages, solemnly declar'd, *That they sought him not for his miraculous Gifts, but for the Plenty of Bread he had bestow'd upon them: Therefore they ought not to endeavour for that perishing Food, but for such as nourish'd them to everlasting Life; which shou'd be given them by himself, who had receiv'd his Sanction from God the Father.* Then demanding of him, *What they shou'd do to obtain this spiritual Food?* he let them understand, that the Foundation was *to believe on Him whom God had sent.* Upon which, finding themselves check'd in their Expectations, they insolently demanded of him *some new Sign or Miracle to confirm their Belief; since* Moses *their Master had already done as much; namely, had miraculously fed them with Manna from Heaven.* But *Jesus* shew'd them the great Difference, by letting them know, *That* Moses *gave them not the true Bread from Heaven, but only his Father, whose Bread wou'd enliven the World.* Upon their desiring *to be constant Partakers of it*, he told them, *That he himself was the Bread of Life; that his Followers and Believers shou'd neither hunger nor thirst. Yet tho' they had seen him, and been Witnesses of so many Miracles, they wou'd not believe in him; but by their Infidelity depriv'd themselves of the great Advantages, which shou'd be enjoy'd by all those whom his Father had given him, namely, a certain Acceptance here, and a glorious Resurrection to eternal Life.* The *Jews* being confounded in their Understandings, began openly to murmur against him, crying, *Is not this* Jesus *the Son of* Joseph, *whose Father and Mother we know? Why then does he tell us that he came down from Heaven?* But *Jesus*, was so far from mollifying or recanting these Truths, that he confirm'd them more strongly; first shewing them, *That it was their natural Impotency, and the Want of his Father's Grace that hinder'd them from coming to him*; proving from the Scriptures, " that they shou'd be taught of God, *and all whom his Father had taught shou'd come to him, tho' his Father was not to be seen by their bodily*

Jesus's Discourse concerning his Flesh and Blood.

Eyes. Then he again aſſured them, *That he was the Bread of Life, which came down from Heaven; that the Manna in the Deſert did not preſerve the Eaters of it from dying; but his Fleſh was the true living Bread, which gave Life and Immortality to all that eat of it.* Theſe laſt Words made them more averſe to him, and they diſputed among themſelves *how he could poſſibly give them his Fleſh to eat?* Nevertheleſs he purſu'd his Diſcourſe, and aſſured them, *That his Fleſh and his Blood was not imaginary, but real Food and Nouriſhment; and that without eating the one, and drinking the other, they cou'd have no Life in them; and ſuch as fed on him, ſhou'd be rais'd up at the laſt Day, and obtain everlaſting Life.* Laſtly, he declar'd to them what great Effects his Body ſhou'd work in the Souls of all ſuch as were Partakers of it; namely, *There ſhou'd be ſuch an Union, that they ſhou'd dwell in him, and he in them; and that they ſhou'd live by him, as he himſelf liv'd by his Father.*

John 6. 60—71.

Theſe ſublime Truths of our Lord's Deſcent from Heaven, and the Benefits of his Incarnation, ſo gravell'd the Intellects of his Auditory, that even his Diſciples began to murmur, ſaying, *Who can hear ſo harſh a Doctrine!* But *Jeſus* to ſatisfie them, intimated, *That his Aſcenſion into Heaven wou'd be a Proof of his coming from thence; and that their feeding upon him was not after a carnal Manner, which wou'd prove inſignificant, but after a ſpiritual and divine, which wou'd give Life and Vigour.* Declaring again, *That their Infidelity proceeded from their natural Impotency, and the Want of his Father's Grace preventing them.* Notwithſtanding this, many of his Diſciples and Followers, perceiving now that he was not ſuch a *Meſſiah* as they imagin'd, whoſe Kingdom ſhou'd conſiſt in external Grandeur and Plenty, wholly deſerted him, and never follow'd him after. Among which Number, *Epiphanius* believes St. *Mark* the Evangeliſt was one, tho' afterwards ſeaſonably recover'd by St. *Peter.* Upon this great Defection, *Jeſus* with no little Concern demanded of the twelve Apoſtles, *Whether they wou'd go away alſo? Peter*, whoſe Faith was ſound, tho' ſmall, as general Speaker for the reſt, anſwer'd him with a ſeeming Abhorrence of the others Apoſtacy, *Lord! to whom ſhall we go? Thou haſt the Words of eternal Life: We believe, and are convinc'd, That thou art the* Meſſiah, *the Son of the living God.* But notwithſtanding this Confidence and frank Confeſſion, he let them underſtand, that they were not all equally ſound, *for among the twelve that he had ſelected, one of them was a Devil and Traytor.*

And the Conſequences of it.

Theſe Things were tranſacted immediately before the third Paſſover, after our Saviour's Baptiſm, as may be collected from *John* 6, 4. which Paſſover hapned on the 14th Day of our Month *April*, in the 18th Year of the Reign of *Tiberius* the Emperor, and one Year and ſeventeen Days after the laſt Paſſover.

CHAP.

CHAP. V.

From the Beginning of the third Paſſover after our Bleſſed Saviour's Baptiſm, to the Beginning of the fourth and laſt; when the only true Paſſover was ſlain.

Containing the Term of one Year, wanting 12 *Days.*

I. AT this third Paſſover after our Saviour's Baptiſm, according to the moſt probable Accounts, *Pilate* took an Occaſion to chaſtiſe that turbulent Sect of the *Galileans* or *Gaulanites*, mention'd *Luke* 13. 1. who coming with the Multitudes to *Jeruſalem* to ſacrifice, the Governor ſent ſome Soldiers into the Temple, who put many of them to the Sword in the Time of their Offerings, and ſo mingled the Blood of them with the Blood of their Sacrifices at the Altar. And about the ſame Time a Tower in the City, call'd *Siloam*, fell down, and ſlew eighteen Perſons; which with the other Calamity, were the Marks and Forerunners of God's Indignation againſt an obſtinate and impenitent People. It is not abſolutely certain whether our Lord was at this Paſſover or not; but it is highly probable, that he who came to fulfil all Righteouſneſs, wou'd not neglect that great Ordinance. It is moſt generally believ'd that he was there, tho' ſecretly, and as it were incognito; but the wicked Deſigns of the *Jews* haſtned his Return from thence; and St. *John* tells us "that he walked in "*Galilee*, for he wou'd not walk in *Jury*, becauſe the *Jews* ſought to kill "him, *John* 7. 1. A.D. 32. Tiber. 18/19

The Galileans *ſlaughter'd by* Pilate.

Shortly after the Paſſover, ſome of the *Scribes* and *Phariſees* were ſent from *Jeruſalem* to *Galilee*, to ſearch into our Lord's Doctrine, and to be Spyes upon his Actions, whether he was a true Obſerver of the Law of *Moſes*, and their Rites. Theſe Perſons being preſent where He and his Diſciples were to eat, obſerv'd that they ſat down without waſhing their Hands according to the common Cuſtom of the *Jews*, in which Matter many were grown exceeding nice and ſcrupulous, even to the making the Waſhing of Cups, Pots, *&c.* a religious Concern. Therefore they were extremely offended at the Apoſtles, and demanded of their Maſter, *Why they preſum'd to violate the Tradition of the Elders, by eating with unclean Hands*; Whereupon *Jeſus* ſharply reprov'd theſe Spies for *their hypocritical Pretences*, as *Iſaiah* ſaid of them "*for honouring God with their Mouths, and neglecting of him* "*in their Hearts; for their vain Worſhip, and their teaching the Doctrines of* "*Men inſtead of the Commandments of Heaven.* Then by way of Recrimination he told them, *That they by their Traditions and Gloſſes had vacated the Laws of God, particularly that which commanded* "*all Men to honour their* "*Parents, and relieve them in their Wants, denouncing Death againſt ſuch as* "*curs'd them and neglected them: But according to their Traditions* "*If a* "*Man did but ſay to his needy Parent, That that Portion which ſhou'd have* "*gone for his Relief was* Dedicated to God, *it was ſufficient to exempt him from* "*all farther Care and Duty.* Then diſdaining to hold any farther Diſcourſe with them, he turn'd to the Multitude, and urging their Attention, inform'd them of this Truth, *that there was no real Turpitude in what enter'd a Man's Mouth, but only in what proceeded from thence.* Upon this his Diſciples came to him and let him know, *That the* Phariſees *were offended at his Doctrine.* But he made Anſwer, *That every Plant not planted by his heavenly*

Matt. 15 1--20. Mark 7. 1-23.

Jeſus's *Diſpute concerning unwaſh'd Hands.*

heavenly Father, ſhou'd be rooted up; and that they were to be deſpis'd as blind Leaders of blind People, with whom they ſhou'd fall into the Ditch, and periſh eternally together. Upon his retiring, the Diſciples, as yet unſatisfy'd, deſir'd him to explain what he had ſaid to the People. *Jeſus* reprehending their weak Underſtandings, told them, *that whatſoever a Man eat cou'd not affect his Mind, the only Seat of Defilements, but paſs'd through the Stomach, and was evacuated in courſe; but that what came out of the Heart was premeditated and voluntary, ſuch as evil Thoughts, Adulterys, Fornications, Murthers, Thefts, Covetouſneſs, Pride, Blaſphemies, and the like: That theſe were real Defilements, and not eating with unclean Hands, which was a mere outward Rite and Ceremony.*

He repairs towards Phœnicia.

Shortly after our Lord retired to the North-Weſtern Parts of *Galilee* into the Limits of *Phœnicia*, and the Coaſts of *Tyre* and *Sidon*; where entering into a Houſe, he endeavour'd to conceal himſelf; but he was ſoon diſcover'd by a *Pagan* Woman, a *Grecian* by Birth, but a *Phœnician* by Habitation, therefore by St. *Matthew* call'd a Woman of *Canaan*, becauſe *Phœnicia* was the ancient Seat of the *Canaanites* properly ſo call'd. This Woman finding him out, call'd him *Lord, and Son of* David; *begging his Pity for a poor Daughter of hers, grievouſly tormented with a Demon.* *Jeſus* at firſt gave her no Anſwer; but when his Diſciples deſired him to free them from her troubleſom Crys and Importunitys, by granting her Requeſt, he told them, *That his Miſſion was principally to the loſt Sheep of the Houſe of Iſrael.* But the Woman not diſcourag'd by his Coldneſs, but rather emboldned, threw her ſelf at his Feet and adored him, crying, *Lord, help me!* Upon which our Lord ſeem'd to parly with her; telling her, *That the Children the Jews, ought firſt to be filled, and that it was not fit to take their Bread and caſt it to the Dogs.* The Woman, ſenſible of her own and her Nation's Unworthineſs, readily reply'd, *That the Dogs however might reaſonably be permitted to eat the Crumbs that fell from their Maſter's Table.* *Jeſus*, highly pleas'd with ſo much Reliance and Humility from a *Heathen*, greatly applauded the Strength of her Faith, telling that he had granted her Petition; and at her Return to her Houſe, ſhe found her Daughter laid upon her Bed, and perfectly cured. Matt. 15 21-28. Mark 7. 24-30.

Where he reſtores a Woman of Canaan's *Daughter.*

He returns to the Sea of Galilee.

From theſe Retirements *Jeſus* paſs'd Eaſtward into *Decapolis*, a Region chiefly within the Bounds of *Galilee* and *Traconitis*, conſiſting of ten noted Citys, moſtly inhabited by *Gentiles*; and from thence to the Sea of *Galilee*, where was brought to him a miſerable Object, a Man both deaf and dumb, whom he was deſired to lay his Hand upon. Our Lord taking him from the Throngs that were about him, and uſing as it were natural Means, put his Fingers in his Ears, and ſome of his Spittle upon his Tongue: Then lifting up his Eyes to Heaven, with a deep Sigh, he cry'd, *Be open'd and unloos'd*; and immediately his natural Facultys were reſtor'd, ſo that he hear'd and ſpoke plain. *Jeſus* forbad thoſe who had been Witneſſes of this miraculous Cure, to divulge it to any Perſon; but the more he charg'd them, the more they proclaim'd it, and in their Aſtoniſhment declared, *He had done all things perfectly, made the Deaf to hear, and the Dumb to ſpeak.* Mark 7. 31-37. Matt. 15 29-31.

And cures one dumb and deaf.

This Miracle was ſucceeded by many others, for upon his repairing to a Mountain, the Multitudes brought great Numbers of Perſons troubled with all kinds of Lameneſs and Diſtempers, and laid them at the Feet of this heavenly Phyſician; who, as in many other Places, mercifully cured them all: Inſomuch that they glorify'd God for what they ſaw, and cou'd not but follow him, who had confirm'd his ſaving Doctrine with ſo many Miracles. Their Readineſs to attend him had made them unmindful of their bodily Food; ſo that when *Jeſus* was ready to diſmiſs them, he told his Matt. 15 31-39. Mark 8. 1-10.

Diſciples,

Diſciples, *that he cou'd not but pity theſe People, who had now been with him three Days, and had nothing to eat: That therefore he wou'd not ſend them home faſting, leſt they ſhou'd faint by the Way, for that ſeveral had a long Journy to go.* His Diſciples, forgetting his former Miracle of the Loaves, ask'd How they cou'd make ſufficient Proviſion for ſuch a Multitude, in a deſert Place? But he only enquir'd what Proviſion they had; and being told ſeven Loaves and a few ſmall Fiſhes, he order'd all the People to ſit down upon the Ground; and taking the Bread and Fiſh, he bleſſed them, and diſtributed them to his Diſciples, and they to the People, till all were fully ſatisfy'd. And tho' there were four thouſand Men, beſides Women and Children, yet the remaining Fragments fill'd ſeven Baskets. And this, with one formerly mention'd, were the only Miracles of this Nature which our Saviour is recorded to have wrought.

The Miracle of the ſeven Loaves and four thouſand People.

Matt. 16 1-12. Mark 8. 10-21. Our Lord having diſmiſs'd the Multitudes, embark'd with his Diſciples, and landed on the South-Eaſt Parts of the Lake, on the Coaſts of *Dalmanutha* or *Magdala*; where the *Phariſees* joyning with their Enemies the *Sadducees*, again impudently demanded of him ſome new Sign or Miracle from Heaven. But inſtead of ſatisfying thoſe obſtinate and conceited People, he ſeverely reprov'd them, for that *being ſo quick-ſighted in foretelling the Fairneſs and Foulneſs of the Weather by the Face of the Skys, they were yet ſo blind as not to perceive the manifeſt Signs of the Meſſiah's Arrival.* Then deeply ſighing, he return'd them the ſame Anſwer which he had formerly given to the like Demand, namely, *that ſuch an impious and illegitimate Generation ſhou'd have no other Sign, but that of the Prophet* Jonas. Upon this he immediately left them, and ſailed back with his Diſciples, whom he ſtrictly caution'd in their Paſſage, *to beware of the Leaven of thoſe ſowr People the Phariſees and Sadduces.* They having accidentally forgotten to take Bread with them, readily imagin'd that this was to prevent their ſeeking Bread from the *Phariſees.* But *Jeſus* ſoon check'd them for the Weakneſs of their Faith, and the Blindneſs of their Underſtandings, as alſo for the Shortneſs of their Memories; putting them in Mind of the five Loaves and the five thouſand, and ſeven Loaves and the four thouſand fed by them, and that with extraordinary Remains. Then he made them underſtand, that his Words did not concern the Leaven of Bread, but the corrupt Doctrine of the *Phariſees* and *Sadducees*; which laſt are by St. *Mark* call'd *Herodians*,

Jeſus *reprehends the Blindneſs of the* Phariſees;

And of his own Diſciples.

Mark 8. 22-26. Our Lord landed at *Bethſaida*, the Birth-Place of ſeveral of the *Apoſtles*, where he had wrought many Miracles, but to no great Effect, as appears from *Matth.* 11. 21. Here a blind Man was brought to him, but he wou'd not vouchſafe to cure him in that Place where he had met with ſo much Perverſneſs and Infidelity; therefore taking him out of the City, like an ordinary Phyſician, he anointed his Eyes with a Collyrium of Spittle; and laying his Hands upon him, ask'd him *whether he ſaw any Object*; the Man looking up, made Anſwer, *That he ſaw Men walking, but ſo imperfectly that he could not have diſtinguiſhed them from Trees but by their being in Motion.* Whereupon *Jeſus* a ſecond Time put his Hands upon his Eyes, as tho' he had only made uſe of common Means, till the Man began to diſtinguiſh Things clearer, and at laſt came to his perfect Sight. After his Recovery he ſent him home, and charg'd him not ſo much as to go into the City, or to diſcover it to any one belonging to that Place.

He cures a blind Man at Bethſaida.

Matt. 16 13-20. Mark 8. 27-30. Luke 9. 18-21. II. It was now about or above a Year after the ſolemn Election of the Apoſtles, that our Lord thought it convenient to make a particular Tryal of their Faith and Underſtanding, and alſo to give them a farther Light into the Nature and Deſign of his Miſſion. Therefore taking them privately

Jeſus *tries his Diſciples.*

vately to the Northern Parts of *Galilee*, about *Cæſarea Philippi*, on the Borders of *Syria*, and within the Limits of *Philip*'s Dominions, he demanded of them, *What the generality of the World ſaid concerning him?* They made Anſwer, *That Mens Opinions were various, that ſome ſaid he was* John Baptiſt, *riſen from the Dead*; *ſome* Elias, *ſent down from Heaven*; *and others* Jeremias, *or ſome other of the ancient Prophets reſtor'd again to Life.* Upon which he ask'd, *What was Their real Opinion concerning him? Simon Peter*, always forward to ſpeak for himſelf and Brethren, anſwer'd in poſitive Terms, *That he was the* Meſſiah, *the Son of the living God.* Upon this noble Confeſſion *Jeſus* pronounc'd him *Bleſſed, ſince this cou'd not proceed from any human Revelation, but only from his Father in Heaven:* Declaring farther, *That as his Name imported a* Rock, *ſo he wou'd make him a Foundation-Stone, and a prime Miniſter in building his Church*; *which ſhou'd be ſo firmly eſtabliſh'd upon that Faith which he had confeſs'd, that all the Powers of Hell ſhou'd not prevail againſt it. And that for the more orderly Government of it, he wou'd give him the Keys of the Kingdom of Heaven*; *ſo that his Sentence, whenſoever he ſhou'd regularly exclude, or receive in, any Perſon on Earth, ſhou'd ſtand valid in Heaven.* Then to prevent the ill Uſe that might be made of his Diſcovery, he ſtrictly commanded his Apoſtles, not to declare to any Man that he was the *Meſſiah.*

Peter's *Confeſſion.*

Jeſus's *firſt Diſcovery of his Paſſion.*

By the former Diſcourſe with *Peter*, *Jeſus* perceiving that his Diſciples had gotten a true Notion of his Office and Divinity, notwithſtanding the different Opinions of the Nation, began to prepare their Minds for his Sufferings. And from that Time, as St. *Matthew* obſerves, he began to diſcover to them *that he muſt go to* Jeruſalem, *and ſuffer many Cruelties and Indignities from the* Jewiſh *Governors, the chief Prieſts and* Scribes, *and even Death it ſelf*; *and that after three Days he ſhou'd riſe again.* Peter, unable to endure a Thought ſo diſagreeable to the Dignity of his Maſter, broke out into this unſeaſonable Interruption, *Far be it from you, Lord*; *this muſt not befal you.* But *Jeſus* knowing that this Advice croſs'd his gracious Purpoſes of Man's Redemption, with no little Indignation reply'd, *Away, Satan, who art a Scandal to me, and reliſheſt earthly and not heavenly Things.* Then to remove the Notions of a temporal Kingdom from them, and from the People whom he then call'd to him, he ſolemnly declar'd, *That whoever wou'd be his Diſciple, muſt deny himſelf, daily take up his Croſs, and follow him: That to lay down his Life for him and the Goſpel, was the ſure Way to be ſaved*; *but to ſeek Salvation without him, was to deſtroy himſelf: That a Man cou'd gain nothing by the Poſſeſſion of the whole World, if he loſt that ineſtimable Treaſure his Soul. And that whoſoever ſhou'd out of Shame diſown him or his Goſpel, before an impious and degenerated People, he wou'd diſown that Perſon when he came triumphantly at the laſt Day, ſurrounded with the Rays of his Father's Glory, and of the holy Angels, to reward every Man according to his Works.* Concluding, *That there were ſome then preſent who ſhou'd not dye, before they had ſeen the Beginnings of his glorious Kingdom and Power:* Particularly his Aſcenſion into Heaven, and his coming to take Vengeance upon the *Jewiſh* People and Nation.

Matt. 16 21-28. Mark 8. 31-38. Chap. 9. 1. Luke 9. 22-27.

His *Tranſfiguration upon the Mount.*

About a Week after, our Lord who had given his Diſciples a ſad Deſcription of his greateſt Humiliation, thought it a ſeaſonable Time to give ſome of them a Specimen of his future Glorification: Therefore taking with him his three more intimate Apoſtles, *Peter* and the two Sons of *Zebedee*, he aſcended a very high Mountain, generally believ'd to be *Tabor*, a round Mount, ſituated in the Plains of *Galilee.* While he was earneſtly employ'd in Prayer, he was ſuddenly transform'd into another kind of Appearance; a radiant Luſtre darted from his Face more glorious than the Sun; and a dazling Splendor proceeded from his Garments, exceeding not only

Matt. 17 1-8. Mark 9. 2-8. Luke 9. 28-36.

only the whiteſt Snow, and the utmoſt Power of Art, but alſo the Light it ſelf. During this heavenly Scene, there appear'd *Moſes* and *Elias*, cloth'd with all the Brightneſs and Majeſty of a glorify'd State, familiarly converſing with him, and diſcourſing of his Death and Sufferings; by which he was to be exalted above every Name both in Heaven and Earth. While the Intercourſe continu'd between theſe three, *Peter* and his two fellow Apoſtles were fallen aſleep, it being probably Night when this hapned; but waking juſt before their Departure, they were exceedingly ſurpriz'd and terrify'd at the Sight of ſo much Glory and Majeſty. And *Peter* in an Ecſtaſie of Admiration addreſs'd himſelf to his Maſter, begging, *that they might continue in that happy Place, and erect three Tabernacles or Tents, one for himſelf, and other two for* Moſes *and* Elias. But while he was thus talking, ſcarce knowing what he ſaid in this Fright and Tranſport, a bright and ſhining Cloud ſuddenly came over them, and a Voice, from thence crying, *This is my beloved Son, in whom I am well pleaſed; hear ye him!* Upon which the Apoſtles were ſeiz'd with a greater Conſternation than ever, and fell proſtrate upon the Ground; but our Lord gently touch'd them, bad them ariſe and fear nothing; and looking up, they ſaw none but their Maſter, the reſt having vaniſh'd and diſappear'd. In Memory of theſe great Tranſactions, *Bede* tells us, that in purſuance of St. *Peter*'s Petition about the three Tabernacles, there were afterwards three Churches built upon the Top of this Mountain, which in later Ages were held in great Veneration.

He deſcends from the Mountain.

Matt. 17. 9-13. Mark 9. 9-13. As they were deſcending the Mountain, *Jeſus* ſtrictly commanded them to diſcover to no Man what ſtrange Things they had ſeen, *till the Son of Man ſhou'd be riſen from the Dead.* They were ready to obey his Command, but did not underſtand the laſt Words; therefore they had ſome Diſpute among themſelves concerning the Meaning of that Expreſſion, the Son of Man's riſing from the Dead. At the ſame Time they had another Difficulty to ſolve; for having ſeen *Elias* with our Saviour upon the Mount, they took an Occaſion to ask him, *Why the Scribes and Phariſees did aſſert, That that Prophet muſt come upon the Earth before the Meſſiah? Jeſus* anſwer'd them, *That Elias ſhou'd come indeed, and be rejected and barbarouſly treated, as well as the Son of Man*; adding withal, *That he was already come, and that the* Jews *had done to him what they thought fit; ſo likewiſe wou'd they cauſe the Son of Man to ſuffer as they had done his Fore-runner.* This Anſwer clearly diſcover'd to the Apoſtles, that the laſt *Elias* of whom he had ſpoken, was *John Baptiſt*, who had gone before the firſt Coming of *Jeſus Chriſt* in the Spirit and Power of *Elias*, as *Elias* himſelf, according to the Opinion of many, ſhou'd go before his ſecond Coming.

Returns to his Apoſtles.

Matt. 17. 14-21. Mark 9. 14-29. Luke 9. 37-43. The following Day, our Lord being return'd to his other nine Apoſtles, he found a great Multitude about them, and the *Scribes* queſtioning and diſputing with them: At his firſt Appearance the People ran to him, and ſaluted him with all the Marks of Joy and Admiration. *Jeſus* demanded of the *Scribes*, *What was the Occaſion and Subject of their Diſpute?* but was interrupted by a certain Man, who breaking through the Preſs, fell proſtrate at his Feet, beſeeching him *to have Pity upon his only Son, a deplorable Object, a Lunatick and Poſſeſſed, Deaf and Dumb, often thrown upon the Ground, and into the Fire and Water, rack'd with violent Convulſions, accompany'd with diſmal Outcries, Foamings, gnaſhing of Teeth, Pinings, and miſerable Bruiſes and Torments: That he had brought this Child to his Diſciples in his Abſence, but they were not able to cure him.* The Unbelief of the *Jews*, as well as Weakneſs of the Diſciples Faith, was now the moſt dangerous Diſtemper, and had been a frequent Impediment to our Saviour's Miracles; therefore he firſt aim'd at the Cure of that; crying out, *O faithleſs and perverſe Generation! How long ſhall I be with you to convince you? How long*

ſhall I endure your Infidelity? Upon ordering the Child to be brought to him, the Devil began to tear him with fierce Convulſions, and threw him upon the Ground with terrible Struglings and Foamings. *Jeſus* asking the Father, *how long he had been under theſe Afflictions*, was anſwer'd, *from his Childhood*; urging him again, *If he cou'd do any Thing, to have Pity upon him: Jeſus* told him, *If he cou'd believe, all Things were poſſible to a true Believer.* Immediately the Father cry'd out with Tears, *Lord, I believe; ſupply thou my Unbelief!* Whereupon our Lord commanded *the deaf and dumb Spirit to depart out of the Child, and never to return:* And the Spirit with hideous Outcries tore the Child, and left him breathleſs upon the Ground, ſo that many concluded he was dead; but *Jeſus* taking him by the Hand, lifted him up, and deliver'd him to his Father, perfectly cured, to the great Aſtoniſhment of all the Spectators. *Jeſus* retiring ſhortly after, his Diſciples deſired to know the Reaſon why they cou'd not caſt out this Spirit; he anſwer'd them, firſt, *becauſe of their Unbelief; for that if they had had but one Grain of true Faith, they might have remov'd Mountains by the bare Word of their Mouth:* Secondly, *becauſe this was one of a peculiar kind of Spirits, that were not to be ejected without Prayer and Faſting; in which they had been too negligent and deficient.*

And cures a poſſeſſed Lunatick.

His ſecond Diſcovery of his Paſſion;

Our Saviour ſhortly after paſs'd from this Place through the midſt of *Galilee* towards *Capernaum*, but with all Caution and Privacy, his Thoughts being much employ'd in fitting his Diſciples for the ungrateful Approaches of his Death: Therefore he diſcover'd it to them a ſecond Time, deſiring them to attend ſeriouſly, and let theſe Words ſink into their Hearts; *That the Son of Man ſhou'd be deliver'd into the Hands of wicked Men, who ſhou'd put him to Death, and that he ſhou'd riſe again the third Day.* But their Hopes of a temporal Kingdom, and their natural Averſion to the Croſs made it very difficult for them to believe or conceive it; yet this Prediction caſt them into ſuch a melancholly Fear, that they durſt not ask him to explain it to them. Being arriv'd at *Capernaum*, the Collectors of a certain Tribute of two Drachmas, or fifteen Pence an Head for the Uſe of the Temple, came to *Peter*, who was an Inhabitant of that City, and ask'd him, *If his Maſter did not pay that Tribute? Peter* knowing his Maſter's Readineſs to pay all Dues, anſwer'd, *Yes*; but entering the Houſe, was prevented by *Jeſus*, who ask'd him, *Whether the Kings of the Earth exacted Tribute of their own Children, or of Strangers? Peter* anſwer'd, *Of Strangers*; upon which *Jeſus* concluded, *That the Children were exempted*; leaving it to him to infer, That he being the Son of God ought to be excus'd paying Tribute to the Temple. But however, to avoid all Occaſions of Offence, he order'd him *to go and caſt a Hook into the Sea; telling him, that in the Mouth of the firſt Fiſh he caught, he ſhou'd find a* Stater, *a piece of Money of half a Crown Value, which ſhou'd be given to the Collectors, both for his Maſter, and himſelf.*

Matt. 17. 24-27. Mark 9. 30-35. Luke 9. 44-45.

And Payment of Tribute at Capernaum.

About the ſame Time there aroſe a Diſpute among the Apoſtles, which of them ſhou'd be Greateſt in their Maſter's Kingdom; ſtill imagining and expecting a temporal Sovereignty. But *Jeſus* knowing their Thoughts, and miſtaken Ambition, ask'd them concerning their Diſpute; to which they durſt give no Anſwer: Only, when the twelve were together, they propos'd this Queſtion to him, *Who was greateſt in the Kingdom of Heaven?* He anſwer'd them, *That if any Man was ambitious to be firſt in his Kingdom, he ſhou'd be laſt, and Servant to the reſt.* Then calling a little Child to him, whom ſome ſuppoſe to have been St. *Ignatius*, he took him in his Arms before them all, and told them, *That except they imitated the Innocence and Humility of little Children, they ſhou'd never enter the Kingdom of God; but that whoſoever came neareſt to them, ſhou'd be greateſt in that Kingdom:* Adding

Matt. 18. 1-15. Mark 9. 33-50. Luke 9. 46-50.

His Sermon of Humility.

Adding withal, *That whoſoever ſhou'd receive ſuch a little Child, or humble Chriſtian in his Name, receiv'd both him, and his Father who ſent him, and that the moſt humble among them, ſhou'd be moſt exalted.* Hereupon *John* the Son of *Zebedee* interrupted him, ſaying, *Maſter, we ſaw a Man ejecting Devils in your Name, but we forbad him to proceed, becauſe he refus'd to follow us.* *Jeſus* diſapprov'd of the Action, and told them, *That he ought not to be look'd upon as an Enemy, who declar'd not againſt him, and had wrought Miracles in his Name.* Then re-aſſuming his former Subject, he declar'd, *That a Cup of Water only, given them for his Sake, ſhou'd in no wiſe miſs of a Reward: But that whoſoever ſhou'd offend and ſcandalize a little Child and weak Believer, it were better for him having a Milſtone about his Neck, to be plung'd into the midſt of the dead Sea. That they ought the more carefully to avoid contemning ſuch Perſons, becauſe their Guardian-Angels had ſuch free Acceſs to the Throne of God: that the Son of Man came to recover ſuch as were loſt: That as a diligent Shepherd, having miſs'd one Sheep out of a hundred, ſeeks in all Places for it; and having found it, rejoyces more over that, than over all the reſt that never went aſtray: So was the Father unwilling that any of theſe Believers ſhou'd periſh. That tho' the World was full of Scandals and Offences, and ſuch Things wou'd neceſſarily come, yet it wou'd be diſmal to that Perſon who caus'd them: That therefore they ought to remove all Occaſions of falling, and to mortifie their Affections, tho' they were as dear to them as an Eye, an Hand, or a Foot; becauſe it was infinitely more eligible to be blind, maimed or lame, and to be depriv'd of the Enjoyment of theſe Members here on Earth, than to be depriv'd of all Enjoyments in the inextinguiſhable Flames of Hell. That as the Sacrifices were uſually ſeaſoned with Salt, ſo they were to be ſeaſoned with Fire and Afflictions: And that as Salt was the moſt worthleſs Thing in Nature, when it had loſt its Savour, ſo wou'd they be; for which Reaſon they ought to be careful to preſerve it among themſelves; namely, ſuch a Peace and Unity, as wou'd ſtifle all ambitious Contentions.*

Of ſhunning Scandals.

Matt. 18. 35-35. Our Lord having ſhewn the fatal Dangers of Scandals and Offences, afterwards, in Order to preſerve a due Charity and Compaſſion for Offenders, preſcrib'd excellent Rules both for their Puniſhment and Pardon; and ſuch as were very agreeable to the Cuſtoms and Diſcipline of the *Jewiſh* Church. *Firſt, that if one Perſon offended another, the injured Perſon ſhou'd admoniſh him privately, that if it were poſſible, he might be reclaim'd by that Means: And that if a private Admonition had no Effect upon him, it ought to be repeated before one or two more, who ſhou'd be Witneſſes of the Matter: But if that alſo prov'd unſucceſsful, he ſhou'd declare his Offence to the Church, and the publick Congregation; and upon the Offender's Contempt of that, he was to be cut off from her Communion, and look'd upon as a Heathen and an Infidel.* And that the Church might effectually ſeparate all obſtinate Offenders, he now gave to all, as he had done before to *Peter*, the Power of Binding and Looſing; ſolemnly aſſuring them, *That whatſoever they regularly pronounc'd and declar'd on Earth, he wou'd ratifie and confirm in Heaven.* Promiſing farther, *That if but two of them on Earth did agree about any Thing to be demanded by Prayer, it ſhou'd be granted by his heavenly Father: For that where two or three only were gather'd together in his Name, he wou'd not fail to be with them.* *Peter* obſerving the Diſcourſe, and learning from his Maſter's Words, that if a private Admonition prevail'd, the injured Perſon muſt forgive the other, deſired to know, *how often he was oblig'd to forgive an offending Brother; Whether ſeven Times were not ſufficient?* *Jeſus* let him underſtand that the Number of Times was not to be limited, *that he was to forgive him, tho' he offended ſeventy Times as often.* And to ſhew the abſolute Neceſſity of ſuch a merciful and compaſſionate Temper, he propounded an excellent Parable of a certain King, who calling his Servants to Account, found one of them who

Of private and publick Cenſures;

And of forgiving Injuries.

owed him ſo vaſt a Sum that he was unable to pay it; namely, ten thouſand Talents, or a Million eight hundred and ſeventy five thouſand Pounds; whereupon he commanded him to be ſold, with his Wife and Children, and all that he had, towards the Diſcharge of the Debt. But his Servant falling at his Feet, and humbly imploring his Mercy and Forbearance, out of a generous *Pity*, he freely forgave him the whole Debt. This Wretch was no ſooner gone out, but he met one of his Fellow-Servants, who owed him a ſmall Debt of an hundred *Denarii*, about three Pounds two Shillings and ſix Pence; and laying Hands upon him, took him roughly by the Throat, and cry'd, *Pay me my Debts.* And tho' his Fellow-Servant us'd the ſame pathetical Intreaties that he had done to the King his Maſter, yet he wou'd not hearken, but without any Pity immediately ſent him to Priſon. The King being inform'd of this Severity, ſent for the ungrateful Servant, firſt upbraided him with his Baſeneſs and Cruelty, when he had juſt receiv'd ſo much Favour and Mercy; and then in a great Rage order'd him to Racks and Tortures, till he ſhou'd diſcharge the whole Debt. Then *Jeſus* concluded with this moſt ſolemn Application, *ſo likewiſe ſhall my heavenly Father deal with all ſuch as will not forgive their Brother's Treſpaſſes from their Hearts.*

He is adviſ'd to go to Jeruſalem *at the Feaſt of Tabernacles.*

Our Lord having continu'd a ſhort Time at *Capernaum*, ſome of his Relations, whoſe Hopes and Faith were ſtill unſound, became uneaſie that he confin'd himſelf ſo much to one Province, and therefore urg'd him to ſhew his Miracles at the capital City *Jeruſalem*; for which he cou'd not have, as they conceiv'd, a better Opportunity than the great Feaſt of Tabernacles then approaching: Deſiring him, *If he expected to be famous, to ſhew himſelf to the World, and not deprive his Diſciples at* Jeruſalem *of the Happineſs of his Preſence.* But *Jeſus* told them, *That they might go to the Feaſt as ſoon as they pleas'd, but he himſelf muſt be very wary and cautious, becauſe he had many Enemies; that the World, which had nothing to object againſt them, hated him, becauſe he reprov'd their ſinful Actions: That therefore tho' they went to the Feaſt immediately, he wou'd not go yet; for the proper Time was not fully come:* Whereupon he made a ſhort Stay in *Galilee*; but ſoon after their Departure, he ſet forwards towards *Jeruſalem*, not publickly, but as it were in ſecret, leſt he ſhou'd too much awaken the Jealouſie of his Enemies. *John* 7. 2-10.

His Journy towards that City.

In his Paſſage through the Province of *Samaria*, he ſent ſome of his Apoſtles as Harbingers to provide Lodging in one of their Villages, who upon their firſt Trial were uncivilly rejected and refus'd Entertainment; becauſe the *Samaritans* perceiv'd they were going to *Jeruſalem* to the Feaſt, which they violently hated. This piece of Rudeneſs and Inhumanity was ſo deeply reſented by *James* and his Brother *John*, that they immediately deſir'd Permiſſion of their Maſter, in Imitation of *Elias*, to command Fire down from Heaven, and conſume theſe inhoſpitable Wretches. But the Son of God willing to teach them, that the Marks of a true Chriſtian were Meekneſs and Love, not Fury and Revenge, gave them this ſerious Reproof, *Ye know not by what Spirit ye are acted; for the Son of Man is not come to deſtroy Mens Lives, but to ſave them.* And ſo they went and took Lodgings in another Village. *Luke* 9. 51-56.

The Miſſion of the ſeventy Diſciples.

III. A little before our Lord's Arrival at *Jeruſalem* at the Feaſt of Tabernacles, about ſixteen Months after his ſolemn Election of his Apoſtles, and eight Months after their firſt Miſſion, he thought fit to make a ſecond Choice of Diſciples; and as his firſt was of twelve, according to the Number of the Patriarchs and Tribes, this was of ſeventy, according to the Number of the Elders or Senators of *Iſrael*. The Names of moſt of theſe *Luke* 10. 1-16.

theſe are unknown to us; and we have only an uncertain Account of twenty of them out of *Euſebius* and *Epiphanius*, which are *Matthias*, *Mark*, *Luke*, *Barnabas*, *Stephen*, *Philip*, *Prochorus*, *Nicanor*, *Timon*, *Parmenas*, *Nicolas*, *Juſtus*, *Apelles*, *Soſthenes*, *Rufus*, *Niger*, *Cephas*, *Thaddæus*, *Ariſtion*, and *John*. Theſe Seventy were ſent out by two and two together as the Apoſtles; and tho' they were of an inferior Rank, yet our Lord gave the ſame Reaſon for their Miſſion; namely, *That the Evangelical Harveſt was great, but the Reapers few.* The Apoſtles Commiſſion was to go at large to any of the Cities of *Iſrael*; but theſe Seventy were to go only to thoſe particular Places which *Jeſus* himſelf deſign'd to viſit, to make way for his Preaching and Reception; who deſign'd now a more full Revelation of himſelf. As their Journy was to be ſhort and expeditious, he order'd them to avoid all Impediments, particularly the formal Salutations then in Uſe, and the great Scrupulouſneſs that ſome had of eating ſuch Things as were ſet before them by Strangers. The other Inſtructions to them were the ſame as he had given to the Apoſtles; only adding the ſame Woes againſt *Chorazin* and *Bethſaida*, and his own proud City *Capernaum*, which he formerly denounc'd before the Multitudes, when *John* had ſent his Diſciples to him.

John 7. 11-36. The Feaſt of Tabernacles always continu'd eight Days, and began this Year on the ſeventh or eighth Day of our Month *October*; at which Time the *Jews* made great Enquiry after *Jeſus* at *Jeruſalem*, and had various Diſcourſes concerning him; ſome ſaying he was a good Man, and others an Impoſtor. But when all Mens Expectations were almoſt over, on the fourth or fifth Day of the Feaſt, he ſhew'd himſelf openly, and taught in the Temple, to the great Wonder of the *Jews*, who were exceedingly ſurpriz'd to find him ſo perfect in the Scriptures, when his Education had been without Learning. Whereupon he told them, *That he ſpoke not of himſelf; and that if they were deſirous of performing the Will of God, they wou'd ſoon perceive, that his Doctrine proceeded from God that ſent him, whoſe Glory alone he ſought to promote; but they were ſo far from keeping the Law of God, that they ſought even his Life.* The People cry'd out, *He was poſſeſs'd*; and ask'd him, *Who ſought his Life?* Upon which, he put them in mind of the infirm Man at the Pool of *Betheſda*, whom he cur'd a Year and a half before on the Sabbath Day; *for which, tho' they themſelves us'd Circumciſion on the ſame Day, without accounting it a Breach of* Moſes's *Law, yet they were ſo implacably incens'd againſt him, that they had reſolv'd to ſlay him.* At the ſame Time ſome who knew the great Hatred of the Magiſtrates againſt him, admired to ſee him ſpeak with ſo much Freedom and Authority, and ſaid, *Are they convinc'd that this is really the Meſſiah?* Adding withall, *That they knew this Man's Parentage, but the* Meſſiah's *wou'd be wholly unknown.* But *Jeſus* with a loud Voice declar'd, *That tho' they knew his Earthly Parentage, they knew not his Heavenly, which was beyond their Conception.* Then ſeveral of the People believ'd on him, being convinc'd by the Greatneſs of his Miracles, that he was the *Meſſiah*; but the *Phariſees* and Rulers of the People ſent their Officers to ſecure him: *Jeſus* who cou'd not ſuffer before his prefix'd Time, ſaid to the Officers, *That he was with them but for a ſhort Time, and ſhou'd return to Him who ſent him; that they ſhou'd ſeek to him in vain, for he was going to a Place whither they cou'd not come.* The *Jews* did not underſtand theſe Words, but believ'd that he deſign'd to leave *Judæa*, and teach the *Greeks* and *Gentiles*.

Jeſus's *Arrival at the Feaſt of Tabernacles.*

John 7. 37-53. On the laſt and great Day of the Feaſt, when they perform'd the joyful and pompous Ceremony of offering and pouring out the Water, our Saviour ſtood up in the Temple, and cry'd out, *If any Man thirſt, let him come to me and drink: Whoſoever believeth on me, according to the Tenor of the*

the Scriptures, out of his Belly ſhall flow Rivers of living Water: Meaning, as St. *John* obſerves, the abundant Graces of the Holy Spirit, which ſhou'd be poured out upon the Souls of all Believers, after his Entrance into Glory. The People were much divided in their Opinions concerning this Sentence; for ſome accounted him a Prophet, others acknowledg'd him the *Meſſiah*, and others, who knew nothing of his Birth-Place, cou'd not believe him to be the Perſon, becauſe they knew that the *Meſſiah* ſhou'd not be born in *Galilee*, but in the City of *Bethlehem*, and of the Family of *David*. At the ſame Time the Magiſtrates belonging to the *Sanhedrim*, examin'd the Officers whom they had ſent to take him, why they had not brought him; and they being charm'd with his Preſence, anſwer'd, *That never Man ſpoke like this Man.* The *Phariſees* being more inrag'd at their Reaſon, than the Neglect of their Office, upbraided them *for being ſo fooliſhly ſeduced, and following the Error of the ignorant and curſed Populacy, when not one of the Rulers and learned Rabbies had own'd him.* Upon this, *Nicodemus*, who had formerly convers'd with our Lord, and remain'd his ſecret Diſciple, calmly told the Aſſembly, *That according to the Law, they ought not to condemn any Man unheard.* But they with ſome Anger, ask'd *Whether he was a Favourer of this* Galileen? and bad him *ſearch, and he ſhou'd find, that no Prophet ever came from thence.* Thus the Aſſembly broke up without proceeding againſt him, and every Man return'd to his own Houſe.

The Jews *divided in their Opinions concerning him.*

Nicodemus for him.

On the ſame Night *Jeſus* repaired to the Mount of Olives about a Mile from the City, and probably lodg'd at *Bethany*, at the Houſe of *Lazarus*. Early in the Morning, he return'd to the Temple, and in the Court of Women, at the Treaſury, he ſate down and taught the People that were gather'd about him. Shortly after, the *Scribes* and *Phariſees* with no little Solemnity brought in a Woman taken in Adultery, and placing her in the midſt of them ſaid, *Maſter, this Woman was taken in the very Act of Adultery: Now Moſes in his Law expreſly commanded, That ſuch Perſons ſhou'd be ſtoned to Death; but What is your Judgment and Determination?* This inſnarcing Queſtion was to find an Occaſion of accuſing him, either of aſſuming Judicial Power, if he condemn'd her; or of nulling the Law, if he freed her. *Jeſus*, like a Judge taking Minutes of a Cauſe before him, ſtooped down, and wrote ſomething with his Finger upon the Duſt of the Pavement: but they being urgent with him for an Anſwer, he rais'd himſelf up, ſaying, *He that is without Sin among you let him caſt the firſt Stone*; and ſtooping down, wrote as before. This unexpected Anſwer amaz'd theſe deſigning Accuſers; and finding themſelves throughly convicted of their own Crimes, retired one by one, leaving the Woman by her ſelf; which was little leſs than a Miracle. *Jeſus* finding the Woman alone, ask'd her, *Where were her Accuſers; and whether any Man had condemn'd her?* She anſwer'd, *no Man had:* Upon which he told her, *That neither did he condemn her*, but bad her *Go and ſin no more.*

John 8. 1-11.

They bring a Woman to him taken in Adultery.

After this Interruption *Jeſus* return'd to inſtruct the People, and taking occaſion, probably from the Sun's bright ſhining in the Morning, he declar'd *That he was the true Light of the World, and that whoſoever follow'd him, ſhould not walk in Darkneſs, but in the Light of Life.* Hereupon the *Phariſees* reply'd, *That the Teſtimony he gave of himſelf was not worthy of Credit.* But he demonſtrated to them, *That they judg'd amiſs, according to their own Law, and that the Teſtimony he gave of himſelf was of ſufficient Force, becauſe it was confirm'd by the Teſtimony of his Father, who wrought ſuch great Miracles by him:* They then ask'd him, *Where his Father was?* He anſwer'd them, *That they knew not his Father, becauſe they wou'd not acknowledge his Son.* He added moreover, and ſaid, *I go my Way, and ye ſhall ſeek me, and ſhall dye in your Sins: Whither I go, ye cannot come.* And becauſe they ignorantly

John 8. 12-59.

Jeſus *diſputes with the* Phariſees.

norantly thought he wou'd kill himſelf, that they might not follow him, he declar'd, *That he was not from below, as they were, but from above; and that if they did not believe in him, they ſhou'd dye in their Sins.* Then they asking him, *Who he was*; he anſwer'd, he was the *Meſſiah*, but in ſuch Terms as they did not underſtand: Adding withall, *That when they had lifted him up upon the Croſs, they ſhou'd know, that he had done nothing of himſelf, nor ſaid any Thing, but what he had hear'd from his Father.* Theſe Truths which blinded the Proud, enlightned ſeveral other Perſons, who believ'd on him; to whom he declar'd, *That if they continu'd firm in the Obſervation of his Word, they were his real Diſciples: That they ſhou'd know the Truth, and the Truth ſhou'd make them free.* The other *Jews* reply'd, *That they were never Servants, but free, as being the Children of* Abraham. He anſwer'd them, *That whoſoever committed Sin, was the Servant of Sin; and tho' Servants might have ſome Temporary Privileges, they cou'd not be truly free, unleſs he made them ſo: That they were* Abraham's *Children according to the Fleſh, but in rejecting the Truth, and ſeeking the Life of him who told them the Truth, they did not follow* Abraham's *Steps, but made themſelves Children of another Father, by following his Example and immitating him.* They maintain'd, *That in that Senſe they had no other Father but God*; but *Jeſus* reply'd again, *That if they were the Children of God, they wou'd hearken to his Word, and love his only begotten Son, whom he had ſent. That as Murther and Lying were the Works of the Devil, and the Marks of his Children; ſo ſuch as ſought the Deſtruction of an innocent Perſon, and refus'd their Aſſent to the Truth, had the Devil for their Father.* They made no Reply to this, but by railing at him, calling him *a* Samaritan, *that was poſſeſs'd with a Devil.* But *Jeſus* calmly anſwer'd, *That he had no Devil, but honour'd his Father, who would do him Juſtice, becauſe he ſought not his own Glory:* Declaring afterwards, *That whoſoever kept his Word, ſhou'd never dye*, meaning an eternal Death: But the *Jews*, who underſtood it of the Death of the Body, took occaſion to inſult over him; demanding of him, *Whether he was greater than* Abraham *and the Prophets, that he cou'd preſerve them from Death that kept his Commandments, which thoſe great Men cou'd not avoid; therefore what did he pretend to make himſelf?* He anſwer'd them again, *That he honour'd not himſelf, but deriv'd all his Honour from his Father, whom they worſhiped as their God, but knew him not: That as for* Abraham, *in whom they ſo much boaſted, he had earneſtly deſired to ſee his happy Day, did ſee it, and was fill'd with great Joy.* Upon this, they ſcoffingly ask'd, *Whether he cou'd have ſeen* Abraham, *when he was not yet fifty years of Age?* That is, arriv'd at the common Years of Superannuation among the *Jews*. But he reply'd, *Verily, verily I ſay unto you, before* Abraham *was, I am.* Upon which Aſſertion, which they took for Blaſphemy, after the manner of the *Zealots*, they took up ſome of the broken Stones of the new Buildings, deſigning to kill him. But he miraculouſly withdrew himſelf out of the Temple, and eſcap'd their Fury.

And is in Danger of being ſtoned.

Luke 10. 17. 4. A little before our Saviour's Departure from the City, the Seventy Diſciples return'd from their Journy and Miniſtry, greatly rejoycing, *becauſe the very Devils, by means of his Name, were ſubject to them. Jeſus* in Confirmation of their Report, told them, *That while they were preaching, he ſaw the Prince of them, falling like Lightning from his Empire and Dominion:* Declaring farther, *That he gave them Power to tread upon the moſt venomous and malignat Powers of the Devil, without the leaſt Damage: Yet that they ought not ſo much to rejoyce for the Subjection of theſe evil Spirits, as for their having their Names written in Heaven,* At the ſame Time *Jeſus* was tranſported with the like Motion of the Spirit as formerly, *glorifying the Name of the Lord of Heaven and Earth, for revealing the Myſteries of Heaven to ſuch Infants and mean Inſtruments, and concealing them from the Great and Wiſe in the World.*

The Return of the ſeventy Diſciples.

Then

Then turning to his Diſciples, he privately pronounc'd a Bleſſing upon their Eyes which were Partakers of ſuch Happineſs: Declaring, *That many great Prophets and Kings had paſſionately long'd to ſee and to hear what they had done, without obtaining the Bleſſing.*

Jeſus's Diſcourſe with a Lawyer.

About this Time, a certain Doctor of the Law among the Company ſtood up, and that he might find Occaſion againſt him, demanded of him, *What he muſt do to inherit everlaſting Life?* Our Lord perceiving his Conceit, referr'd him to the Law, asking him, *What he read there?* The Man readily anſwer'd out of *Deuteronomy*, '*Thou ſhalt love the Lord thy God with all* '*thy Heart, with all thy Soul, with all thy Strength, and with all thy Mind*; '*and thy Neighbour as thy ſelf.* *Jeſus* told him, *He had rightly anſwer'd*, and bad him, *Perform that, and he ſhou'd live.* But this *Scribe* being deſirous to appear Holy, and an exact Obſerver of the Law, demanded farther of him, *Whom he ought to account his Neighbour?* *Jeſus* anſwer'd him by a Parable of a certain *Jew*, who in the great Road between *Jeruſalem* and *Jericho* was robbed, ſtripped, barbarouſly treated, and left almoſt dead with his Wounds: When a *Prieſt* and a *Levite* both of his own Country, paſs'd ſeverally that Way, they uncharitably avoided him, and gave him no Aſſiſtance: But a *Samaritan* a Stranger, and abhorr'd by the *Jews*, ſeeing this diſtreſſed Perſon, with great Compaſſion came to him, poured Oil and Wine into his Wounds, carefully bound them up, ſat him upon his own Beaſt, and carry'd him to an Inn, where he committed him to the Care of the Hoſt, and left him Mony to provide Neceſſaries for him, with a Promiſe of a farther Supply if Occaſion requir'd it. *Jeſus* deſirous that the Doctor ſhou'd make Application himſelf, ask'd him, *Which of theſe three Paſſengers was Neighbour to the diſtreſſed Man?* He anſwer'd, *He who ſhew'd Mercy to him.* And *Jeſus* approving the Anſwer, bad him, *Go, and do likewiſe:* Intimating, that Mercy was due to all Perſons, and that Neighbours were not confin'd to Countries and Relations, nor Religions.

Luke 10. 25-37.

His Parable of the good Samaritan.

Shortly after, our Lord departed from *Jeruſalem* towards *Galilee*; and in the Beginning of his Journy, he enter'd a ſmall Village call'd *Bethany*, on the fartheſt Parts of Mount *Olivet*, about two Miles Eaſt of *Jeruſalem*, where he was joyfully entertain'd by a Woman call'd *Martha*, who with a Siſter *Mary*, and Brother *Lazarus* were highly in Favour with him. While *Martha* was buſie in preparing what ſhe cou'd for her heavenly Gueſt, her Siſter *Mary*, whom ſeveral believe to be the ſame with *Mary Magdalene*, ſat at *Jeſus*'s Feet, hearing his Words with great Attention. Whereupon *Martha* complain'd to him, *That her Siſter ſuffer'd her to take all the Trouble upon her, deſiring that he wou'd command her to help her.* But *Jeſus* anſwer'd her with great Seriouſneſs, *That ſhe cumber'd and diſturb'd her ſelf with worldly Cares, whereas one Thing was primarily needful, the hearing his Word, which ſince* Mary *had choſen, ſhe ſhou'd never want the Benefit of it.* By which Words he condemn'd not the Hoſpitality of *Martha*, but taught her, That her Care and Toil, tho' commendable in its ſelf, was of far leſs Value and Concern than that of her Siſters.

Luke 10. 38-42.

He is entertain'd by Martha *and* Mary.

A few Days after, *Jeſus* being probably return'd into *Galilee*, his Diſciples ſeeing him at Prayers, one of them deſired him *to compoſe a Prayer for their Uſe, as* John *had done for his Diſciples.* Whereupon he gave them the ſame excellent Prayer, which he had done above eighteen Months before in his Sermon upon the Mount, only omitting the Doxology at laſt. Then he encourag'd them to uſe Fervour and Importunity in their Prayers, by producing two familiar Inſtances: The firſt of one Friend coming to another at Midnight to borrow Proviſions for his Stranger, *who at that unſeaſonable Hour might obtain his Requeſt by his Importunity, when he cou'd not by his Friendſhip: Much more they ſhou'd obtain their Petitions, when ask'd with*

Luke 11. 1-13.

He teaches the Diſciples to pray.

And invites them by two Examples.

with an inſtant Zeal and Perſeverance. The ſecond was of a common Parent, *who wou'd not give his Children Stones inſtead of Bread, nor Serpents and Scorpions inſtead of Eggs and Fiſh. And if evil Parents knew how to give good Gifts to their Children, much more their heavenly Father wou'd give the Holy Spirit to ſuch as ask'd him.*

He diſpoſſeſſes a dumb Demoniack.

Luke 11. 14. 54. After this, St. *Luke* mentions our Lord's diſpoſſeſſing a dumb Demoniack; upon which Occaſion the *Phariſees* not only perſiſted in their former Blaſphemy, that he ejected Devils by *Beelzebub* their Prince, but alſo again impudently demanded of him a Sign from Heaven. But *Jeſus* confuted their Malice by the ſame Arguments he formerly us'd upon that Account; and likewiſe gave the ſame Anſwer to their demanding a Sign; declaring, *That they ſhou'd have no other but that of* Jonas *the Prophet:* Adding ſome few of the ſame Inſtructions to the People as he had formerly given in his Sermon upon the Mount. In the midſt of his Diſcourſe, a Woman in a Tranſport cry'd out, *Bleſſed was the Womb that bare him, and the Breaſts that gave him Suck!* But *Jeſus* declar'd, *That they were more bleſſed who hear'd the Word of God and obſerv'd it.* At the finiſhing his Diſcourſe, he was invited by a certain *Phariſee* to dine with him, where he ſat down without waſhing his Hands, according to the Traditions and Cuſtoms of thoſe People; which both ſurpriz'd and offended the nice Maſter of the Houſe. But our Lord knowing the corrupt Deſigns of him and the reſt that were with him, very freely told him, *That they were very careful in cleanſing the Outſides of their Cups and Veſſels, but their inward Parts, their Hearts, were full of Rapine and Impurity; ſhewing their Ignorance in not knowing that the ſame Workman made both; and preſcribing a Remedy, namely, Alms and Acts of Mercy, which ſhou'd make all Things clean and pure to them.* After which he took an Occaſion to expoſe all the great Hypocriſie and Villanies of the whole Sect, together with the *Scribes* and Doctors of the Law, who were offended at his invective Diſcourſe: Inſomuch, that the Company were extremely exaſperated, and us'd all poſſible Methods to enſnare him, and to gain an Opportunity of deſtroying him.

Dines with a Phariſee, and expoſes their Sect.

He cautions his Diſciples againſt Hypocriſie,

Luke 12. 1. 59. In the mean Time, an innumerable Multitude of People being gather'd about him, ſo that they trod one upon another, *Jeſus* admoniſh'd his Diſciples *to beware of the Leaven of the* Phariſees, *which was Sowerneſs and Hypocriſie; and not to be diſcourag'd at the Malice and Perſecutions of Men, but to fear God alone, and to repoſe a ſtedfaſt Confidence in him.* In the midſt of his Diſcourſe, one of the Company, more intent upon his temporal than ſpiritual Concernment, deſir'd him, *to ſpeak to his Brother peaceably to divide the Eſtate lately fallen to them.* But *Jeſus*, to ſhew that every Perſon ought to keep within his Calling, anſwer'd, *Who made him a Judge or a Surveyor of their Concerns?* Upon which he admoniſh'd his Auditory *carefully to beware of Covetouſneſs; for Mens Happineſs conſiſted not in plentiful Poſſeſſions.* And to enforce it the more, he propounded this Parable: *A certain wealthy Man, finding his Land to produce a vaſt Increaſe of Fruits and Goods, reſolv'd to pull down his old Barns and Repoſitories, and build larger; and when he had thus ſecur'd his Profits, he wou'd ſay to his Soul,* Soul, thou haſt plentifully provided for many Years, now take thine Eaſe, eat, drink and enjoy thy Pleaſures: *But God deſtroy'd all his Deſigns, and ſaid to him,* Thou Fool, this very Night ſhall thy Soul be requir'd of thee; for whom then haſt thou ſecured theſe Things? *Such is the Condition,* added he, *of him who hoards up Treaſure for himſelf, and is not rich in his Actions to God.* For this Reaſon he taught his Diſciples, *not to be ſolicitous or anxious for the Things of this Life; that they ſhou'd be ſo far from heaping up Riches, that they ought to part with what they had to the Poor, that they might have a Treaſury in Heaven, which wou'd naturally draw their Hearts*

Covetouſneſs.

after it. That they were indeed ſmall in Number, but however they ſhou'd be of good Courage, ſince it was their Father's Pleaſure to give them the Kingdom.

And Careleſneſs. He told them farther, *That they ſhou'd be always in a Readineſs to appear before God, to have their Garments girt about them, and their Lights burning, as Servants who watch for the Return of their Maſter from the Wedding. That being made Stewards of God's Houſe, to diſtribute to others the Food of his Word, they ought to diſcharge their Truſt faithfully; not like the fooliſh Steward, who finding his Lord to defer his Return, conſum'd the Goods intruſted to him in Debaucheries, and us'd his Authority to abuſe his Fellow Servants; for which he ſhou'd have his Portion with Hypocrites and Unbelievers. That ſince the Son of Man wou'd come in a Day and Hour unknown to them, to require an Account of their Management, they ſhou'd always watch as a Maſter of a Houſe wou'd do, if he knew what Night the Thief deſign'd to rob his Houſe. That knowing the Will of their Maſter, they were the more culpable if they did not obey it; and the more they had entruſted with them, the greater their Accounts wou'd be.* To theſe Diſcourſes he join'd and added ſome others, already obſerv'd in the Sermon upon the Mount, and his Inſtructions to the Apoſtles when he firſt ſent them to preach the Goſpel.

He warns the Jews *to Repentance.*

Before the Multitude departed, ſome Perſons then preſent mention'd to our Lord that ſevere Puniſhment inflicted upon the *Galileans* or *Gaulanites* by *Pilate*, whoſe Soldiers cut them in Pieces while they were ſacrificing at the Altar; deſiring to know his Opinion of thoſe miſerable Sufferers. *Jeſus* diſcerning their Thoughts, firſt ask'd them, *Whether they believ'd thoſe to be greater Sinners than the reſt of their Sect, becauſe God had left them to ſuch dreadful Uſage.* And then declar'd, *That without their Repentance, they ſhou'd all meet with the ſame or the like Judgment.* He alſo let them underſtand, *That they ought to make the ſame Application of the other Calamity that hapned in* Jeruſalem *lately; namely, the Fall of the Tower of* Siloam *which caus'd the Death of eighteen Perſons of the City.* And that he might engage them to make the moſt profitable Uſe of their Time for a ſincere Repentance, he ſet forth the Patience of the Almighty towards them by the Parable of a barren Fig-tree in a Vineyard, which wanting Fruit for three Years ſucceſſively, the Maſter of the Vineyard order'd it to be cut down, as uſeleſs and cumberſome. But upon the Gardiner's promiſing to uſe a more than ordinary Care about it, he deferr'd it a Year longer, with a Reſolution of deſtroying it, if it continu'd unfruitful; as God wou'd do to thoſe People if they brought not forth Fruits as wou'd Evidence a true Repentance. *Luke* 13. 1-9.

The Parable of the barren Fig-tree.

Jeſus *cures a crooked Woman.*

On a Sabbath Day not long after, *Jeſus*, according to his Cuſtom taught in one of the *Jewiſh* Synagogues; in which Place there came a Woman grievouſly afflicted with an evil Spirit, which St. *Luke* calls a Spirit of Infirmity, which had continu'd eighteen Years, and ſo bowed her Body, that ſhe cou'd not lift her ſelf up. *Jeſus* ſeeing this deplorable Object, call'd her to him, mercifully laid his Hands upon her, and pronounc'd her *freed from her Infirmity*; and at the ſame inſtant ſhe was made ſtrait, and glorify'd God for her Cure. Whereupon the Ruler of the Synagogue with a malignant Concern told the People, *That there were ſix Days in every Week by God allow'd for Labour; that they might come for Cure in thoſe Days, and not on the Sabbath, which was a Day of Reſt.* But *Jeſus* anſwering him, demanded of thoſe Hypocrites, *Whether it was not equally lawful for him to looſe a Daughter of* Abraham *and the Covenant, from eighteen Years Bondage of* Satan, *on the Sabbath; as for them to looſe an Ox or an Aſs on the ſame Day, and lead them to watering?* At which his Adverſaries were ſilenc'd and exceedingly aſham'd, while the People highly rejoyc'd at his glorious Actions. Wherefore that he might prevent them *Luke* 13. 10-21.

And confutes the Ruler of the Synagogue.

them from being diſcourag'd at the mean and ſmall Beginnings of his Kingdom, he compar'd its ſpreading Nature to a Grain of Muſtard Seed, which in Time comes to be the largeſt of Herbs; and to a ſmall Quantity of Leaven, which in a ſhort Time diffuſes it ſelf through a large Maſs of Bread.

John 8. 1-12.

IV. A little above two Months after the Feaſt of Tabernacles, our Lord, after ſeveral Removals, repaired again to *Jeruſalem*, at the Feaſt of Dedication, which this Year began on the 13th or 14th Day of our Month *December*. This Feaſt was inſtituted by *Judas Maccabeus*, in Memory of his Dedication of the Temple, after he had clear'd that and the Altar from the horrid Prophanations of *Antiochus Epiphanes*; and was annually celebrated in the Month *Caſleu*, and continu'd with great Solemnity eight Days. *Jeſus* being arriv'd at this Time, and walking in the Streets on a Sabbath Day, ſaw a poor Man blind from his very Birth. Whereupon his Diſciples, according to the *Jewiſh* Notion of Souls ſinning in ſome pre-exiſtent State, deſir'd to be ſatisfy'd, *Whether it was his own or his Parents Sins that caus'd this Calamity?* *Jeſus* inform'd them, *That his Blindneſs was not upon the Account of any Sins committed by him or his Parents, but that God might more conſpicuouſly manifeſt the Works of his Power:* Adding, *That it was his Office to do theſe Works in the Time allotted him, before he was taken from them; and that ſo long as he continu'd in the World, he was the Light and Guide of it.* Then ſpitting upon the Ground, he form'd ſome Clay, and anointed the poor Man's Eyes with it; a Way the moſt unlikely to cure Blindneſs, ſending him to waſh in the Pool of *Siloam*, a Spring in the City remarkable for miraculous Accidents. The Man was obedient to his Commands; and upon his Return found his Sight perfectly reſtored, to the great Amazement of his Neighbours and Acquaintance; who at firſt doubted whether he was the ſame Man who ſat begging in the Streets. But he aſſur'd them, *That he was the very Perſon, and that a Man call'd* Jeſus *had reſtored his Sight*; and inform'd them how it was effected.

He goes to Jeruſalem at the Feaſt of Dedication.

Where he cures a Man born blind.

John 9. 13-34.

This ſurprizing Accident made ſome very inquiſitive after *Jeſus*; but not finding him, they carry'd the Man before the Grand *Sanhedrim*, to be examin'd by the Rulers. Here ſome of the *Phariſees* were very ſtrict and uneaſie; and being inform'd that the Cure was perform'd by the ſervile Works of making Clay and Waſhing, they declar'd, *That this Man was not of God, becauſe he kept not the Sabbath Day.* But others cou'd not believe that a wicked Man or an Impoſtor cou'd work ſuch Miracles; ſo that there was a great Diviſion in the Aſſembly. Whereupon they ask'd the poor Man, *What he thought himſelf*; who anſwer'd, *That he look'd upon* Jeſus *as a Prophet.* Theſe Things were ſurprizing and aſtoniſhing, but they wou'd not believe the Miracle till they had ſent for the Parents of the recover'd Man; of whom they enquir'd, *Whether he was really their Son who was born blind, and by what Means he was reſtored?* But they fearing the *Phariſees*, and knowing that they had made an Order to excommunicate any Perſon who ſhou'd acknowledge *Jeſus* to be *Chriſt*; made Anſwer, *That they knew the Party to be their Son, and that he was born blind, but were ignorant of the means of his Recovery, and of the Perſon who effected it; but that they might be throughly inform'd by their Son, who was of Age to anſwer for himſelf.* Whereupon they call'd the Man to them a ſecond Time, and order'd him, *To give God the Glory, for they knew* Jeſus *to be a Sinner.* He anſwer'd, *That he knew nothing of his being a Sinner; but ſo much he was aſſured of, that he had been blind, and was now recover'd.* But they, reſtleſs in their Inquiries, again ask'd him, *How he receiv'd his Sight?* He anſwer'd them with ſome Roughneſs, *That he already inform'd them, but to no Effect*; asking

The Man is brought before the Sanhedrim,

them, *Whether they deſign'd to be his Diſciples?* At which, they told him in a great Rage, *That he was his Diſciple, but they were Diſciples of* Moſes, *who they knew was commiſſion'd from God; but as for this* Jeſus, *they knew not whence he was.* The Man boldly reply'd, *That it was very unaccountable, that they ſhou'd not perceive whence that Man was, whom God had indue'd with ſuch a miraculous Power of opening the Eyes of one born blind; a Thing never heard of ſince the World began:* Adding, *if this Man were not of God, he cou'd do nothing.* This extremely provok'd them, *That ſuch a vile Sinner as he ſhou'd preſume to teach them;* and they caſt him out of the Aſſembly. As *John Baptiſt* was the firſt who ſuffer'd Death; ſo this was the firſt who ſuffer'd Excommunication upon the Account of the Goſpel.

And excommunicated.

Jeſus hearing of the poor Man's Fate, met him ſhortly after in ſome publick Place, and ask'd him, *Whether he believ'd on the Son of God?* He reply'd, *Who is he, Lord, that I may believe on him? Jeſus* telling him, *That he had already ſeen him, and that he who ſpoke to him was the Perſon;* he anſwer'd, *Lord, I believe!* and immediately fell down at his Feet and adored him. *Jeſus* turning to the People, declar'd, *That he came into the World to bring an amazing Judgement, that the Blind might ſee, and ſuch as ſaw might become blind;* that is, ſuch whoſe Pride hinder'd them from acknowledging their ſpiritual Blindneſs: For ſome of the *Phariſees* demanding of him, *Whether they alſo were blind?* He anſwer'd them, *If they were ſenſible of their Blindneſs, they ſhou'd be freed from their Sin; but becauſe they diſown'd that Imperfection, their Sins wou'd be imputed to them.* And having expos'd the Pride and Vanity of thoſe blind Guides, he propounded to them three different Characters of ſuch as undertook the Care of Souls, under the Parable of a Shepherd and his Sheep; teaching them, *That there were ſome, who inſtead of entring by the Door of the Sheep-fold, climb'd up ſome other Way, like Thieves and Robbers to ſteal and deſtroy.* And he explain'd this Similitude, which they did not underſtand, by declaring, *That he was the Door, by which Men muſt enter either for the Government of the Flock, or the Salvation of their Souls; that all other Pretenders were no better than Thieves and Robbers.* Secondly, *There were others, who having enter'd by the Door, guided and govern'd the Flock as Mercenaries and Hirelings; and upon the Appearance of the Wolf abandon'd the Sheep, becauſe they lov'd themſelves only, and not the Flock.* Thirdly, *There were alſo the good Shepherds, who enter'd the Sheep-Fold with the Porter's Attendance, knew their Sheep and their Names, and were known and follow'd by them.* Of theſe third Sort he declar'd himſelf to be, proving, *That he was the good Shepherd, ſince he came to lay down his Life for his Sheep, and that willingly and freely, in Compliance to his Father's Pleaſure: for as much as no Man cou'd take it away from him; and when he had laid it down, he cou'd take it up again, and none cou'd hinder him.* Then he declar'd, *That the* Jews *were not the only Sheep for whom he wou'd die; that he had other Sheep, namely, the* Gentiles, *whom he wou'd bring into his Fold, and out of both wou'd make up one Flock, conſiſting of ſuch as heard his Voice, of whom he himſelf wou'd be the Shepherd alone.* This Diſcourſe rais'd a new Difference among his Auditors; ſome ſaid *He was poſſeſs'd and mad;* but others declar'd, *That a Man poſſeſs'd cou'd not utter ſuch excellent Things, much leſs open the Eyes of one born blind.*

Jeſus expoſes the Jews.

And proves himſelf to be the good Shepherd.

John 9. 35-41. Chap. 10. 1-21.

Before the Concluſion of the Feaſt, it being Winter and cold Weather, our Saviour, according to the Cuſtom of the *Jews*, walk'd in thoſe magnificent Cloyſters on the Eaſtern Parts of the Temple and the *Court of the Gentiles*, call'd by the name of *Solomon's-Porch.* Here the *Jews* ſoon gather'd about him, and ask'd him, *How long he wou'd keep them in Suſpence?*

John 10. 22 39.

requiring

requiring him *to tell them in poſitive Terms, whether he was the* Meſſiah, *or not.* He made Anſwer, *That he had already inform'd them ſufficiently, but to no Effect; that the Miracles he wrought in his Father's Name were a full Evidence of his Perſon; but that they believ'd not, becauſe they were none of his Sheep, who both hearkned to him, and follow'd him.* And to ſhew them how great Loſers they were by not being of his Fold, he added, *That he gave to his Sheep eternal Life, and they ſhou'd never periſh; for no Man cou'd pull them out of the all-powerful Hands of his Father, nor out of his own, becauſe He and his Father were really One.* Upon this laſt Expreſſion the *Jews* concluded him a Blaſphemer, and after the manner of the *Zealots* took up ſome of the Stones of the new Buildings to ſtone him. Whereupon *Jeſus* asked them, *For which of thoſe many good Works which he had ſhewed them from his Father it was that they went about to uſe him ſo barbarouſly?* They readily made Anſwer, *That it was not for any good Work, but for direct Blaſphemy, for making himſelf God, whenas he was but a Man.* But he made it appear, *That ſince in the Scriptures Men were ſometimes call'd Gods, they cou'd not charge him with Blaſphemy, for giving himſelf that Name, eſpecially him who was really the Son of God, and ſanctify'd by his Father. And that he was ſo, he told them, was evident from his Miracles, which ſhou'd command their Belief, tho' his Words did not; they being real Proofs that He was in his Father, and his Father in Him.* All this did not appeaſe their Rage and Fury againſt him, for they ſought ſtill how they might take him, but he eſcap'd out of the Temple, and ſhortly after departed from the City.

He is in Danger of being ſtoned.

Tacitus. Dion.

This concluded the third Year of our Saviour's publick Miniſtry; in which Year a new Volume of the *Sibyl's* Books was received, and added to the reſt by a Decree of the Senate of *Rome*; but not well reliſh'd by the Emperor *Tiberius*, who now more and more afflicted the City and Nobility by his ſubtil, jealous and tyrannical Behaviour. Tho' he liv'd retir'd from *Rome*, and at a conſiderable Diſtance, yet the Degeneracy of the Senate, and the Buſineſs of Spyes and other wicked Inſtruments, caus'd infinite Accuſations, Puniſhments and Executions. A Concern for the Glory of the Empire, was accounted a Deſign of gaining it; an innocent Remembrance of Liberty, was thought an Aim to re-eſtabliſh the Common-wealth; to praiſe *Brutus* and *Caſſius*, was a capital Crime; to bewail *Auguſtus*, a ſecret Offience; and every Action became liable to torc'd Interpretations: Simplicity of Diſcourſe, they ſaid, expreſs'd evil Deſigns; a ſecret Silence, conceal'd miſchievous Intentions; Joy, was the Hopes of the Emperor's Death; Melancholy, an Envying his Proſperity; and Fear, the juſt Apprehenſions of a guilty Conſcience: So that Speaking or Silence, Joy or Grief, Fear or Aſſurance, were all Crimes, and often incurr'd the extreameſt Puniſhments. Virtue and Caution were now no Security to great Men; for it was not ſufficient for them to be freed from the Corruptions of Accuſers, and the falſe Reports and Suſpicions of wicked Informers, but they alſo ſtood in fear of the very Imagination of the Emperor; and when they juſtly thought themſelves ſecure by the Innocence, not only of their Actions but their Thoughts alſo, they were often ruin'd by the Malice and Subtilty of his Conjectures.

Tiberius's *Reign inſupportable.*

The fourth Year of Chriſt's *publick Miniſtry.*

V. We are now arriv'd at the fourth and laſt Year of our Bleſſed Saviour's publick Miniſtry, which began in the fifth Month of the nineteenth of *Tiberius*; a Year the moſt happy and memorable that ever did A.D. 33. Tiber. 19/20

or

or can happen within the whole Compaſs of Time; in which were brought about thoſe glorious and ſtupendious Acts, the Redemption of Mankind by the Death of the Son of God, his Reſurrection from the Grave, his Aſcenſion into Heaven, the Deſcent of the Holy-Ghoſt, and the Eſtabliſhment of the *Chriſtian* Church. This Year began with our Lord's Departure from *Jeruſalem*, and his Paſſage over the River *Jordan* to *Bethabara*, where *John* had formerly baptiz'd. Here he was follow'd by great Multitudes, whom he taught according to his cuſtom, and cured all that were Sick and Diſtemper'd among them. This caus'd many new Followers and Believers, who declar'd, *That tho'* John *wrought no Miracle, yet they had found that all was true that he had ſpoken of this Man.* *John* 10. 40-42.

Jeſus croſſes the River Jordan.

While he continu'd in theſe Parts, a certain Man put a curious Queſtion to him, concerning the Number of the Bleſſed, whether many or few ſhou'd be ſaved: Upon which he took Occaſion to adviſe his Auditors, *to uſe their quickeſt Endeavours to enter in at the ſtrait Gate, for that many ſhou'd ſeek to enter it, and not be able. That when once their Time was paſt, and the Door ſhut, it wou'd be in vain for them to cry,* Lord open to us! *for the Maſter of the Houſe, wou'd then declare that he knew them not: And when they ſhou'd alledge, That they had eaten and drunk with him, and heard him teach in their Streets, he wou'd command them to depart as Workers of Iniquity. That then ſhou'd the* Jews *weep and lament to ſee ſo many Heathens, from all Parts of the Earth, poſſeſs'd of the Glories of Heaven, with* Abraham, Iſaac *and* Jacob, *and all the Prophets, and themſelves, who were Heirs of the Kingdom, thruſt out; and be made the laſt, who were once the firſt.* The ſame Day he was interrupted by ſome of the *Phariſees*, who adviſ'd him to depart immediately, for that *Herod* was reſolv'd to have his Life if he ſtay'd in his Dominions. But *Jeſus*, knowing the Time of his Death, fearleſly bad them, *Go tell that ſubtle Fox, that he had ſtill ſome Time remaining to eject Devils and cure Diſeaſes, and that then he ſhou'd conſummate his Sacrifice by ſuffering Death at* Jeruſalem, *which was the Place appointed, as it were, for the Slaughter of all the Prophets.* Whereupon he made a moſt pathetick Exclamation againſt that unhappy City, uſing the ſame Words which we ſhall have occaſion to remember in another Place. Luke 13. 23-35.

His Anſwer concerning the Number of the Bleſſed;

And to Herod's *Threatnings.*

Shortly after, our Saviour was invited by one of the chief of the *Phariſees* to dine with him on a Sabbath Day; whither he was follow'd by a Man ſick of the Dropſy. *Jeſus* obſerving the Man, firſt demanded of the *Scribes* and *Phariſees* then preſent, *Whether it was lawful to heal on the Sabbath Day?* But receiving no Anſwer, he heal'd him; and having ſent him away, juſtify'd what he had done, by asking them *Whether they would not have done as much to ſave an Oxe or an Aſs on that Day?* To which they cou'd make no Reply. Then obſerving that the Gueſts then invited endeavour'd every one for the chief Places at the Table, he took that Occaſion to reprove ſuch proud Contention for Precedence; telling them, *That when any Man was invited to a Feaſt, it was not Wiſdom in him to take the higheſt Place, leſt he ſhou'd be forc'd with Diſgrace to remove lower, to make Room for ſome more honourable Perſon: But that on the contrary, it was beſt to take the loweſt Place, that ſo he who invited him might, if there were Cauſe, make him to go higher, which wou'd gain him more Honour among the Gueſts: For that the Proud ſhou'd be debaſed, and the Humble exalted.* After thus inſtructing the Gueſts, he then turn'd his Diſcourſe to the Maſter of the Houſe, whom he found too regardleſs of the Poor and Needy; adviſing him in his Feaſts, *Not to invite his rich Neighbours and Relations, who wou'd be ſure to return his Invitation; but rather the Poor, Blind, Lame and Impotent, who cou'd make no Returns; for that God wou'd recompence ſuch charitable Acts at the Reſurrection of the Juſt.* One of the Company hearing theſe Luke 14. 1-24.

He cures one ſick of the Dropſy.

He delivers Rules concerning Feaſts;

theſe laſt Words, repeated that known Saying among the *Rabbins*, '*Bleſſed* '*is he that ſhall eat Bread in the Kingdom of God.* Whereupon *Jeſus* ſpake a Parable to them of a certain Man who made a noble Entertainment, and having invited many conſiderable Gueſts, ſent his Servants to deſire their Company juſt when the Supper was ready: But they all made Excuſes; one had purchas'd Land, another had bought Oxen, a third had lately marry'd, and all refus'd to come. This very much enrag'd the Maſter of the Feaſt, who in all Haſte ſent into the Streets and Lanes of the City, and gather'd together all the poor, lame and impotent Wretches that were to be found. But finding ſtill that he had much Room for more Gueſts, he order'd his Servants to go out of the City, into the High-Ways and Hedges, and uſe Compulſion to ſuch as they found, that his Houſe might be fill'd; ſolemnly declaring, *That not one of the firſt invited Gueſts ſhou'd taſt of his Supper:* Intimating by this Parable, that the principal of the *Jews* ſhou'd be rejected, while the moſt deſpicable Part of them in the Streets and Lanes, and the poor *Gentiles* in the High-Ways and Hedges, ſhou'd be receiv'd.

Together with a Parable.

Luke 14. 25-35. *Jeſus* purſuing his Progreſs, was follow'd by great Multitudes; and well knowing the unſound Minds of many of them, he declar'd to them, as formerly to his Apoſtles, *That whoſoever hated not his Father and Mother, his Wife and Children, his Brothers and Siſters, and his own Life alſo, when it came in Competition with Him, cou'd not be his Diſciple.* And that they might not fail in the Day of Trial, he adviſ'd them to caſt up before-hand, what a real Poſſeſſion of Chriſtianity might coſt them: *That as a Man who intends to build a Tower, ought firſt to compute whether he be able to defray the full Charges of it, leſt he ſhou'd be afterwards laugh'd at for his Folly; and as a King who makes War with another King, ought firſt to conſider whether he has ſufficient Power to engage him, and be provided with all Neceſſaries for ſuch an Undertaking: So they ought to conſider whether they cou'd be content to relinquiſh all to be his Diſciples.* Adding farther, *That his Followers ought to be the Salt and Seaſoning of the World, which if it once loſt its Savour, was the moſt uſeleſs and unprofitable Thing in Nature.*

He exhorts his Followers to Precaution by two Examples.

Luke 15. 1-32. Among the great Multitudes that daily follow'd our Saviour, were many *Publicans* and others of a wicked Life, who throng'd to hear his Diſcourſes; which gave great Offence to the proud *Scribes* and *Phariſees*, who murmur'd at his condeſcending Goodneſs, in freely converſing and eating with ſuch infamous People. Therefore to convince them, that their Complaints were unreaſonable, he ask'd them, *Whether if a Man had a hundred Sheep, and one of them ſtray'd, he wou'd not leave his ninety nine, and ſeek for that One; and when he had found it, wou'd not take it upon his Shoulders with great Joy, and call in his Friends to congratulate his good Fortune? And in the like Manner, whether a Woman, who had ten Pieces of Silver, if ſhe ſhou'd loſe one of them, wou'd not ſweep the whole Houſe for it; and upon finding it, rejoyce with her Neighbours:* Telling them, *That as in thoſe Caſes the finding of the Sheep and Piece of Silver, wou'd cauſe greater Joy than all the reſt that were never loſt; ſo the Converſion of one profligate Sinner, wou'd cauſe greater Joy among the Angels in Heaven, than ninety nine Perſons who were never in that State.* Which Truth he then farther explain'd and prov'd by another excellent Parable. There was a Man who had two Sons, and the younger of them having receiv'd his Portion of Goods from his Father, travell'd into a foreign Country, and ſpent it all in Lewdneſs and Debauchery. After he had conſum'd and devour'd all, he was neceſſitated through Want and a Famine to keep Swine to get a hard Livelihood; and in this low Condition, reflecting upon his Folly and Miſery, he reſolv'd to return to his Father, and humbly acknowledging his Fault, to beg his Favour to entertain

He expoſes the Phariſees Murmurs by the Parables of the loſt Sheep,

The Piece of Silver,

And the prodigal Son.

entertain him again, not as his Son, but his Domeſtick Servant, that he might not periſh with Hunger. As ſoon as his Father ſaw him at a Diſtance, he was affected with an extraordinary Joy and Compaſſion; and running to him, fell on his Neck, and kiſs'd him; while the Son, not elevated with this Kindneſs, with the profoundeſt Marks of Sorrow and Humility, declar'd, *That he had ſinned againſt Heaven, and before him, and was not worthy to be call'd his Son.* This free Confeſſion wrought an entire Reconciliation to his Father; who in all Haſte ſtripp'd him of his Rags, call'd for the richeſt Habit for him, and made a magnificent Feaſt in his Houſe, to rejoice for his Return. This generous Action was highly diſpleaſing to the elder Brother; who returning out of the Field, and perceiving the Muſick and Jollity, refus'd to enter into the Houſe, becauſe his Father had ſhewn greater Reſpect to his lewd extravagant Brother than ever he had to him, tho' he had always been very faithful in his Duty towards him. This being objected to his Father, he made Anſwer, *That he was always with him, and all that he had was his; but it was Neceſſary to feaſt and rejoice over his Brother, whoſe Caſe was extraordinary, having been dead and reſtor'd to Life, loſt and found again.* By theſe Parables, he not only diſplay'd the Tenderneſs of God, and his Readineſs to accept to Mercy all true Penitents; but alſo, under the Name of the elder Brother, he reprov'd the unjuſt Murmurs of the *Phariſees*, who were diſpleas'd at his entertaining Sinners, tho' the Salvation of ſuch was the main End of his coming into the World.

After *Jeſus* had expos'd the Pride and Envy of the *Phariſees*, he proceed- Luk. 16. 1-13.
ed to reprove their Covetouſneſs, in another Parable propounded to his Diſciples; which was of a certain rich Man, who had reſolv'd to call his Steward to an Account, and to remove him from his Place, having receiv'd an Accuſation againſt him, that he had embezled his Goods: The Steward finding himſelf in Danger of being reduc'd to Begging, or to ſuch Labour as he cou'd not ſuſtain, invented this Project to make up his Loſs, and cauſe others to entertain him; he call'd all his Lord's Debtors, one by one, and diſcharg'd them of a Part of their Debts; permitting him who owed a hundred Barrels of Oil, to ſet down but fifty in his Bill; and him who owed a hundred Meaſures of Wheat, to make it but eighty; and proportionably the reſt. Then he taught his Diſciples not to imitate the Injuſtice, *but the Forecaſt and Policy of this Steward, by employing their earthly Riches to make them Friends in the Perſons of the Poor, by that Means to be receiv'd into everlaſting Habitations in Heaven; ſo that the Children of Light might not be leſs prudent in Things relating to their Salvation, than the Children of this World were in the Management of their temporal Affairs.* After which he taught them, *That as Men were faithful or unjuſt in ſmaller Things, they ought to be ſo accounted in greater: So that if they were unfaithful Stewards of the Riches of this World, they ſhou'd not be entruſted with the Riches of Heaven: And that God and the World's Riches were two ſuch contrary Maſters, as no Man cou'd ſerve at the ſame Time.*

He reproves their Covetouſneſs by the Parable of the unjuſt Steward;

The covetous *Phariſees* heard theſe Truths with Contempt, and derided Luke 16. 14, 31.
the Speaker of them; but *Jeſus* ſharply reprov'd their horrible Pride and Hypocriſie, and their Affectation of the Eſteem of Men, *which was abominable in the Sight of God; and the more culpable in them, becauſe they liv'd in the Time of the Preaching of the Kingdom of God, which began at* John, *and was preſs'd into by all the inferior People. And tho' it was eaſier for Heaven and Earth to be diſſolv'd, than one Tittle of the Moral Law to fail, yet they had endeavour'd to weaken it by their Traditions; particularly the ſeventh Commandment, which they frequently broke by permitting and practiſing Divorces upon unjuſtifiable Grounds.* Then, as it were, re-aſſuming his Diſcourſe againſt

againſt Covetouſneſs, he propounded a moſt affecting Parable or Example of a certain pamper'd rich Man, every Day enjoying the Pleaſures of Diet and Habit, Eaſe and Luxury; and of a certain miſerable Beggar nam'd *Lazarus*, laid at his Gate cover'd all over with Ulcers, and ſo oppreſs'd with Hunger, that he beg'd to be fed with the Crums that fell from the other's Table, but cou'd not obtain that Charity from the hard-hearted Wretch; whoſe Dogs, more merciful than their Maſter, went and apply'd their healing Tongue to the Beggar's Sores. At the Deaths of theſe two, their Fates were as different as their Lives; the poor Man was tranſported by the Angels into *Abraham*'s Boſom, the Place of the moſt perfect Felicity; the rich Man had the Honour of a ſplendid Funeral, but his Soul was carry'd to the diſmal Regions of Hell: From whence, in the midſt of his Torments, beholding the Happineſs of the Beggar whom he had contemn'd, he cry'd out to *Abraham* for Mercy, begging, *That he wou'd ſend* Lazarus *but with one Drop of Water to cool his Tongue, for he ſuſtain'd unexpreſſible Torments in that Flame.* But the holy Patriarch told him, *That it was juſt, that as he had enjoy'd all the Pleaſures in his Life Time, and* Lazarus *born all the Miſeries, that he ſhou'd meet with Torments, and the other with Comfort.* And farther, *That it was impoſſible to afford him Relief, by Reaſon of that vaſt Abyſs between them, that cut off all Intercourſe whatſoever:* The rich Man perceiving that there was no Mercy to be obtain'd for himſelf, thought of his five Brothers, then living in the ſame Luxury and Riot; beſeeching *Abraham* to ſend *Lazarus* and *give them an Account of his miſerable Condition, to prevent their Coming into the ſame Place of Torment.* But *Abraham* reply'd, *That they had the Holy Scriptures, which were ſufficient to teach them their Duty.* Whereupon the other alledg'd, *That if one went to them from the Dead, it wou'd work a certain Repentance.* But the Patriarch gave him this peremptory Anſwer, *That if Men refus'd to hearken to the Holy Scriptures, they wou'd never be perſuaded by one who aroſe from the Dead.* This Parable not only ſhew'd the miſerable Fate of covetous and uncharitable Perſons, but alſo hinted at the Deſtruction of the unbelieving *Jews*, who wou'd neither hearken to *Moſes* and the Prophets, nor to *Jeſus* riſing from the Dead.

And the Example of Dives *and* Lazarus.

Then *Jeſus* turning to his Diſciples, acquainted them as formerly, *That it was impoſſible to prevent Scandals and Offences, but that it wou'd be diſmal to that Perſon who caus'd them: That he who ſcandaliz'd or diſcourag'd the leaſt Believer, had better be plung'd into the Ocean with a Milſtone about his Neck: That it was their Duty to admoniſh and reprove an offending Brother, and to pardon him if he repented, tho' he treſpaſs'd ſeven Times in one Day.* The Apoſtles apprehending ſome Difficulty in his Injunctions, pray'd, *That he wou'd increaſe their Faith*; *Jeſus* anſwer'd them, *That if their Faith were but true, one Grain of it wou'd be of ſufficient Force to command that Sycamore Tree to be remov'd into the midſt of the Sea.* Then to remove from them all Thoughts of Merit, when they had done their beſt Services, he propounded an Example of a Servant, who after his Return from Ploughing and other Labour in the Field, was not immediately to find Eaſe and Refreſhment, but to wait and attend his Maſter till he thought fit; and after he had us'd his utmoſt Diligence, was not to expect Thanks from his Maſter, as tho' he was oblig'd to him. *And ſo likewiſe that they, when they had obſerv'd all the Commands of God, were to account themſelves unworthy and unprofitable Servants, for that they had only perform'd their Duty.*

Luke 17. 1-10.

He adviſes his Diſciples againſt Scandals;

And the Thoughts of Merit.

Luke 17. 11-19. VI. After two Months Abſence from *Jeruſalem*, our Lord deſigning to begin his laſt Journy toward that City, paſs'd between *Galilee* and

Samaria, to take a ſhort Circuit beyond *Jordan* in *Peræa*, and to enter *Judæa* not far from *Jericho*. In his Paſſage towards *Jordan*, at a certain Village, he ſaw ten Men together, all Lepers, who ſtanding at a Diſtance, cry'd out, *Jeſus, our Maſter, have Pity on us!* *Jeſus* only order'd them to go and ſhew themſelves to the Prieſts, according to the Law; which they obeying, were cur'd in the Way. One of them, who was a *Samaritan*, and a Stranger in Reſpect of the *Jews*, immediately return'd back, glorifying God, and caſt himſelf at our Lord's Feet, to return him Thanks for the extraordinary Favour. *Jeſus* to ſhew the Gratitude of this Man, ſaid in a kind of Aſtoniſhment, *Were there not Ten cleanſed? Where then are the other Nine? It is ſurprizing, that none ſhou'd return to give God Glory for ſuch a Mercy, but this Stranger.* And he ſaid to him, *Ariſe, and depart, thy Faith has been thy Cure.*

Jeſus cures ten Lepers.

About this Time, the *Phariſees*, who waited for the Coming of the *Meſſiah*, and had drawn up a Romantick Scheme, that he ſhou'd appear with the utmoſt Glory of a temporal Monarch, demanded of him, *When the Kingdom of God ſhou'd come?* He anſwer'd them, *That it ſhou'd not appear with outward Pomp and Splendor, nor be confin'd to any particular Place, but that it was already come, and was begun amongſt them.* From hence he took an Occaſion to acquaint his Diſciples, *That the Time wou'd come when they ſhou'd deſire to enjoy his Preſence but one Day, but ſhou'd not ſee him: That his next Coming ſhou'd be ſudden and glorious, like a Flaſh of Lightning flying along the Skies; but that he muſt firſt ſuffer many Things, and be rejected by the* Jews. *That as it was in the Days of* Noah, *when Men eat, and drank, and marry'd, not thinking upon the Flood, till it came ſuddenly upon them, and conſum'd them; ſo it ſhou'd be at the Time of his ſecond Coming: And that as the Fire from Heaven fell unexpectedly upon the Inhabitants of* Sodom; *ſo ſhou'd his Coming be, to take Vengeance upon the* Jewiſh *Nation, as unexpected as that. That then all their Thoughts ſhou'd be employ'd in ſaving themſelves, without looking behind them, either to pity or ſave others; remembring the Fate of* Lot's *Wife, who for looking back was chang'd into a Pillar of Salt. That ſuch as us'd any unchriſtian Courſe to ſave their Lives, ſhou'd loſe them; but that ſuch as ventur'd them, as they ought, ſhou'd preſerve them. And that in that Time there ſhou'd be much of God's diſtinguiſhing Mercy and Providence diſcern'd, in reſcuing ſome, and leaving others to periſh by the Calamity.* His Diſciples asking him, *Where theſe Things ſhou'd happen;* he hinted to them, *That* Jeruſalem *and* Judæa *ſhou'd be the Carcaſs, that ſhou'd be torn in Pieces by the* Roman *Eagles.*

He ſhews the Coming of his Kingdom.

Luke 17. 20 37.

At the ſame Time *Jeſus* taught his Diſciples not to faint, nor be weary of Prayer; and to ſhew of how great Advantage it was to pray with Fervency and Perſeverance, he propounded a Parable of a poor Widow, who by her continu'd Importunity alone, prevail'd with an unjuſt Judge to vindicate her Wrongs, tho' he fear'd neither God nor Man. *And if ſo, much more might they expect that the juſt God wou'd revenge his Elect, who cry'd to him Day and Night, tho' he ſeem'd ſlow in the Execution.* He farther inform'd them, *That this Vengeance againſt the unbelieving* Jews *ſhou'd be ſpeedy*; yet he intimated, that at his Coming to take it, he ſhou'd find but little Faith, but little of that patient Waiting for God, which he had been urging. Then to ſhew that Humility in Prayer was as Neceſſary as Perſeverance, and to beat down the Pride and Confidence of the *Phariſees*, he deliver'd another Parable: Two Men went up into the Temple to pray, the one a *Phariſee*, a Man of Repute, the other a *Publican*, a Man of Infamy; the former went boldly up to the chief Place, and pray'd after this Manner, *God, I thank thee, I am not ſuch a Sinner as other Men are, I am no Extortioner, not Unjuſt, no Adulterer, nor like yon* Publican; *I faſt twice*

He teaches Fervency in Prayer by the Parable of the unjuſt Judge;

Luke 18. 1-14.

And Humility by the Parable of the Phariſees *and* Publicans.

twice every Week, and pay Tithes of all Things I poſſeſs. But the poor *Publican* on the other Side, ſtanding at a Diſtance in the Court of the *Gentiles*, out of a deep Senſe of his Unworthineſs, and not daring to lift up his Eyes towards Heaven, beat upon his Breaſt, and cry'd, *Lord, be merciful to me a Sinner!* Then *Jeſus* declar'd, *That this latter departed more acceptable to God than the other; for that the Proud ſhou'd be debaſed, and the Humble be exalted.*

Matt. 19. 1-12. Mark 10. 1-12. Shortly after, *Jeſus* croſs'd the River *Jordan* into *Peræa*, where he was follow'd again by vaſt Multitudes of People, whom he both taught and cured of ſuch Diſtempers as they had. Here the *Phariſees* came to him, and demanded of him, *Whether it was lawful for a Man to put away his Wife for every Cauſe?* By which Queſtion they thought to enſnare him; for if he anſwer'd affirmatively, it wou'd contradict his former Doctrine; if negatively, it might render him odious to many of the People: Whereupon he ask'd them, *What* Moſes *commanded in the Law?* They reply'd, *That* Moſes *allow'd them to put away their Wives, upon giving them a Writing to teſtifie their Divorcement.* But *Jeſus* referr'd them to the firſt Inſtitution of Marriage by God himſelf; where it was declar'd, when Male and Female were created, 'That a Man ſhou'd leave Father and Mother and cleave to his Wife, and that 'they two ſhou'd become one Fleſh: And that therefore ſeeing God had united 'them, Man ought not to ſeparate them. They ſtill inſiſted upon the Permiſſion given them by *Moſes*; but he anſwer'd them, *That* Moſes *allow'd it only for the Hardneſs of their Hearts, but that from the Beginning it was otherwiſe: That therefore whoſoever put away his Wife, unleſs in the Caſe of Whoredom, and marry'd another, was an Adulterer; and whoever marry'd the divorced Party, was Guilty of the ſame Sin.* His Diſciples when they had retir'd to a Houſe, conſulted him again upon the ſame Subject, and he return'd them the ſame Anſwer; from whence they made this Concluſion, *That if the nuptial Laws were ſo ſtrict, it was better not to marry at all.* *Jeſus* told them, *That the Purity of a ſingle Life was attainable by only a few, whom either Nature had befriended, or human Force had rendred incapable of Marriage, or whom the ardent Deſire of Heaven had enabled to preſerve a Virginal Chaſtity.* And ſince all Men were not capable of ſo great a Virtue, he concluded with theſe Words, *He who is able to obſerve it, let him do ſo:* That is to ſay, He who has the Gift of Continence beſtow'd on him, let him uſe it; it is more commendable for ſuch an one to live ſingle.

He goes into Peræa;

Where he diſputes with the Phariſees concerning Divorces.

Matt. 19. 13-15. Mark 10. 13-16. Luke 18. 15-17. Several of the Company perceiving how ready our Lord was to do good to all who came to him, brought little Children to him, that he might lay his Hands upon them and bleſs them. His Diſciples, thinking it unfit that their Maſter ſhou'd be diſturb'd and interrupted by Infants, rebuked and ſpoke roughly to the Perſons who brought them. But *Jeſus*, who had ſhewn his Regard to ſuch not long before, was displeas'd at this Action, and order'd them, *To ſuffer, and not forbid little Children to come to him and be his Diſciples, for to ſuch belonged the Kingdom of Heaven:* Solemnly declaring, *That whoſoever receiv'd not the Kingdom of God with the Humility and Simplicity of a little Child, ſhou'd never enter into it.* After this, he took the Children up in his Arms, laid his Hands upon them, and bleſſed them; and then departed from thence.

He bleſſes certain Infants.

Matt. 19. 16-26. Mark 10. 17-27. Luke 18. 18-27. As *Jeſus* was on his Journy, a young Perſon of Quality, of great Riches and Authority, ran to him, and humbly upon his Knees propos'd to him this important Queſtion; *Good Maſter, what good Thing muſt I do to obtain eternal Life?* *Jeſus* knowing that he took him for a Man only, firſt ask'd him, *Why he gave him the Title of Good, which only belong'd to God himſelf:* *And then in Anſwer to his Queſtion told him, that if he expected eternal Life, he muſt begin with keeping the Commandments.* The young Man asking him,

His Anſwer to the young Man;

which of them he must keep, he referr'd him to all the Commandments of the second Table, as a certain Sign of his Keeping those of the first, and nam'd them distinctly to him. Upon which he return'd a ready Answer, *That he had kept all these from his Youth*, desiring to know, *in what he was yet defective*. *Jesus* looking on him, shew'd some Signs of Love and Pity towards one who was so solicitous concerning his eternal Happiness; but withal knowing his Covetousness, and willing to touch the secret Sore of his Mind, he gave him this extraordinary Command to try him; namely, *That he shou'd go and sell all that he had, and distribute it to the Poor, and take up his Cross and follow him*; *telling him that if he did so, he shou'd meet with a greater and more certain Treasure in Heaven.* This was like a Thunder-Clap to the young Gentleman, who being unable to endure the Thoughts of parting with so vast an Estate, tho' for Heaven it self, depar-
And Reprehension of Covetousness: ted with great Sorrow and Concern. *Jesus* seeing him thus troubled, look'd round about him, and declar'd to his Disciples, *That it was extremely difficult for a rich Man to enter into the Kingdom of Heaven.* And because they were much surpriz'd at these Words, he repeated the same Truth to them; saying, *Little Children, how hard is it for such as trust in their Riches, to enter into the Kingdom of God! It is easier for a Camel to pass through the Eye of a Needle, than for such to pass into Heaven.* This Assertion encreas'd the Astonishment of the Apostles, who thereupon said one to another, *Who then can be saved?* But *Jesus* remov'd their Fears by letting them know, *That tho' these Things were impossible with Men, they were not so with God*, who cou'd change the Hearts and Affections of Men as he pleas'd.

The Apostles having heard what Reward *Jesus* had promis's'd to the young Man in Exchange for his earthly Riches, *Peter* in the Name of the rest, desir'd to know, *What Reward they might expect, since they had relin-*
His Promise to true Followers; *quish'd all and follow'd him? Jesus* reply'd, *That at the general Resurrection, when he himself shou'd be seated upon his Throne of Glory, they also shou'd sit upon twelve Thrones, judging the twelve Tribes of* Israel: Declaring farther, *That not only they, but whosoever shou'd forsake his House and Lands, his Kindred and Relations, for His and the Gospel's Sake, shou'd receive such Comforts in this World, with his Persecutions, as shou'd vastly exceed his former Losses, and in the World to come Eternal Life.* But to teach them, that the first may come to be last, and the last first; and to shew them, that these high Rewards proceeded from the Bounty of Heaven, and not Mens Merits, he propounded this remarkable Parable. A certain Master of a Family went
And Parable of the Labourers in the Vineyard. out early in a Morning to hire Labourers into his Vineyard; and agreeing with several at certain Wages, amounting to seven Pence half Penny of our Mony, he sent them immediately to work: About the third Hour of the Day, he found other Labourers unemploy'd, whom he also sent to work in his Vineyard; telling them, *That he wou'd give them what was reasonable.* About the sixth and the ninth Hour he did the same, and also about the last Hour of the Day, still sending in new Labourers, with the same Promise of *giving them what was reasonable.* At Night, when all were to receive their Wages, he order'd his Steward to begin with the last Comers, and to pay them the same Wages that he had promis's'd to the first; which caus'd the other to expect more, and to murmur against the Master *for equalling those who had wrought but one Hour, to them who had labour'd a whole Day.* But the Master reprov'd their invidious Complaints, and made it appear, *That he did them no Injury, because he paid them according to Agreement; and for the rest, it was lawful to give them as much as he pleas'd.* Thus those Workmen who most valu'd their Labour, notwithstanding they had wrought longest, were last regarded, and least esteemed; and those who had least Confidence, were first rewarded, and liberally treated. From whence

Matt. 19. 27-30. *Mark* 10. 28-31. *Luke* 18. 28-30.

Matt. 20. 1-16.

whence *Jeſus* concluded, *That the laſt ſhou'd be firſt, and the firſt laſt: For many were called, but few were choſen.*

John 11. 1-16. VII. Our Bleſſed Saviour continu'd not many Days in *Peræa*, before he received a Meſſage out of *Judæa* from two Siſters of *Bethany*, *Martha* and *Mary*, of the dangerous Sickneſs of their Brother *Lazarus*, a Perſon whom he lov'd in a particular Manner. *Jeſus* made Anſwer, *that his Sickneſs was not irrecoverable, but inflicted on him to manifeſt both the Glory of God, and of his Son*; therefore, tho' he had a ſpecial Kindneſs for the Family, he haſtned not, but tarry'd two Days ſtill in the ſame Place. After that he propos'd to the Apoſtles his Returning into *Judæa*; but they, apprehenſive of their own as well as his Danger, objected, the late Endeavours of the *Jews* to ſtone him, and were ſurpriz'd at his Deſign. *Jeſus* acquainted them, *That his Time, like each particular Day, had its ſtated Length, in which he might walk in the Light without Danger, till the Night ſhou'd put a period to it.* Then he added, *That their Friend* Lazarus *was fallen aſleep, but he wou'd go and awake him.* His Diſciples underſtanding his Words literally, made anſwer, *That his ſleeping wou'd prove his Cure*, therefore he need not go: But he told them in plain Terms, *That* Lazarus *was really dead, and that for their Sakes, and to confirm their Faith, he was glad that he was not preſent at the Time; but that however now he wou'd go to the Place. Thomas* finding his Maſter reſolv'd to go into *Judæa*, where there was ſo much Danger, with no little Courage cry'd out, *Let us go alſo, and venture our Lives with him.*

Jeſus *is ſent for by* Martha *and* Mary.

Matt. 20. 17-28. *Mark* 10. 32-44. *Luke* 18. 31-34. In this Journy, the Apoſtles Minds were fill'd with diſcouraging and melancholy Apprehenſions; and *Jeſus* to arm and prepare them againſt the Scandal of the Croſs, taking them apart, declared a third Time, *That he muſt go up to* Jeruſalem, *where all Things that were written by the Prophets concerning him ſhou'd be fully accompliſh'd; particularly that he ſhou'd be deliver'd up to the* Jewiſh *Governors, the chief Prieſts and Scribes, who ſhou'd pronounce him Guilty of Death, and turn him over to the* Gentiles, *from whom he ſhou'd meet with the higheſt Indignities, and Crucifixion it ſelf: But that he ſhou'd riſe again the third Day.* But they ſtill conceiving and expecting a temporal Kingdom, were at a Loſs; and, as the Goſpel obſerves, knew not the Things that were ſpoken. In hopes therefore of this imaginary Greatneſs, and ſuppoſing the Reſurrection he had ſpoken of to be the Beginning of his terreſtrial Kingdom, the two Sons of *Zebedee*, by the Mouth of their Mother *Salome*, humbly petition'd, *That they two might have the Honour of Sitting one at his right Hand, and the other at his Left in his Kingdom*; as the Heads of *Judah* and *Joſeph* had the firſt Places among the Rulers of the Tribes of *Iſrael*. *Jeſus* immediately condemn'd their Raſhneſs, and firſt ask'd them, *Whether, as a Qualification for his Kingdom, they were able to ſuſtain that bitter Cup, and that bloody Baptiſm that were appointed for himſelf?* They, without conſidering the Conſequence, anſwer'd, *That they were able.* *Jeſus* mercifully bearing with their Infirmities, told them, *That they ſhou'd partake with him in his Cup and his Baptiſm, but that the great Honour of the chief Places of his Kingdom was to be diſpos'd of according to the Pre-determination of his Father.* The Ambition of theſe two extremely provok'd the Indignation of the other Ten; but *Jeſus* to cure their Jealouſie, as well as the others Ambition, declar'd to them all, *That his Kingdom was far different from thoſe of this World, whoſe Princes and Governors ſtrove to exerciſe their utmoſt Power and Dominion over their Subjects; whereas, whoſoever expected to be Great and Chief among his Followers, muſt be a Servant to the reſt; according to the Example of himſelf, who came not to be waited on, but to ſerve others, and even to lay down his Life for their Redemption.*

His third Diſcovery of his Paſſion.

The Ambition of James *and* John.

Jeſus

Jeſus *goes to* Jericho;

Jeſus croſſing the River *Jordan* into *Judæa*, ſoon after paſs'd through *Jericho*, a celebrated City, ſecond to *Jeruſalem*, and about twenty Miles almoſt Eaſt of it. In this City reſided a certain general Collector among the *Publicans* called *Zaccheus*, a Man very rich, and not a little deſirous of Seeing *Jeſus*: But becauſe the great Throngs prevented him, he ran before, and being of a very ſmall Stature, climb'd up into a Sycamore Tree, in a Place by which he knew he was to paſs. Our Lord, knowing the Hearts of Men, and being pleaſed with his Earneſtneſs and Zeal, as he paſs'd by, call'd him by his Name from the Tree, and deſired him to *haſten down, for he deſign'd to be his Gueſt that Day.* This Call was receiv'd with great Joy and Satisfaction by *Zaccheus*; while others murmur'd and reflected upon *Jeſus* for entering the Houſe of a Man of ſo Scandalous a Profeſſion. But he made it appear by the miraculous Change wrought in the Heart of this *Publican*, that he went thither only as a Phyſician for the Cure of a diſtemper'd Family; for *Zaccheus* preſenting himſelf before him, ſolemnly declar'd, *That he wou'd give even half of his Eſtate to the Poor, and if he had knowingly wrong'd any Man, he wou'd reſtore him fourfold.* Whereupon our Lord pronounc'd, *That Salvation was come to his Houſe, and that he was a Son of Abraham as well as others; for that the Son of Man was come to ſeek and to ſave what was loſt.* Luke 19. 1-10.

Where he converts Zaccheus.

All thoſe who were preſent, harkned to *Jeſus* with great Attention; and as they were near to *Jeruſalem*, they thought that the glorious and imaginary Reign of the *Meſſiah* wou'd immediately commence, ſuppoſing that *Jeſus* had undertaken this Journy to the Paſſover to ſeat himſelf upon his Throne, and to be inſtall'd in his Kingdom. But he knowing their Thoughts and Expectations, propounded this Parable to them: A certain great and noble Man, being ready for a Journy into a foreign Country, in order to take Poſſeſſion of a Kingdom juſt fallen to him, call'd all his Servants, and gave to every one an equal but ſmall Summ of Mony to trade withall, and imporve, till he ſhou'd return. Some of his Country-Men, who hated him, ſent after him, and declared that they wou'd not admit of him for their Governor: But notwithſtanding this Oppoſition, having obtain'd his new Kingdom, he return'd again, and firſt call'd his Servants to Account to whom he had intruſted his Mony: And finding that one of them had improv'd his Mony to ten Times, and the other to five Times the Sum, he munificently rewarded the Induſtry of the firſt with the Government of ten, and of the ſecond with the Government of five Citys. But calling a third Servant, who inſtead of trading with his Mony, had carefully lock'd it up, fearing, as he pretended, the great Severity of his Maſter, and not daring to hazzard what was intruſted to him, the King immediately condemn'd him by his own Words, and that his fearing a ſevere Account was an Aggravation of his Neglect; therefore he took away his Mony and gave to him whom he had moſt bountifully rewarded; declaring, *That all who improv'd what they had ſhou'd have more, but that the others ſhou'd loſe all.* This done, he ſummon'd all thoſe who refus'd to acknowledge him for their Governor, and ordered them to be put to Death in his Preſence. By This Parable our Saviour intimated not only the Puniſhment of negligent *Chriſtians*, but alſo the Deſtruction of the contumacious *Jews*. Luke 19. 11-27.

The Parable of the ten Pieces deliver'd to ten Servants.

Jeſus *cures two blind Men near* Jericho.

The next Day, *Jeſus* leaving *Jericho*, and being accompany'd with great Multitudes, a certain blind Man, named *Bartimæus*, the Son of *Timæus*, who ſat by the Way-ſide begging, being inform'd of the Meaning of this great Concourſe of People, and hearing that *Jeſus* paſſed by, cry'd out with another Blind Man in the ſame Road, *Jeſus, thou Son of David, have Mercy on me!* The People who accompany'd *Jeſus*, eſpecially thoſe who went Mark 10. 46-52. Matt. 20. 29-34.

went before him, ſpoke roughly to him, urging him to keep Silence; but he cry'd out ſo much the louder, as alſo did his Companion, *Thou Son of David, have mercy on me! Jeſus*, who had cured another blind Man at his Entrance into *Jericho*, ſtood ſtill, and commanded him to be call'd; which caus'd ſome about him to bid him be of good Courage ſince *Jeſus* call'd him. *Bartimæus* immediately caſt away his Garment, aroſe and went with his Companion to *Jeſus*; who asked them both, *What Favour they expected from him?* They anſwer'd, *Lord! that thou wouldſt open our Eyes.* Whereupon our Saviour, being mov'd with Compaſſion, and pleas'd with their ready Faith, touch'd their Eyes, and immediately they receiv'd their Sight, and followed him, glorifying the Almighty God; as likewiſe did all the People, who had been Witneſſes of this Miracle.

John 11. 17-44. Four Days after *Lazarus* was bury'd, our Lord arriv'd at *Bethany*, within two Miles of *Jeruſalem*, where many of the *Jews* from *Jeruſalem* had repaired to condole the two Siſters *Martha* and *Mary*, for the Loſs of their Brother. Before he enter'd the Town, *Martha* with great Eagerneſs met him, and in a moſt pathetick Manner cry'd out, *Lord! if thou hadſt been here, my Brother had not dyed.* Adding, *That ſhe was certain, that ſtill God wou'd grant whatſoever he pleas'd to ask*; doubting as it were, his, tho' not his Father's Power. *Jeſus* aſſur'd her, *That her Brother ſhou'd riſe again*; which ſhe readily granted, but believ'd it ſhou'd be at the general Reſurrection at the laſt Day. Whereupon *Jeſus* declar'd, *That the Reſurrection and the Life depended upon him alone, That ſuch as believ'd in him, if they were dead, ſhou'd be reſtor'd to Life*; and farther, *ſuch as liv'd and believ'd in him, ſhou'd not die eternally:* Demanding, *Whether ſhe believ'd he had ſuch a Power?* She aſſented to all at once; declaring, *That ſhe believ'd him to be the promiſs'd* Meſſiah, *the Son of the living God.* After this Diſcourſe, ſhe return'd to her Siſter *Mary*, and told her privately, *That the Maſter was come and expected to ſee her*; upon which ſhe immediately roſe up and haſtned to the Place where *Martha* left him; which ſudden Action caus'd the *Jews* to follow her at a Diſtance, ſuppoſing that according to Cuſtom, ſhe went to lament at her Brother's Tomb. *Mary* approaching the Bleſſed *Jeſus*, fell proſtrate at his Feet, and with the profoundeſt Marks of Sorrow, cry'd, *Lord! If thou hadſt been here, my Brother had not dy'd.* Her Tears and Sorrow, accompany'd with the Lamentations of her Followers, affected the Son of God, ſo that he groan'd within himſelf; ſhewing his Indignation againſt Sin, which had drawn on Death and this Affliction. Then demanding where they had bury'd the Body, he follow'd them to the Place, ſympathizing with them, and weeping as well as they; which occaſion'd ſome of the *Jews* to ſay, *Obſerve, how he lov'd him!* while others maliciouſly ask'd, *cou'd not he, who open'd the Eyes of the Blind, have prevented this Man's Death? Jeſus* ſtill manifeſting the ſame Perturbation of Mind, came to the Grave, which was a Pit, with a Stone laid at the Mouth of it, which Stone he commanded to be remov'd; but *Martha* objected, *That the Body had been now dead four Days, and that the opening of the Grave wou'd only occaſion a noiſome Smell. Jeſus* reprov'd her Infidelity, and told her, *She might expect to ſee the Glory of God manifeſted in him.* Then the Stone being remov'd, he ſolemnly lift up his Eyes to Heaven, and pray'd; ſaying, *Father, I thank thee that thou haſt heard me; I know that thou heareſt me at all Times; but I ſpeak this becauſe of theſe People who ſtand by, that they may be convinc'd and aſſur'd of my Divine Miſſion.* Having ſpoken theſe Words, he cry'd with a loud Voice, Lazarus, *come forth:* And immediately he aroſe from his Bed of Darkneſs, having his Hands and Feet bound with Grave-Clothes, and his Head wrapp'd with a Napkin; all which *Jeſus* order'd to be loos'd. This was the third and greateſt Miracle

He goes to Bethany;

And raiſes Lazarus from the Grave.

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our Saviour had wrought in this Kind; and was a remarkable Fore-runner of the greateſt of all his Miracles, his own Reſurrection.

This ſolemn and inconteſtable Miracle caus'd the greateſt Surprize and Aſtoniſhment to all the Spectators, and convinc'd the greateſt Part of them, who from that Time believ'd in *Jeſus*; but others more obſtinate, reported the Matter in *Jeruſalem* to his mortal Enemies the *Phariſees*. Upon which Report immediately the grand *Sanhedrim* met, and had a ſolemn Debate, *What they ſhou'd do, ſince this Man had wrought many Miracles? That if they thus permitted him to go on, all the Nation wou'd believe him to be the* Meſſiah; *and that then the* Romans *fearing he ſhou'd ſet up for a King, and withdraw the People from their Obedience, wou'd come and deſtroy their City and Nation.* Whereupon the High-Prieſt *Caiaphas* ſtood up, and very imperiouſly deliver'd his Opinion, *That they underſtood nothing, nor conſider'd, that the publick Safety was firſt to be conſulted, that it was neceſſary for one Man to die, rather than a whole Nation ſhou'd periſh.* Thus did this wretched Man expreſs the cruel Motions of his Hatred againſt the Son of God; but tho' he knew nothing of the Deſigns of Heaven for the Salvation of Mankind, yet God was pleas'd at this Time to honour his Prieſthood in the Perſon of his High-Prieſt, and prophecy'd by his Mouth *of the Death which* Jeſus *ſhou'd ſuffer, to ſave not only the* Jews, *but alſo to gather together into one Church the Children of God, which were diſperſed in all other Nations.* This Advice was ſo well approv'd by the reſt, that from that Time the Prieſts and *Phariſees* ſought all Opportunities to put him to Death; and to that End iſſu'd out Orders, *That if any Man knew where he was, he ſhou'd diſcover him, that he might be apprehended.* But becauſe his Hour was not yet come, tho' it drew very near, he declin'd their Fury for a ſhort Time, by not appearing in Publick, but retiring into a deſert Place, and a little City call'd *Ephraim*, not far from *Jericho*, where he continu'd a few Days with his Apoſtles.

The Sanhedrim *conſult againſt* Jeſus.

Caiaphas *prophecies of his Death.*

Jeſus *retires to* Ephraim.

John 11. 45-57.

Six Days before this laſt Paſſover, our Lord, in Order to go up to *Jeruſalem*, repaired again to *Bethany*, where he was gratefully entertain'd at a Supper by the two Siſters; *Martha* waited, but *Lazarus* whom he had rais'd, was one of thoſe who ſat at the Table with him. This Supper was made upon a Sabbath Night, which, according to Cuſtom, was always more plentiful than any other; and *Mary* to expreſs her Love and Bounty, took a Pound of the moſt valuable Ointment compos'd of Spikenard, and anointed the Feet of *Jeſus*, and wiped them with the Hair of her Head; and the whole Houſe was fill'd with the fragrant Perfumes. The Sight of this coſtly Entertainment provok'd the corrupt Humours of *Judas Iſcariot*, who complain'd, That this might have been ſold for 300 *Denarii*, about 9 *l.* 7 *s.* 6 *d.* of our Money, and given to the Poor; not that he valu'd the Poor, but, as the Goſpel obſerves, that he might gratifie his Avarice. But *Jeſus* order'd him, *Not to hinder her, for ſhe had reſerv'd it againſt the Day of his Funeral; and they had always Opportunity to ſhew their Charity to the Poor, but not ſo to him.* At this Supper great Numbers of *Jews* came to *Bethany*, not only to gain a Sight of *Jeſus*, but alſo of *Lazarus*, whom he had ſo miraculouſly rais'd from the Dead. But the chief Prieſts out of Fear and Envy conſulted alſo to put *Lazarus* to death, becauſe that by Means of his Reſurrection many of the *Jews* believ'd and were converted to *Chriſt*.

He returns to Bethany;

Where Mary *anoints his Feet.*

John 12. 1-11.

VIII. The

Palm-Sunday.

Matt. 21. 1-9. Mark 11. 1-10. Luke 19. 29 38. John 12. 12-19.

VIII. The following Day after our Saviour's Supper at *Bethany*, began the laſt great Week of his Paſſion, which was the Tenth Day of the Month *Niſan*, anſwering to our 29th of *March*, and was the ſame Day that the Paſchal Lamb was taken up and preſented at *Jeruſalem*. On this this Day, our Lord, deſigning no longer to avoid the Fury of the *Jews*, reſolved to make his publick and Kingly Entry into *Jeruſalem*, and preſent himſelf in the Temple as the true Lamb of God. Therefore leaving *Bethany* in the Morning, and taking his Diſciples and others with him, he arriv'd at a Place call'd *Bethpage*, upon Mount *Olivet*, ſomewhat leſs than a Mile from *Jeruſalem:* From whence he ſent two of his Apoſtles, probably *Peter* and *John*, to a neighbouring Village, telling them, *That at a Place where two Ways met, they ſhou'd find a She-Aſs, and a Colt with her that was never back'd*; ordering them, *to looſe them both and bring them to him: And that if the Owner interrupted them, they ſhou'd let him know, That the Lord had Occaſion for them*; *upon their ſaying which, he wou'd freely permit them to go:* Shewing by this his Divine Power over the Hearts and Wills of Men. The two Apoſtles exactly obey'd this Order, and finding all Things as *Jeſus* had foretold, they brought the Aſs and Colt to him; and laying their Garments upon the latter, they ſate *Jeſus* upon him, who in that ſolemn Manner rode to *Jeruſalem*; accompliſhing thereby that Propheſie of *Zechary*, *Fear not, Daughter of Sion, behold thy King cometh, full of Meekneſs, and riding upon the Colt of an Aſs.* In the mean time, the People who repaired to the Feaſt, being inform'd by ſeveral Eye-Witneſſes of the Reſurrection of *Lazarus*, and excited by an extraordinary Impulſe, came running out of the City in mighty Throngs to meet *Jeſus* with Branches of Palm-Trees in their Hands, crying out, *Hoſanna! Salvation and Glory! Bleſſed be the King of Iſrael, who cometh in the Name of the Lord!* And great Numbers of People ſpread their Garments in the Way, and others cut down Branches from the Trees, and ſtrew'd them where he was to paſs; hereby giving him thoſe Honours that were us'd only in the Triumphs of Kings and Emperors. When he was arriv'd at the Deſcent of Mount *Olivet*, the whole Body of the Diſciples being tranſported with the Honours ſhewn to their Maſter, broke out into Raptures of Thankſgiving, and loud Doxologies to God for all the mighty Works they had ſeen. And all the People, as well thoſe who went before, as thoſe who follow'd after, join'd with the Diſciples in their triumphant Acclamations; ſo that *Jeſus* was ſurrounded with ſolemn Shouts and Applauſes, crying ſtill, *Hoſanna! Honour to the Son of David! Bleſſed be he that cometh in the Name of the Lord: Bleſſed be the Kingdom of our Father David, which we have now ſeen: Hoſanna! Peace and Honour in the higheſt Heavens!*

Jeſus's Kingly Entrance into Jeruſalem.

John 12. 19. Luke 19. 39 44. Matt. 21. 10, 11.

The *Phariſees* cou'd not ſee ſuch extraordinary Honours ſhewn to one whoſe Death they had reſolv'd, without great Indignation, and therefore thus argu'd among themſelves, *Do ye not perceive, that we prevail nothing? Behold all the World is gone after him!* But ſome of them could not ſo eaſily conceal their Envy and Diſpleaſure, but with ſome ſeeming Complaiſance deſir'd *Jeſus* to command the Silence of his Diſciples. *Jeſus* to give them a final Anſwer, declar'd, *That if his Diſciples ſhou'd join ſo far as to ſmother his Honour, the very Stones wou'd proclaim it.* Upon their near Approach to *Jeruſalem*, and a full View of that glorious City and Temple, *Jeſus* caſting his Eyes upon that wretched Place, whoſe deplorable

He weeps over the City.

Miſeries he foreſaw, ſhed forth Tears as a Sign of his Tenderneſs and Compaſſion for Her; crying, *Oh that thou hadſt known, at leaſt in this thy appointed Day, the Things conducing to thy Peace! But now, alas, they are hidden from thine Eyes. For the fatal time ſhall come when thy Enemies ſhall throw up Trenches about thee, keep thee in on every Side, deſtroy thy Children, demoliſh thee, and not leave in thee one Stone upon another, becauſe thou would'ſt not know the happy Time of thy Viſitation.* By which he ſhew'd himſelf more affected with the Calamities of the City, than the Acclamations of the People. Being enter'd the City with ſuch a vaſt Concourſe of People, all the Citizens were mov'd with an extraordinary Curioſity, and every Perſon enquir'd, *Who it was?* The Multitude made anſwer, *That it was* Jeſus, *the great Prophet of* Nazareth *in* Galilee.

He clears the Temple of Traders.

Our Lord, to ſhew that his Kingdom was a ſpiritual Kingdom, did not repair to the Palace, but went directly to the Temple; where, looking about him, he ſaw the Court of *Gentiles* notoriouſly prophan'd and diſhonour'd by Trading and Merchandize. Therefore to ſhew his Authority and juſt Indignation, as he did three Years before, he drove out all the Buyers and Sellers from the ſacred Ground, overthrew the Tables of the Money-Changers, and the Stalls of the Dove-Sellers; declaring, that according to the Scriptures, *His Houſe ſhou'd be call'd a Houſe of Prayer, but they had made it a very Den of Thieves.* Then to manifeſt his Authority and Power, he miraculouſly cur'd many blind and lame Perſons, who were brought to him into the Temple. The People were filled with Admiration at theſe Things; but the chief Prieſts and *Scribes* ſeeing theſe Miracles, and perceiving the Acclamations of the Children who cry'd out in the Temple, *Hoſanna, to the Son of David!* were extremely enrag'd, and diſcover'd their Anger by asking him, *If he heard what they ſaid?* But he ſilenced them by ſhewing, That what was ſo highly diſpleaſing to them, did really fulfil the Scriptures, particularly that place in the Pſalms, where it is ſaid, *Out of the Mouth of Babes and Sucklings thou haſt perfected Praiſe.* This ſo little ſatisfy'd them, that they more earneſtly ſought Occaſions to deſtroy him; but they were much aw'd by the People, who heard him with the greateſt Readineſs and Attention. *Matt. 21. 12-16. Luk. 19. 45-48.*

His Diſcourſe to certain Greeks.

Beſides the *Jews*, who were come to *Jeruſalem* at the Paſſover, great Numbers of *Gentiles*, being Proſelytes of the Gate, alſo repaired thither to worſhip God at that Feaſt. Some of theſe, whom the Evangeliſt calls *Greeks*, excited by Curioſity, deſired *Philip*, one of the Apoſtles, to bring them to a ſight of *Jeſus*; which was ſoon effected by the Aſſiſtance of *Andrew*. *Jeſus*, who by his Death was to obtain Salvation for *Gentiles* as well as *Jews*, to remove the Scandal of the Croſs, declar'd to them, *That the Hour was now approaching that he ſhou'd be glorify'd: And that as a Grain of Wheat brought forth no Fruit, till it was dead in the Earth where it was ſown; ſo ſhou'd his Death be the Seed which ſhou'd produce a plentiful Harveſt; that the Product of it, the Faithful, ſhou'd learn by his Example to hate their Lives in this World, that they might be preſerv'd in the next, and that their Service in following him through all Troubles, might be rewarded with eternal Glory.* While he was thus Preaching of his Death and Sufferings, he ſeem'd ſeiz'd with a natural Horror of his approaching Paſſion, and God's Wrath againſt Mens Sins that were laid upon him; crying, *My Soul is oppreſs'd, what ſhall I ſay? Father, ſave me from this Hour.* But conſidering again what great Glory God wou'd receive by his Death, he added, *But for this Cauſe came I to this Hour: Father, glorifie thy Name.* At the ſame time there came a Voice like Thunder from Heaven, ſaying, *I have glorify'd it already, and will glorifie it again.* Of thoſe who were preſent, ſome thought it only a Clap of Thunder, others that an Angel *John 12. 20-43. Matt. 21. 17. Mark 11. 11.*

ſpoke

ſpoke to him; but he aſſur'd them, *That this Voice came not for his, but for their Sakes.* And to let them know what Influence his Death upon the Croſs ought to have upon all Mankind, he declar'd, *That now was the World judged, and the Prince of it, the Devil, caſt out; and that when the Son of Man was lifted up from the Earth, he wou'd draw all Men to him.* Upon this the *Jews* demanded of him, *How the Death of the Son of Man cou'd be conſonant to the Holy Scriptures, which ſay, That Chriſt muſt endure for ever?* Asking farther, *Who was the Son of Man?* *Jeſus* anſwer'd them, *That they ſhou'd enjoy that Light but a ſhort Time; therefore ſince they could not walk nor act, when they were depriv'd of it, they ought to believe in the Light while he was with them.* But neither theſe Divine Diſcourſes, nor the miraculous Cures cou'd gain the Faith of many of the *Jews*, who were determined by their human Intereſt; for tho' many of the Rulers believ'd in him, yet they durſt not confeſs it becauſe of the *Phariſees*, valuing the Praiſes of Men more than the Eſteem of Heaven. At the Evening, *Jeſus* to avoid Suſpicion, return'd to *Bethany* with his Apoſtles, and lodg'd there.

Monday.

Mark 11. 12-19. *Matt.* 21. 18, 19. *John* 12. 44-50. The next Morning *Jeſus* return'd again to *Jeruſalem*, and perceiving himſelf Hungry by the Way, he went to a Fig-Tree not far diſtant, which being full of Leaves he expected old Fruit upon it, tho' it was not the Seaſon for new: But finding nothing to ſatisfie his Hunger, for the Inſtruction of his Diſciples, he was willing to ſhew a Miracle upon a fruitleſs Tree; and thereupon curſed it in their Preſence, ſaying, *Let there be no Fruit grow on thee for ever:* And immediately the Fig-Tree wither'd away. And hereby, as in a Type, he fore-ſhew'd the Curſe and Judgment of God, which ſhou'd come upon that hypocritical and barren Nation the *Jews*, for rejecting the Means of Grace and Salvation now offer'd to them. Then entering the Temple, he again clear'd it from all Traders, as appears from St. *Mark*, not permitting any Man to carry a Veſſel through the Court of the *Gentiles*; alledging, That it was written, *That his Houſe ſhou'd be call'd a Houſe of Prayer to all Nations*, to *Gentiles* as well as *Jews:* Intimating, that the Partition-Wall ſhou'd be remov'd, and all Nations partake of the ſame Privileges. Theſe things encreas'd the Indignation of the *Scribes* and *Phariſees*, who continually ſought his Life, but were much reſtrain'd by the Eſteem and Veneration the People had for him. After this *Jeſus* cry'd out in the Temple, *That whoſoever believ'd and ſaw him, both believ'd and ſaw him who ſent him: That he was come a Light into the World, that whoſoever believ'd on him, might be freed from Darkneſs: That he came to ſave, and not to judge; and that he who rejected his Words, ſhou'd be judged by the ſame Word at the laſt Day; for that he had not ſpoken of himſelf, nor taught any thing but by the expreſs Orders of his Father, whoſe Commandments were eternal Life.* Having taught this Day publickly in the Temple, at the Evening he retir'd again from the Multitudes, and return'd with his Apoſtles to *Bethany*. March 30.

He curſes a Fig-Tree.

Clears the Temple again.

Tueſday.

Mark 11. 20-26. *Matt.* 21. 20-22. The next Morning our Lord repaired a third Time to *Jeruſalem*; in his Paſſage the Apoſtles having caſt their Eyes upon the Fig-tree which *Jeſus* had curſed the Day before, and obſerv'd that it was quite wither'd March 31.

away, and dead to the very Roots, *Peter* with no little Admiration ſhew'd it to his Maſter, as a thing very ſurprizing and aſtoniſhing. Whereupon *Jeſus* took an Occaſion to ſhew them, how great was the Power of Faith when join'd with Prayer, declaring, *That if they had a ſtedfaſt Faith in God, they ſhou'd be enabled to perform greater Miracles than this, not only to blaſt a Fig-Tree, but to remove Mountains, and conquer all the Difficulties in the Work of their Miniſtry: And whatſoever they ſhou'd ask with Faith in Prayer, ſhou'd be certainly granted them, provided that they were careful before Prayer to pardon all thoſe who had offended them; for that unleſs that were done, God wou'd never pardon their Offences.*

His Diſcourſe concerning the wither'd Fig-Tree.

Jeſus again enter'd the Temple, and while he was teaching and preaching the Goſpel to the People, the chief Prieſts, Scribes and Rulers of the People, whoſe Buſineſs was to enquire into Affairs of this Nature, came to him, and imperiouſly demanded of him, *By what Authority, and by whoſe Commiſſion he did theſe Things? Jeſus*, who had at other Times ſufficiently vindicated his Authority, wou'd give them no direct Anſwer, but told them, *That he wou'd propoſe one Queſtion to them, which if they anſwer'd, he wou'd give them full Satisfaction; and that was, Whether the Baptiſm of* John *was from Heaven or of Men, of Divine or Human Inſtitution?* This prov'd a very knotty Queſtion to them, for they durſt not affirm that his Baptiſm was from Heaven, leſt *Jeſus* ſhou'd retort it upon them, *Why they refus'd to believe it?* And ſhou'd they have affirm'd it to be a mere human Inſtitution, they fear'd that the Multitude, who had ſo great an Aſſurance of *John*'s being a Prophet, wou'd ſtone them: Therefore, as the ſafeſt way, they made Anſwer, *They cou'd not tell.* *Jeſus* let them know, That his Anſwer ſhou'd be to the ſame Effect, by declaring, *That neither wou'd he tell them, by what Authority he did theſe things.* And to this he ſubjoin'd a Parable of a certain Man, who commanded his two Sons to go and work in his Vineyard: The firſt told him plainly, *That he wou'd not go,* but afterwards repented, and went; the other promis'd him to go, but went not. Then *Jeſus* demanded of the Prieſts and *Scribes, Which of the two Sons perform'd the Will of his Father?* They readily anſwer'd, *The firſt.* Whereupon he ſhew'd, That the firſt ſignify'd the *Publicans* and common Proſtitutes, *Who believ'd and repented at the Preaching of* John Baptiſt; *and that they themſelves not believing this his holy Fore-runner, who came to them in the Way of Righteouſneſs, ſhou'd not enter into Heaven ſo eaſily as thoſe impious and ſcandalous People, whoſe Faith and Example they refus'd to follow.*

He is queſtion'd by the Rulers, who are puzled.

The Parable of the two Sons in the Vineyard.

After this, our Lord added another Parable, which more particularly repreſented the Perverſeneſs and Obſtinacy of the *Jews*; and this was of a certain Maſter of a Family, who planted a Vineyard, carefully enclos'd it with a Fence, digg'd a Wine-Preſs, and built a Tower in it; and then, letting it out to Husbandmen, travell'd into a foreign Country. About the Time of the Vintage he ſent one of his Servants to the Husbandmen, to receive the Fruits of it; but they took the Servant, beat him, and ſent him away empty. Then he ſent another to them, whom they abus'd and wounded; and a third, whom they ſton'd and murther'd; and likewiſe many others, whom they treated after the like barbarous Manner. At length he reſolved to ſend his only Son, whom he lov'd moſt tenderly, being perſuaded that they cou'd not but ſhew Reſpect to him: But on the contrary, as ſoon as they ſaw him, they impiouſly reſolv'd to kill him, hoping the Inheritance wou'd be their own; and thereupon ſeiz'd him, ignominiouſly caſt him out of the Vineyard, and ſlew him. Then *Jeſus* ſaid to the People, *When the Lord of the Vineyard returns, how will he deal with theſe Husbandmen?* Some of them anſwer'd, *That he cou'd do no*

The Parable of the ungrateful Husbandmen.

Matt. 21. 33-46. Mark 12. 1-12. Luke 20. 9-19.

leſs than exterminate thoſe impious Wretches, and let out his Vineyard to other Husbandmen, who wou'd pay him the Fruits when due. He approv'd of their Anſwer, and aſſured them, *That theſe Wretches ſhou'd indeed be treated in that Manner, and the Vineyard given to others*; but others perceiving how nearly the Parable concern'd them, cry'd, *God forbid.* Whereupon *Jeſus* looking upon them, ask'd them, *Whether they underſtood the Meaning of that Paſſage in the Pſalms, 'The ſame Stone that the Builders rejected, is be-'come the Head of the Corner; This is the Lord's Doing, and marvellous in 'your Eyes?* And to make a full Application, he declar'd, *That the Kingdom of Heaven ſhou'd be taken from them, and given to a Nation producing the Fruits of it: And that whoſoever ſhou'd ſtumble on that Stone, ſhou'd be bruis'd by it; but that whoſoever ſhou'd feel the Weight of it, ſhou'd be grown'd to Powder.* The Prieſts and Scribes readily perceiv'd that *Jeſus* aim'd at them, and wou'd then willingly have ſeiz'd on him, but ſtill the Fear of the People reſtrain'd them from attempting it, tho' they were exceedingly enrag'd and aſham'd to ſee themſelves ſo livelily painted out in this Parable.

The Parable of the Marriage-Feaſt.

Matt. 22. 1-14. To much the ſame Purpoſe *Jeſus* deliver'd a third Parable, which was of a certain King, who having made a great and ſolemn Invitation to the Marriage of his Son, ſent his Servants when all things were ready to deſire the Company of thoſe who had been invited; but becauſe they refus'd to come, he ſent other Servants to perſuade them, and to let them know, what extraordinary Preparations were made for them: But this made no Impreſſion upon them; for one went to his Farm, another to his Merchandize, and the reſt laid violent Hands upon the King's Servants, treated them outragiouſly, and ſlew them. The King hearing of this ungrateful and barbarous Uſage, in a great Fury ſent out his Armies, deſtroy'd theſe Murtherers, and burnt down their Cities; and inſtead of theſe, he ſent for all that cou'd be found out of the High-ways, bad and good, to be his Gueſts; ſo that the Houſe was fill'd: This being done, the King came to ſee his Gueſts, and there perceiving a Man, who contrary to Cuſtom and Law, had no Wedding-Garment, he ask'd him, *How he dar'd to come there in ſuch a Habit?* And the Wretch was Speechleſs. Whereupon he commanded his Servants to bind him Hand and Foot, and to caſt him into a Place of the extremeſt Darkneſs, Lamentations and Deſpair. Then *Jeſus* made the Application, *That among the many that were call'd*, both of the *Jews* and *Gentiles*, *few were choſen*; for that ſome rejected the Call, and others came unprepared.

The Phariſees *plot againſt him.*

Matt. 22. 15-22. Mark 12. 12-17. Luke 20. 20 26. The *Phariſees*, who had as great a Share in the Application of theſe Parables as any other, departed with much Anger, and a firm Reſolution to ſearch out all Occaſions of deſtroying the Perſon who had thus confounded them. At length they imagined that they had found out an infallible Expedient, by enſnaring him in his Diſcourſe: Whereupon they ſent ſome of their Diſciples, as great Hypocrites as themſelves, together with the *Herodians*, Men of a contrary Faction, all counterfeiting themſelves Men of great Holineſs, to tempt him to ſpeak ſomething which might render him obnoxious to the Government, or at leaſt odious to the People. Theſe Men therefore went and addreſs'd themſelves to him with their utmoſt Arts of Inſinuation, ſaying, *Maſter, we are ſenſible that you are a Perſon of Honeſty and Integrity, one who teaches the Way of God in Truth and Sincerity, without Fear or Regard to any Man: Therefore pray favour us with your Opinion; Is it lawful to pay Tribute to Cæſar, the Roman Emperor, or not?* Now if he had anſwer'd in the Affirmative, the Multitude might have deteſted him as a Betrayer of their ancient Liberties, or abandon'd him as a Diſclaimer of his own Sovereignty; if in the Negative,

Negative, the *Herodians* wou'd have accus'd him as a Rebel againſt the Emperor *Tiberius*. But he well knowing their malicious and ſubtle Intentions, declar'd them *Hypocrites*, and demanded a Sight of the *Roman Denarius*, the common Tribute Money; and taking it in his Hands, he ask'd them, *Whoſe Image and Superſcription it had?* They anſwer'd him, *Cæſar's*. Then reply'd *Jeſus*, *Render therefore to Cæſar the Things that are Cæſar's, and to God the Things that are God's*; as if he had ſaid, Pay *Cæſar* his own Money, and God his own Dues. In which Anſwer, ſince they cou'd find no Fault, they departed with Shame and Silence, as well as Admiration.

He defeats them;

Shortly after the Departure of theſe Men, the *Sadducees*, having gather'd all their Strength together, reſolv'd to attack him with a Queſtion and a Difficulty concerning the Reſurrection, which they thought inſuperable. Their Queſtion was founded upon a Command in the Law of *Moſes*, which oblig'd a Man to marry the Widow of his elder Brother dying without Iſſue; upon which they put the Caſe to him of a certain Woman who was marry'd according to this Law to ſeven Brothers ſucceſſively, who all dy'd without Children, wherefore they deſir'd to know of him, *Whoſe Wife of the ſeven ſhe ſhou'd be after the Reſurrection?* Imagining, that a Woman's being marry'd to ſeven Husbands, and yet Wife but to one, was an Abſurdity ſufficient to deſtroy the Belief of that State. But *Jeſus* ſhew'd them, *That they neither underſtood the Senſe of the Scriptures, nor the Extent of the Divine Power: For that Marriage, tho' it was neceſſary in this World to raiſe up Children and Poſterity to mortal Men, was not ſo in another, where, after the Reſurrection, Men ſhou'd be immortal, and like the Angels in Heaven.* Having thus anſwer'd their Queſtion, he then deſtroy'd their Principles, and prov'd the Truth of the Reſurrection from thoſe very Scriptures which they acknowledg'd, particularly where the Lord call'd himſelf the God of *Abraham*, *Iſaac* and *Jacob*, after their Bodies were actually dead; for he cou'd not be the God of thoſe who were finally dead, but of thoſe who in effect were living. Certain of the *Scribes* who heard this Anſwer, cou'd not but acknowledge that he had made a ſufficient Reply, and all the People continu'd their Admiration of his Doctrine.

Silences the Sadducees;

Matt. 22. 23-33. *Mark* 12. 18-27. *Luke* 20. 27-40.

The *Phariſees* hearing that the *Sadducees* were ſilenc'd, began to rally again; and one of them, who was a Doctor of the Law, by way of Tryal ask'd our Saviour, *Which was the greateſt Commandment of the Law?* it being much diſputed at that Time, whether the ceremonial, or the moral Precepts were the greater. *Jeſus* anſwer'd him out of *Deuteronomy*, *That the greateſt Commandment was to 'acknowledge one God, and to love 'him with all their Hearts, with all their Souls, with all their Minds, and 'with all their Strength; and that the next was like unto it; namely, 'To 'love their Neighbours as their ſelves: On which two depended all the Law and the Prophets.* The *Phariſee* highly approv'd of his Anſwer, and confeſs'd, *That as he had rightly acknowledg'd the one God, ſo he had deſervedly preferr'd Love to him and our Neighbours above all other things; as what was more acceptable to God than all Burnt-Offerings and Sacrifices.* *Jeſus* finding that he anſwer'd diſcreetly, and that he did not wilfully oppoſe the Truth, pronounc'd him *not far from the Kingdom of God.* And now *Jeſus* having anſwer'd ſeveral Queſtions, put one himſelf to the *Phariſees*, who in great Numbers gather'd about him, asking them, *What they thought of the* Meſſiah, *whoſe Son was he?* They readily anſwer'd, *The Son of* David. Whereupon *Jeſus* objected to them theſe Words of the Pſalmiſt, 'The Lord ſaid unto my Lord, &c. and propos'd to them to explain *how he cou'd be* David's *Son, when by the Inſpiration of the Holy Spirit, he call'd*

And anſwers a Doctor of the Law.

Matt. 22. 34-46. *Mark* 12. 28-34. *Luke* 20. 41-44.

Then confounds all by one Queſtion.

him his Lord? This Queſtion confounded them, for they wou'd not acknowledge the divine Nature of *Jeſus Chriſt*; ſo that they were ignorant that as God, he was really Lord of *David*, tho' as Man he was his Son.

He expoſes the Hypocriſie and Villanies of the Phariſees *and leading Men.*

Mat. 23. 1-19 *Mark* 12 38-40. *Luke* 20. 45 47. Our Lord having defeated all Parties and Oppoſers, turn'd his Diſcourſe to the People, but chiefly to the Diſciples, admoniſhing them *to obſerve and practiſe thoſe Truths, which the Scribes and Phariſees taught them, ſince they ſat in* Moſes's *Chair, and had a right to inſtruct them. But that they ought to beware of imitating their Actions; becauſe they were Hypocrites, teaching without practiſing, and binding inſupportable Burthens on others, without bearing the leaſt Weight themſelves: That they perform'd all their Works to be admir'd by the World; enlarg'd their Phylacteries and Fringes, to ſhew a greater Degree of Sanctity; affected the higheſt Places in Feaſts and Synagogues, the chief Salutations in the Markets, and the diſtinguiſhing Title of* Rabbi. *But that for their parts they were to avoid the Titles of Maſter and Father, and to acknowledge themſelves to be all Brethren, ſince they had but one Father, who was* God, *and one Maſter* Jeſus Chriſt. Adding, *That the Greateſt amongſt them ſhou'd be Servant to the reſt; that the Proud ſhou'd be debaſed, and the Humble exalted.* Then turning his Speech directly againſt the hypocritical *Scribes* and *Phariſees*, with the Authority of a Judge and Lawgiver, he denounced eight ſolemn Woes and Execrations againſt them. 1. *For ſhutting the Kingdom of Heaven againſt others, without ſo much as entring themſelves.* 2. *For making long Prayers a Pretence and Occaſion of devouring and ruining Widows; for which they ſhou'd receive the greater Damnation.* 3. *For traverſing Sea and Land to gain one Proſelyte, and then making him doubly more the Child of Hell than themſelves.* 4. *For teaching Men, that they were free from their Oaths when they ſwore by the* Temple *and the* Altar, *and only oblig'd when they ſwore by the* Corban *and the* Oblation; *whenas in reality the former ſanctified the latter, and included them and all their Appurtenances, as well as Heaven ſuppos'd the Throne of God, and Him who ſat thereon.* 5. *For being ſo nice in paying the Tythes of their Garden-Herbs and ſmalleſt Concerns, and omitting the moſt important Duties of the Law, Juſtice, Mercy and Faith in God, which more eſpecially ought to have been practiſed.* 6. *For cleanſing the Outſide of the Cup and the Diſh, while within they were full of Rapine and Incontinence.* 7. *For being like painted Sepulchres, whoſe Outſides were beautiful, but their Inſides full of rotten Bones and Putrefaction; ſo were they outwardly righteous, and inwardly villainous.* 8. *For repairing and beautifying the Monuments of the Prophets and Righteous, and ſhewing an Abhorrence of their Fathers Cruelty, when by their Actions they teſtified themſelves to be of the Poſterity of the Prophets Murtherers, and had fill'd up the Meaſure of their Anceſtors Wickedneſs.* To theſe Woes our Lord joined ſeveral Invectives, calling them *Hypocrites, Blind-Guides, Strainers at Gnats and Swallowers of Camels, Serpents, Progeny of Vipers, who were to expect the hotteſt Flames of Hell.* Then he added this dreadful Threatning, *Behold I will ſend to you Prophets, Wiſe-men and Inſtructers, and ſome of them ye will kill and cruſie, others ſcourge in your Aſſemblies, and perſecute from City to City; that all the innocent Blood ſhed by your Fathers may fall upon your Heads, from the Blood of* Abel *down to that of* Zecharias, *who ſhall be ſlain between the Temple and the Altar.* Then he concluded with this pathetical Exclamation uſed formerly, *O* Jeruſalem, Jeruſalem! *thou who murthereſt God's Prophets, and the Meſſengers of Heaven! how often wou'd I have gather'd thy Children together, with the ſame Tenderneſs that a Hen does her Chickens under her Wings, but ye refus'd my Love. Know therefore, your Houſe is left deſolate; and after a while ye ſhall not ſee my Face, till you ſhall be glad to ſay, Beſſed is he who cometh in the Name of the Lord.*

Our

Our Lord having concluded his Diſcourſes, and being in that part of the Temple call'd the *Court of the Women*, over againſt the Treaſury, before he departed, he carefully obſerv'd great Numbers, who according to the Cuſtom at or near the Feaſt, threw Mony into the Cheſts for that purpoſe; ſome of whom being rich, gave conſiderable Sums. And ſeeing a certain poor Widow caſting in two Mites, amounting to no more than a Farthing, he call'd to his Apoſtles, and to her laſting Honour aſſur'd them, *That that poor Widow had been more generous and bountiful than all the reſt; for the rich Men who had made large Oblations, had done it out of their Abundance; but on the contrary that Woman from her meer Neceſſaries had offer'd to God all that ſhe had, even her whole Livelyhood.* Mark 12. 41-44. Luke 21. 1-4.

He applauds the poor Widow.

On the Afternoon our Lord departed from the Temple, in order to return to *Bethany*; at which time the Apoſtles took a View of the ſeveral Buildings of the Temple, and with no ſmall Admiration ſhew'd their Maſter thoſe rare and magnificent Structures, all built with the fineſt Marble, beautified with the richeſt Ornaments, and endow'd with the nobleſt Preſents. Whereupon *Jeſus* acquainted them with the approaching Ruin and Deſtruction of the whole, *That all thoſe ſtately Works ſhou'd be demoliſh'd, and not one Stone left upon another.* This was very ſurprizing to the Apoſtles, who had been taught with the other *Jews*, That the Deſtruction of the Temple ſhou'd be the Concluſion or Conſummation of the Age: Therefore when *Jeſus* had ſeated himſelf upon Mount *Olivet*, in full View of that glorious Pile of Buildings, four of them, *Peter*, *James*, *John* and *Andrew*, deſired to be ſatisfied in two Queſtions, namely, *When this Deſtruction ſhou'd happen? And what were the forerunning Signs of his Coming to take this Vengeance, and his ſhutting up the preſent Age?* Which they ſuppos'd wou'd be the Beginning of the new World, and the temporal Kingdom of the *Meſſiah*. *Jeſus* beginning with their latter Queſtion, firſt inform'd them of ſuch Signs as ſhou'd at ſome diſtance precede this Deſtruction; namely, *That there ſhou'd appear many Impoſtors and Falſe*-Meſſiah's, *who ſhou'd ſeduce and miſlead great Numbers. That there ſhou'd be Wars, Seditions and Commotions, Nation riſing againſt Nation, and Kingdom againſt Kingdom, accompanied with violent Earthquakes, Famines and Peſtilences, and other Miſeries, and with dreadful Prodigies and amazing Signs in the Heavens: All which ſhou'd be but the Beginnings of thoſe Sorrows and Calamities which ſhou'd befall the Jewiſh Nation. But that before theſe things hapned they were to expect to be perſecuted, brought before Judges, ſcourg'd in Synagogues, deliver'd to Puniſhment by the neareſt Relations, hated by all Men for his ſake, and many of them to ſuffer Death. But that for their Incouragement, the Holy Ghoſt ſhould give them ſuch Wiſdom to ſpeak before their Judges, as their Adverſaries ſhou'd not be able to anſwer or reſiſt; that they ſhou'd ſecure and ſave their Souls by Patience, and in ſpite of all the Rage of their Perſecutors, not one Hair of their Heads ſhou'd periſh: That Falſe-Prophets and Hereticks ſhou'd deceive many; that Perſecutions ſhou'd cauſe great Numbers to apoſtatize; that Iniquity ſhou'd abound, Charity grow cold, and Parents and Children and neareſt Relations deſtroy each other; and that ſuch as perſever'd to the laſt ſhou'd be ſaved. But that before the great Deſtruction came, the Goſpel ſhou'd be preach'd throughout all or the principal Parts of the World.* Then *Jeſus* proceeded to inform them of ſuch Signs as ſhou'd more immediately precede this great Deſtruction; particularly, *That when they ſaw* Jeruſalem *inveſted with Armies, and God's Temple polluted with execrable Abominations, they might aſſure themſelves that the Deſolation of them was nigh; that then the Inhabitants of* Judæa *ought to fly to the Mountains and Deſerts with the utmoſt Expedition, not turning back for their Cloaths, or their greateſt Neceſſaries, that they might not be involv'd in*

His prophetical Sermon concerning the Deſtruction of the Temple and Jeruſalem.

Matt 24. 1-26. Mark 13. 1-23. Luke 21. 5-4.

in their Country's Calamities. Therefore, it wou'd be diſmal to ſuch as were with Child, or ſuckled Children, or if their Flight hapned in the Winter, or on the Sabbath; for in thoſe Days there ſhou'd be ſuch extreme Miſeries and Calamities, ſuch dreadful Wrath and Vengeance, as never hapned from the Creation of the World to that time, nor ever ſhou'd again: When the Jews *ſhou'd be miſerably ſlaughter'd, made Slaves and Captives to all Nations, and their magnificent City trodden under Foot by the* Gentiles. *And this ſhou'd be executed with ſuch Rigour and Severity, that if God did not ſhorten the Days upon the Account of his Elect, no Fleſh cou'd eſcape: That then they ought more eſpecially to beware of falſe Meſſiahs and Impoſtors, who ſhou'd riſe up and ſhew ſuch Signs and Miracles, that if it were poſſible, wou'd deceive the Elect.*

Matt. 24. 27-51. Mark 13. 24-37. Luke 21. 25-36.

Our Lord having thus ſhewn the fore-running Signs, he proceeded to deſcribe the Deſtruction it ſelf, comparing it as it were to the Deſtruction of the World, of which many believe it to be a Type: Declaring, *That his Coming ſhou'd be impetuous, and ſwift as a Flaſh of Lightning darting from the Eaſt to the Weſt; which ſhou'd expoſe the* Jewiſh *Nation as a Carcaſs to be devour'd by the* Roman *Eagles. At which Time there ſhou'd be a ſtrange Concuſſion of Nature; above, Signs in the Sun, Moon and Stars; on Earth, Diſtreſs and Anxiety, the Sea and Waves roaring, and all Men in a general Conſternation and Amazement. Then the* Jewiſh *Tribes ſhou'd mourn, and be ſenſible of his Coming, by the ſignal Marks of his Glory and Majeſty in the Heavens; and he ſhou'd ſend out his Miniſters with the Trumpet of his Goſpel, and from all Parts of the World gather together his choſen People, and conſtitute a Church out of the* Gentiles, *after the Diſſolution of that of the* Jews. *Upon this, his faithful Servants, who had been under ſevere Perſecutions, might lift up their Heads with Confidence; for as they might know the approaching Summer by the Tenderneſs and Buddings of the Fig-trees; ſo by theſe Signs they might know that their Redemption and Deliverance drew near, and that the Kingdom of God was even at their Doors. All which Things he aſſur'd them ſhou'd be accompliſh'd before that Generation paſs'd away; and that his Words were more firm than Heaven and Earth. But for the preciſe Time of his Coming, of which they were ſo inquiſitive, that was unknown to all created Beings; for it ſhou'd happen as in the Days of* Noah, *while Men were eating and drinking, marrying and eſpouſing, they were ſuddenly ſwept away by the Flood. At which Time there ſhou'd be many Inſtances of God's diſcriminating Providence, in ſaving ſome and leaving others to periſh in the Calamity: That therefore they ought to be watchful over themſelves, and not ſuffer their Minds to be overcharg'd with Riot and Drunkenneſs, and the Cares of this Life. That they ſhou'd watch and pray continually, that they might be accounted worthy to eſcape thoſe Miſeries, and appear before the Son of Man: And that they ought to be as much upon the Guard as a Maſter of a Family wou'd be, if he knew the exact Time when Thieves wou'd come to rob his Houſe.* Whereupon he produc'd a Parable of a Servant whom his Maſter upon a Journy had made Governor of his Houſhold, to provide his other Servants with Neceſſaries and Employment; whoſe Caſe ſhou'd be very happy, and he ſhou'd be highly rewarded, if his Maſter at his Return found him doing his Duty: But that if this Servant ſhou'd fooliſhly imagine that his Maſter delay'd his Return, and thereupon abuſe his Authority by beating his Fellow-Servants, and ſpending his Time with Sots and Epicures; his Maſter wou'd return in an unexpected Hour, wou'd cut him aſunder, and appoint him his Portion with Hypocrites, where ſhou'd be Lamentations and Deſpair. Then our Lord a ſecond Time repeated his former Command to them, *To watch, leſt the Son of Man ſhou'd come ſuddenly upon them, and find them ſleeping.*

The Parable of the careful Servant.

Our Saviour having earneſtly exhorted his Diſciples to Watchfulneſs, and knowing that human Infirmity wou'd incline them to Remiſſneſs, re-urg'd the Neceſſity of it by two eminent Parables. The firſt was of ten Virgins, who by Night took their Lamps and went out to meet the Bridegroom and Bride, and accompany them to the nuptial Entertainment. Five of them who were fooliſh, only lighted up their Lamps without any farther Care; but the other five, wiſely foreſeeing that the Bridegroom might tarry, carry'd Oil along with them in their Veſſels, to ſupply their Lamps if they were in Danger of going out. And thus it happen'd, for the Bridegroom deferr'd his Coming, and they all ventur'd to repoſe themſelves; till at Midnight they were ſuddenly awaken'd with a Cry of the Bridegroom's Coming, which caus'd them to riſe immediately and trim their Lamps: But the fooliſh Virgins perceiving their Lamps juſt going out, deſir'd ſome Oil of the others, who excus'd themſelves and ſent them to the Oil-Sellers; and in their Abſence the Bridegroom came, and all ſuch as were ready enter'd with him to the nuptial Feaſt. The other Virgins came afterwards, but the Door was then ſhut, and when they knock'd and cry'd, *Lord, open to us!* he gave them this peremptory Anſwer, *I know you not.* *Jeſus* concluded the Parable with exhorting them, *to watch therefore, becauſe they knew not the Day nor the Hour of the Son of Man's Coming.* The ſecond Parable was of a Man who being about to travel into a far Country, put his Stock into the Hands of his Servants, delivering five Talents to one, two to another, and one to a third; to every one according to their Abilities, to trade with. At his Return he found that moſt of them by their Induſtry had doubled what Money they had received, and therefore ſaid to them one by one, *Well done, thou good and faithful Servant, becauſe thou haſt been faithful in a few Things, I will make thee Ruler over many, enter thou into the Joy of thy Lord.* But finding one among them, who out of Fear and Slothfulneſs had hid his Money in the Ground, he firſt convinc'd that unprofitable Servant of his notorious Neglect, and then caſt him into a Place of Darkneſs and Deſpair. From this Parable our Lord proceeded to deſcribe the Manner of the laſt and univerſal Judgment. When the Son of Man ſhou'd come ſurrounded with the moſt refulgent Rays of his Majeſty, and all the holy Angels of Heaven; and being ſeated on his bright Throne of Glory, all the Nations in the World ſhou'd be aſſembled before him, and he ſhou'd ſeparate them as a Shepherd does his Sheep from his Goats, placing the Sheep on his right Hand, and the Goats on his left. That then the Judge of Heaven and Earth wou'd ſay to thoſe on his right Hand, *Come, ye bleſſed Saints, enjoy the glorious Kingdom prepared for you from the Foundation of the World: For I was Hungry, and Thirſty, and a Stranger, and Naked, and Sick, and a Priſoner, and ye mercifully aſſiſted, and relieved me in all theſe Diſtreſſes.* That theſe good Men being ſurpriz'd with the King's bountiful Acknowledgments, wou'd then ask him, *When they aſſiſted him in any of theſe Extremities?* and that he wou'd ſolemnly aſſure them, *That inaſmuch as they had been ſerviceable to the meaneſt Chriſtian, they had been ſerviceable to him.* And that then he wou'd proceed to thoſe on his left Hand, and ſay, *Go, ye execrable Wretches, into everlaſting Flames, prepar'd for the Devil and his Angels: For when I was in all the above-named Diſtreſſes, of Hunger, Thirſt, Travel, Nakedneſs, Sickneſs and Impriſonment, ye were hard-hearted, and refus'd your Charity.* And that when they ſhou'd alledge, that *they wanted Opportunity, becauſe they never ſaw him in thoſe Circumſtances*; he wou'd ſilence them by this Anſwer, *That inaſmuch as they neglected the meaneſt Chriſtian they neglected him:* And that thereupon theſe uncharitable Creatures ſhou'd be condemn'd to everlaſting Puniſhment, and the Righteous exalted to eternal Life.

The Parable of the ten Virgins. Matt 25. 1-46.

The Parable of the Talents.

The Deſcription of the laſt Judgment.

Matt 25. 6-13. Mark 14. 3-9. John 13. 1-11.

Our Lord having finiſh'd his Prophetick Sermon upon Mount *Olivet*, at the Evening repaired again to *Bethany*, and ſupp'd at the Houſe of one call'd *Simon the Leper*, who probably had been cured by him formerly. At this Supper, *Mary*, who had been before reprov'd by *Judas* for her profuſe anointing *Jeſus*'s Feet, reſolv'd once more to teſtifie the Greatneſs of her Love and Reſpect, and out of an Alabaſter Cruſe pour'd a large Quantity of the ſame rich Ointment upon his Head; ſo that the whole Houſe was fill'd with fragrant Odours. The ſeeming Luxury and Prodigality of this Woman now provok'd the Indignation of the reſt of the Apoſtles as well as *Judas*, who like him made the ſame Objection, *That it might better have been ſold for a large Sum of Mony, and given to the Poor.* But *Jeſus* undertook the Defence of her, and inform'd thoſe who condemn'd her, *That ſhe had done a noble Work, and had embalm'd his Body beforehand, againſt the Day of his Burial; and as for the Poor, for whoſe Relief they ſeem'd ſo ſolicitous, they always had an Opportunity of ſhewing their Care and Charity to them, but not ſo to him: Therefore ſince that Woman had done ſo much, he ſolemnly declar'd, That whereſoever the Goſpel ſhou'd be preach'd throughout the whole World, her munificent Regard of him ſhou'd be publiſh'd to her perpetual Honour and Renown.* Supper being ended, *Jeſus* bearing in Mind his Departure, that he was now going to God, where he ſhou'd take Poſſeſſion of all Power in Heaven and Earth, and having conſtantly and immutably lov'd his own, reſolv'd to give them a ſignal Teſtimony of his Love and Humility. Wherefore riſing from the Table, he laid aſide his looſe upper Garment, like a Servant attending his Maſter, and girding himſelf with a Towel, he pour'd Water into a Baſin, and began to waſh his Apoſtles Feet, and to wipe them with the Towel. *Peter* amaz'd at ſuch extraordinary Condeſcenſion, utterly refus'd at firſt, and likewiſe a ſecond time, till *Jeſus* inform'd him, *That he had a more ſpiritual and holy Intention in it, and that unleſs he were waſh'd, he cou'd have no Part nor Portion in him.* Whereupon *Peter* deſired, *That he wou'd waſh him in all Parts, if that might ſecure his Intereſt*; but our Lord anſwer'd him in Alluſion to a Man's coming from a Bath, *who needed not to waſh his whole Body again, but only his Feet*, which contracted Soil by walking: Declaring farther, *That they were really clean, but not all*; meaning *Judas*, then deſigning to betray him.

Jeſus *ſups at* Simon *the* Leper's;

Where Mary *anoints his Head.*

John 13. 12-38.

Jeſus having waſh'd his Apoſtles Feet, put on his Garments, ſat down, and gave them the Reaſon of this Action; telling them, *That he deſign'd it for an Example of Humility to them; that ſince he who was juſtly acknowledg'd to be their Lord and Maſter, had ſo far debas'd himſelf as to waſh their Feet, they ſhou'd think it no Diſhonour to perform the meaneſt Offices of Kindneſs and Charity to each other: For tho' they were exalted to the Dignity of his Apoſtles, yet they were but his Servants, and it wou'd be a high piece of Arrogance for them to aſſume more State and Grandeur than their own Lord had done:* Adding, *That if they knew theſe things, they were happy if they perform'd them.* Then being mov'd with the near Proſpect of his ſad Sufferings, or the monſtrous Treaſon of *Judas*, he declar'd, *That one of them preſent ſhou'd betray him, verifying that Scripture,* ' *He that eateth* ' *Bread with me, hath lift up his Heel againſt me.* *Peter* hearing ſo plain an Intimation, that one of the Apoſtles ſhou'd be ſo great a Traitor, was very deſirous to know the Perſon, poſſibly that he might endeavour to diſſuade him from ſuch an horrid Attempt; and ſeeing *John* the beloved Diſciple leaning upon *Jeſus*'s Boſom, becken'd to him, that he wou'd ask *Jeſus* who it was, who accordingly put the Queſtion, and receiv'd this private Anſwer, *That he wou'd give a Sop to the Perſon who ſhou'd do it.* Then having dipped the Sop, he gave it to *Judas Iſcariot*; into whoſe

He waſhes his Apoſtles Feet;

Teaches them Humility;

Foretels Judas's Treaſon;

Heart at the ſame time *Satan* enter'd, to embolden him in that impious Deſign, which he had in his Thoughts ſome time before. *Jeſus* by way of Irony bad him, *Do what he had deſign'd with all Expedition*; whereupon *Judas* went out; but the other Apoſtles knew not whither he was gone, ſuppoſing that *Jeſus* had ſent him to provide for the approaching Feaſt, or to give ſomething to the Poor, becauſe it was he who carry'd the Purſe. Upon *Judas*'s Departure our Saviour comforted himſelf againſt his approaching Death; declaring, *That he ſhortly ſhou'd be glorify'd, and alſo his Father glorify'd in him, who ſhou'd raiſe him from this low Eſtate, and exalt him above the higheſt Heavens.* Then calling them, *little Children*, he told them, *That he cou'd be with them but a ſhort time, and that as he told the* Jews, *he was going to a Place whither they cou'd not come.* But in the Words of a parting Friend, he ſtrictly engag'd them, *To obſerve his new Commandment to love one another, with ſuch a Love as he himſelf had given them an illuſtrious Example of*; telling them alſo, *that their Love ſhou'd be as a glorious Badge, by which they might be known to be his Diſciples from all other Religions and Profeſſions.* *Peter* reflecting upon his Maſter's Departure, deſir'd to know, *Whither he went*; but *Jeſus* told him, *That at preſent he cou'd not follow him, but ſhou'd hereafter.* *Peter* agriev'd at this Anſwer, raſhly proffer'd to follow him, *tho' he ſhou'd lay down his Life for his Sake:* But our Lord adviſ'd him not to be too confident, and ſolemnly aſſur'd him, *That he himſelf ſhou'd deny him three Times, all within the uſual Time of Cock-crowing.*

And gives his Diſciples a new Commandment.

Wedneſday.

April 1. *The Sanhedrim conſult a ſecond Time againſt* Jeſus.

On the following Day, our Lord in all probability continu'd wholly at *Bethany*, without repairing to the City as uſually. In the mean Time the grand *Sanhedrim* aſſembled at the Palace of *Caiaphas* the High Prieſt, where the Prieſts, Scribes and Senators of the People had a ſolemn Debate and Conſultation how they might take *Jeſus* by ſome ſecret Strategeme, and put him to Death. This was the ſecond Council they had held upon this occaſion, and in which they had reſolv'd upon his Death; yet they thought it not ſo ſafe and proper to do it at this great Solemnity, leſt it might cauſe a Sedition among the People, who had the higheſt Veneration for him. In the midſt of their Doubts and Projects, *Judas* came among them, and put an end to all their Difficulties, promiſing them that for a Sum of Mony, *he wou'd deliver Jeſus ſafely into their Hands, when the Multitude ſhou'd be abſent*; for that he knew where he uſually retired himſelf, and all his cautious Methods; and therefore had a greater Opportunity than any other to betray him. This Propoſition was highly pleaſing to the *Sanhedrim*, who immediately bargain'd with him for thirty Pieces of Silver, call'd *Staters*, or *Shekels of the Sanctuary*, amounting to three Pounds and fifteen Shillings of our Mony, the moſt uſual Price for Slaves at that time: Which accompliſh'd *Zechary*'s Prophecy, *Chap.* 11. *v.* 12. *Judas* taking the Mony, ſought all Opportunities of betraying him in the Abſence of the Multitude.

Matt. 26. 3-5. 14-16. *Mark* 14. 1, 2, 10, 11. *Luke* 22. 1-6.

Judas *bargains with them.*

This Day the whole Nation of the *Jews* always apply'd themſelves to put away all Leaven from their Houſes, and it was the Day immediately preceding the fourth and laſt Paſſover after our Saviour's Baptiſm, which Paſſover hapned on the ſecond Day of our Month *April*, in the 19th Year of the Reign of *Tiberius* the Emperor, and one Year wanting twelve Days after the third Paſſover.

CHAP.

CHAP. VI.

From the Beginning of the fourth and laſt Paſſover, to the Aſcenſion of our Bleſſed Saviour; which concluded the whole Series of his Actions upon Earth.

Containing the Term of ſix Weeks and one Day.

Thurſday.

Matt. 26. 17-19. Mark 14. 12-16. Luke 22. 7-13.

I. WE are now arriv'd at the laſt and great Paſſover in our Saviour's Time, a Paſſover the moſt memorable and renowned that was ever ſolemniz'd; in which the only true Paſchal Lamb was ſlain, whereof all others were only Types and Shadows. In the Morning, the Apoſtles, knowing that their Maſter was careful in obſerving this Solemnity, deſir'd to know where he wou'd eat the Paſſover, and where the Lamb ſhou'd be made ready. Whereupon *Jeſus* ſent *Peter* and *John* into *Jeruſalem* to prepare all things according to Law, telling them, *That as ſoon as they were enter'd the City, they ſhou'd meet a Man bearing a Pitcher of Water, by following of whom, they ſhou'd find a ſpacious Gueſt-Chamber ready furniſh'd by the Maſter of the Houſe, whoſe Heart ſhou'd be ſo inclin'd by the Divine Power, as to be willing to accommodate them upon that Occaſion.* The two Diſciples being directed by this ſpecial Token, went directly to the City, and found all things to ſucceed as he had foretold them; and having provided a Lamb, ſlain it in the Temple, ſprinkled the Blood on the Altar, and got all other Things neceſſary for the Celebration of the Paſchal Supper, they return'd to their Maſter at *Bethany*.

A.D. 33. Tiber. 19/20 April 2.

Jeſus prepares for the laſt Paſſover.

Before our Lord's Departure to *Jeruſalem*, the Apoſtles, whoſe Minds had formerly been elevated with all the Imaginations of Pomp and Grandeur, were now depreſs'd with melancholy Thoughts, and diſmal Apprehenſions of ſome great approaching Misfortune. Therefore, perceiving their Concern, he bad them *Not be dejected, but believe in him, as they had believed in God; for that in his Father's Houſe were many Manſions, whither he was going to prepare Places for them, and returning wou'd receive them into the ſame glorious Habitation with himſelf; and that the Place and Way were already made known to them.* *Thomas*, ſuppoſing he meant ſome Earthly Palace, made Anſwer, *That they knew not the Place, much leſs the Way leading to it.* Whereupon *Jeſus* declar'd, *That he himſelf was the Way, the Truth and the Life; that none cou'd go to God but by him only; and that if they knew him as they ought, they wou'd know his Father alſo, ſince he was the expreſs Image of his Perſon.* *Philip*, not conſidering the Force of our Saviour's Reaſonings, deſired him to *ſhew them the Father*, by giving them a viſible Repreſentation of his Glory. But *Jeſus* ask'd him, *Whether he knew not him after ſo long a Continuance with them?* Adding, *That in ſeeing him, they ſaw the Father; for he was in the Father, and the Father in him; which they might have diſcern'd by the Miracles he wrought:* Aſſuring them, *That if they believ'd in him, they ſhou'd work the ſame Miracles, and greater; becauſe whatſoever they ask'd of God his Father in his Name, it ſhou'd be obtain'd: But that if they lov'd him, they muſt ſhew it by their Obedience.* Then he promis'd them, *That he wou'd by his*

John 14. 1-31.

He comforts his Diſciples before his Departure.

Prayers

Prayers obtain another Comforter for them, who ſhou'd remain with them for ever; namely, the Holy Ghoſt, the Spirit of Truth, whom the World cou'd not receive, becauſe it knew him not; but that they ſhou'd know him, and be inhabited by him. That he wou'd not leave them comfortleſs, but wou'd return to them, and they ſhou'd ſee him, when the World ſhou'd not have that Happineſs: That he wou'd one day ſhew them that he was in his Father; for he wou'd manifeſt himſelf to ſuch as lov'd him, and prov'd it by keeping his Commandments. Hereupon *Jude*, whoſe Thoughts as well as the reſt were taken up with the Expectations of a Temporal Kingdom, interpos'd, and ask'd him, *Why he wou'd manifeſt himſelf to them, and not to the World? Jeſus* intimated, *That the Reaſon was becauſe the World had no Love for him nor his Doctrine; therefore this Bleſſing was only deſigned for ſuch as obey'd his Laws, with whom his Father and he wou'd make their Abode.* Adding, *That the Doctrine he had taught them, was his Father's; and that the Holy Spirit he had promiſed wou'd make them underſtand and remember all thoſe Truths he had deliver'd.* Then for a Farewel, he told them, *He left his Peace with them, and that in a more affectionate manner than the World ever did; that if they lov'd him, they wou'd rejoice that he return'd to his Father, who was greater than him, as he was Mediator. That he foretold them what ſhou'd come to paſs, that when the time was expir'd, they might believe on him who had foretold it: That he wou'd not ſay much more to them, for he was juſt ready to enter the Liſts with Satan, the Prince of the World, who tho' he had no Power over him, yet he was willing to ſuffer what was brought upon him, that he might ſignally teſtifie his Love and Obedience to his Father.* Upon finiſhing his Diſcourſe, he order'd his Diſciples to ariſe, and go with him towards the City *Jeruſalem.*

He celebrates the Paſſover;

At the Evening they all arriv'd at the Place appointed, which ſome believe was in the Houſe of one of our Lord's Diſciples call'd *John*, and ſirnamed *Mark*. The uſual Hour being come, which was never before it was dark, *Jeſus* and his twelve Apoſtles ſat down at the Table, uſing all a leaning Poſture, as was particularly neceſſary in that ſolemnity. He began his Diſcourſe with declaring, *That with great Earneſtneſs he had deſir'd to eat the Paſſover with them before he ſuffer'd; for this was the laſt he ſhou'd eat with them, till it was fulfil'd in Heaven*, where that and all other Myſteries ſhould have a full Accompliſhment. Then taking the firſt Cup of Wine, with which the Paſchal Supper always began, he bleſs'd it, drank of it, ordering them, *To take it, and divide it among themſelves, for that this was the laſt Time he ſhou'd drink with them, till the Kingdom of God ſhou'd come*, meaning perhaps his Reſurrection. When they had begun the Supper, *Jeſus* a ſecond time aſſur'd his Apoſtles, *That one of them ſhou'd betray him*; which caus'd a general Sorrow and Sadneſs amongſt them, every one asking, *Whether he was the Perſon?* He told them, *that he who dipped his Hand with him in the Diſh was the Perſon:* Adding, *That the Son of Man went forth to ſuffer, according to the Scriptures; but that it would be miſerable to that Man who ſhou'd betray him; that it wou'd have been better for him never to have been born.* Notwithſtanding this Denunciation *Judas* boldly ask'd him, *Whether it was he?* And *Jeſus* made Anſwer, *He had nam'd the Man.* At the Concluſion of the Supper, when the third Cup was uſually drank, our Lord thought fit to inſtitute a new Rite and Sacrament, inſtead of the Paſſover, in Commemoration of his infinite Love to Mankind. Therefore firſt taking Bread, he bleſs'd it, brake it, and diſtributed it to his Apoſtles, with this Injunction, *Take, eat, this is my Body which is given for you: Do this in Remembrance of me.* Then bleſſing the Cup alſo, he gave it to them, ſaying, *Drink ye all of this, for this is my Blood of the New Teſtament, which*

Matt. 26. 20 20. Mark 14. 17-25. Luke 22. 14-23.

And inſtitutes the Euchariſt.

which is ſhed for the Remiſſion of the Sins of many. Intimating, that the Bread was now his Body, in the ſame Senſe as the Paſchal Lamb had been before; and the Wine was now his Blood, of the New Teſtament, in the ſame Senſe as the Blood of Bulls and Goats had been under the Old. Then he told them, *That that was the laſt Wine he muſt drink, for the Hand of him who betray'd him was at the Table.*

Luk. 22. 24-38. Immediately after there hapned a very unſeaſonable Contention among the Apoſtles concerning Priority, which of them ſhou'd have the greateſt Share in their Maſter's Kingdom. *Jeſus* check'd their Ambition, by repeating the Subſtance of what he had formerly ſaid to them upon the like Occaſion, *That it ſhou'd not be ſo with them, as with terreſtrial Kings, who govern'd their Subjects with Power and Authority; but the greateſt among them ſhou'd be leaſt, as he their Maſter had been, not as one ſitting at the Table, but as a Servant waiting. But ſince they had held firm to him in all his Perſecutions, he wou'd prepare for them a Kingdom, as his Father had done for him; where they ſhou'd be neareſt to himſelf; ſitting on Thrones, and judging the twelve Tribes of* Iſrael. He added, *That at this Time* Satan *had a more than ordinary Deſire to ſhake them and ſift them like Wheat; but he had pray'd for them, and particularly for* Peter, *that his Faith might not fail; bidding him when he had recover'd, to ſtrengthen his Brethren.* Whereupon *Peter* to ſhew his Reſolution told him, *That he was ready to follow him both to Priſon and to Death*; but he knowing his Weakneſs, declar'd a ſecond time, *That before the ſecond Crowing of the Cock that Night, he ſhou'd deny him thrice.* Then turning to the reſt of the Apoſtles, he ask'd them, *Whether they wanted any Thing, when he ſent them without Purſe, or Bag, or Shoes?* Upon their anſwering *No*, he inform'd them, *That now it wou'd be otherwiſe; for ſuch Diſtreſſes ſhou'd happen, that they wou'd ſtand in need of all theſe, and of a Sword more than of a Garment to put on: For all that was written concerning him, was juſt ready to be accompliſh'd; namely, 'He was reckon'd among the Tranſgreſſors.* The Apoſtles taking his Words in the moſt literal Senſe, told him, *They had two Swords there*; but he to intimate that he had another Meaning, gave them this ſhort Reply, *It is enough.*

He compoſes the Apoſtles Conteſt, and warns them of their Temptation.

Matt. 26. 30. Mark 14. 26. After this they proceeded to ſing the Hymn, or rather to finiſh the *Hallel*, which in all conſiſted of ſix Euchariſtical Pſalms, beginning at the 113th, and concluding with the 118th. A little before their Departure our Lord gave his farewel Exhortations to his Apoſtles, and taking Occaſion probably from the Sight of Vines from out the Window, he told them, *That they were holy and pure, becauſe they had receiv'd the Doctrine of the Goſpel; but that they might bring forth ſuch Fruit as the Goſpel requir'd, they muſt of Neceſſity abide in him, as the Branches of the Vine muſt abide in the Body of it, without which they cou'd not bear Grapes: That his Father was glorify'd when his Diſciples brought forth much Fruit; but that he wou'd cut off and caſt into the Fire ſuch as bore no Fruit, as the Vine-Dreſſers uſually cut off and burn'd the dry and dead Branches of their Vines: That the principal Fruit his Father expected was that Love which they ought to have to one another, imitating their Maſter who ſhewed the ſublimeſt Inſtance of it, even the laying down his Life for his Enemies: That they had not choſen him, but he had choſen them to bring forth continual Fruit, and that he had not us'd them as Servants, but as Friends, in teaching them what he had learnt from his Father: That in chuſing them to be his Followers, he had ſeparated them from the World; and that not being of the World themſelves, they were to expect to be hated and perſecuted by it, as he himſelf was.* Then he inform'd them, *That the* Jews *ſhou'd be ſo zealous againſt them, as not only to excommunicate them, but*

He gives his farewel Exhortations.

John 15. 1-27. Chap. 16. 1-4.

but alſo to think they did God a ſpecial Service in taking away their Lives; and this becauſe they knew not the Son, nor the Father who ſent him: That he had forewarn'd them of theſe Afflictions, becauſe he was leaving them; and that they might remember his Words when they came to paſs; and by remembring, fortifie their Minds under the moſt violent Perſecutions.

The Apoſtles heard theſe Truths with a profound Sorrow and Silence, being much afflicted and aſtoniſh'd at the Loſs of their dear Maſter. He mildly reprov'd their Silence, telling them, *That he was going to him that ſent him, and none of them ask'd whither he went.* But for their Comfort he let them know, *That his Departure wou'd be highly for their Advantage; for till then, the Holy Spirit, the Comforter wou'd not come: That when this Comforter was come, he wou'd convince the World, eſpecially the* Jews, *of Sin, in not believing his Miſſion; of Righteouſneſs, by manifeſting his glorious Reſurrection and Aſcenſion; and of Judgment, becauſe he had condemn'd the Devil, the Prince of this World. That that ſame Spirit of Truth ſhou'd make them underſtand all the Truths they had heard, and ſhou'd teach them thoſe Doctrines, which at preſent they were not able to bear. That the ſame Spirit ſhou'd glorifie him alſo, by a more illuſtrious Manifeſtation of his miraculous Gifts, which had been communicated to him by the Father.* Then he added, *A little while, and they ſhou'd not ſee him; and after a little while they ſhou'd ſee him, becauſe he went to the Father.* The Apoſtles underſtood not the Meaning of theſe laſt Words, but queſtioned each other concerning them, deſiring alſo to ask *Jeſus* himſelf. He perceiving this, aſſur'd them, *That they ſhou'd weep and lament, but the World ſhou'd rejoice and triumph; but yet as a Woman, who in the Time of her Labour had great Sorrow, but upon her Delivery forgot all her Pains, for Joy of an Heir's being born; in like manner they ſhou'd be in Sorrow for a Time, but that he wou'd ſoon return to them again at his Reſurrection, and then their Sorrow ſhou'd be chang'd into Joy, ſuch as no Man cou'd take from them.* After this he promis'd them two things, Firſt, *That after his Reſurrection, he wou'd not ſpeak to them in Proverbs and Parables as formerly, but wou'd ſpeak to them plainly of the Father.* Secondly, *That praying to the Father in his Name, which they had not as yet done, they ſhou'd obtain whatſoever they petition'd of him; for that the Father loved them, becauſe they had loved the Son, and believed that he came from God.* Then he declar'd in plain Terms, *That he came from the Father into the World; and that he was now leaving the World, and returning to the Father.* Upon this the Apoſtles acknowledg'd, *That he had ſpoken plainly, without Proverbs; and were aſſur'd that he knew all Things, even their very Thoughts, and therefore muſt come from God.* *Jeſus* intimated, *That their Aſſurance was yet but weak; for the Time was juſt approaching, when every one of them ſhou'd fly from him, be diſpers'd, and leave him alone; who yet was not wholly ſo, becauſe his Father was with him.* Concluding all with theſe Words, *I have told you theſe Things, that in me ye might have Peace; in the World ye ſhall have Tribulation: But be of good Comfort, I have conquer'd the World.*

John 16. 5-33.

Having ended theſe comfortable and dying Exhortations, our Lord thought fit to leave us a Pattern of his perpetual Interceſſion in Heaven as our great High-Prieſt; and in the Audience of the reſt poured forth a moſt divine and heavenly Prayer, ſupplicating for Himſelf, for his Apoſtles, and for all other ſucceeding Chriſtians. Firſt for himſelf. *His ſolemn Prayer.* '*O Father, the Hour is come, glorifie thy Son, that thy Son may glorifie thee: And as thou haſt given him Power over all Fleſh, ſo to as many as thou haſt given him, he has given eternal Life; which conſiſts in the Knowledge of thee, the true God, and Jeſus Chriſt, whom thou haſt ſent. I have glorify'd*

John 17. 1-26.

'*thy*

thy Name on Earth; I have accompliſh'd the great Work thou haſt appointed for me: And now, O Father, gloriſie me with thy divine Majeſty, and with the ſame Glory I had before the Creation of the World. Secondly for his Apoſtles: *I have manifeſted thy Name to thoſe whom thou haſt ſelected for me out of the World: They have kept thy Word: They have known, that whatſoever thou haſt given me, proceeded from thee; and they aſſuredly believe that thou didſt ſend me. I intercede now for them, and not for the wicked World, but for them whom thou haſt given me, who are thine, and in whom I am glorify'd. And now, Holy Father, as I am leaving the World, and they continuing behind, preſerve theſe choſen Perſons for thy Name Sake, That there may be a perfect Union amongſt them. Whilſt I continu'd with them, I have preſerv'd them, and have loſt none, but the Son of Perdition, according to the Scriptures. And now I am returning to thee, I ſpeak theſe Things openly, that their former Joy may be compleated: I have given them thy Word, and the World has hated them, becauſe, like me, they are not of the World. I pray not that thou wou'dſt take them out of the World, but that thou wou'dſt preſerve them from the Evil of it; and wou'dſt ſanctifie them by thy Word, which is Truth it ſelf. I have ſent them into the World, as thou haſt ſent me; and for their Sakes, I ſanctifie even my ſelf, that they may be ſanctify'd through the Truth.* Thirdly for all ſucceeding Chriſtians: *Neither do I pray for theſe alone, but likewiſe for all ſuch as ſhall hereafter believe in me by Means of their Preaching: That there may be ſuch a ſpiritual Union amongſt them, as may reſemble ours; ſo that the World may be convinc'd that thou haſt ſent me, that I have made them Partakers of thy Glory, and that thou haſt loved them as thou haſt loved me. Father, I pray that thoſe thou haſt given me may alſo be Poſſeſſors of the ſame Place with my ſelf, that they may behold the ineffable Glory thou haſt beſtow'd on me, which was the Effect of thy eternal Love before the Foundation of the World. O Holy Father, the World has not known thee, but I have known thee, and theſe have known that I came from thee: And I have proclaim'd thy Name to them, and will continue to do ſo, that they may be Partakers of thy Love, and my Mediatorſhip.*

Matt. 26. 30 35. Mark 14. 27-31. Luke 22. 39. John 18. 1.

Our Lord having finiſh'd this divine Prayer, immediately departed out of the City with his Apoſtles, over the Brook *Kedron*, towards Mount *Olivet* and *Bethany* as formerly; where he might prepare himſelf for his approaching Paſſion, and be taken like the Paſchal Lamb without Noiſe and Tumult. Upon their leaving the Houſe, *Judas* it ſeems ſlipt away from the Company towards the High-Prieſt's Palace, where he had his wicked Inſtruments ready to execute his abominable Deſign. In the mean Time, our Lord in his Paſſage with a mighty Concern declar'd to his Apoſtles, *That that very Night all of them ſhou'd be offended, and fall away from him*; that according to Zechary's *Propheſie*, *The Shepherd ſhou'd be ſmitten, and the whole Flock diſpers'd: But that after his Reſurrection, he wou'd go before them into their old Country* Galilee. Whereupon *Peter* with great Aſſurance made Anſwer, *That tho' all Mankind ſhou'd fall away from him, he wou'd do otherwiſe:* But *Jeſus* aſſured him a third Time, *That in that Night he ſhou'd deny him thrice, before the ſecond Cock-crowing was paſt.* But *Peter* being now arm'd with a Sword, and tranſported with an unuſual Zeal declar'd with the utmoſt Vehemence, *That he wou'd not deny him, tho' he ſhou'd be oblig'd to die with him*; and all the reſt join'd in the ſame Promiſe.

He departs over Kedron;

And foretells his Apoſtles Infirmities.

Matt. 26. 36-46. Mark 14. 32-42 Luke 22. 40-46. John 18. 1, 2.

Having paſſed *Kedron*, they went to a Place call'd *Gethſemane*, a Place of Oil-Preſſes at the Foot of Mount *Olivet*, where was a Garden well known to *Judas*, to which our Lord often repair'd with his Apoſtles, both for Retirement and Devotion. Here he was to enter upon the Ante-Scene of

His Ante-Paſſion and Agony in the Garden.

his approaching Tragedy; and to begin to recover that in a Garden of Sorrows, which the firſt *Adam* had loſt in a Garden of Pleaſures. Here he order'd eight of the Apoſtles to ſtay at the Entrance into the Garden, while he retir'd to his private Devotions with God; commanding them to *join their Prayers, that they might not be deliver'd over to Temptation.* Then entering the Garden, he took *Peter*, *James* and *John*, who had been Spectators of his glorious Transfiguration, now to be his Comforters in the Time of his moſt deplorable Afflictions; telling them, *That his Soul was unmeaſurably oppreſs'd, even to the Pangs of Death, therefore he deſired that they wou'd watch with him.* And now he felt the moſt terrible Conflict between the Fleſh and the Spirit, had all the Powers of Hell and Darkneſs let looſe upon him, and labour'd under the moſt violent Agonies that ever human Nature ſuſtain'd. Having withdrawn himſelf about a Stone's caſt from his three Apoſtles, he threw himſelf proſtrate upon the Earth, and with the higheſt Marks of the moſt intenſe Grief, cryed out, *Oh my Father! if it be poſſible, as all Things are poſſible with thee, let me eſcape this bitter Potion*; but with a Spirit full of Submiſſion and Charity, he ſeem'd to correct theſe firſt Motions, adding, *Nevertheleſs, not according to my Will, but thine.* When he had thus pray'd he return'd to his Diſciples, probably to receive Comfort from them, as well as to afford them Aſſiſtance in this Hour of their Temptation, as well as his; but they being overwhelm'd with Grief and Sorrow, were fal'n aſleep: *Jeſus* awak'd them, and with a Reproof full of Love ſaid to *Peter*, *Doſt thou ſleep*, Simon? *What, cou'd ye not watch with me one ſingle Hour? Now watch and pray, that ye enter not into Temptation: The Spirit indeed is willing, but the Fleſh is weak:* Their Minds were well affected, but their Bodies were apt to betray them. Then returning, he pray'd a ſecond Time, crying, *Oh my Father, if I muſt not eſcape this Potion without drinking of it, thy Will be done.* And coming to his Diſciples, and finding them ſo ſleepy, that they knew not what to anſwer him, he return'd a third Time, and pray'd after the ſame Manner. And now his Prayers were more vehement, having a full Senſe of God's Wrath againſt ſinful Man; and his Agonies ſo violent and aſtoniſhing, that the Sweat that fell from his Body was like large Drops of Blood; and ſince the Diſciples neglected their Office, an Angel was at laſt ſent from Heaven to ſtrengthen him, at a Time when Nature was brought to the utmoſt Paſſability, and was diſſolving her ſelf in a mortal Sweat. Then recovering himſelf, he return'd a third Time to his Diſciples, and finding them ſtill ſleeping, he ſaid to them by way of Reproof and Irony, *That now they might ſleep on and take their Reſt; for the Time was come when their Maſter ſhou'd be deliver'd into the Hands of Villains: They muſt now ariſe, for the Traytor was juſt at Hand.*

His Apprehenſion.

Jeſus had ſcarcely ſaid theſe Words, when *Judas*, who well knew this Place of Retirement, arriv'd with a Company of Soldiers and Officers, accompanied with ſome of the Chief Prieſts and Phariſees, and Elders of the People, all arm'd with Swords and Staves, and furniſh'd with Lanterns and Torches, leſt they ſhou'd miſs of him, tho' it was now a full Moon. *Judas* gave them a Sign, that the Perſon whom he kiſs'd was the Man they were to apprehend; and thereupon went up to *Jeſus*, ſaying, *Hail, Maſter*; and gave him a Kiſs: But *Jeſus* only made this gentle Reply, *Friend, why are you come hither? Betrayeſt thou the Son of Man with a Kiſs?* Then ſtepping forwards, with an Air of Majeſty, he demanded of the Soldiers, *Whom they ſought?* They anſwer'd, Jeſus *of* Nazareth; and upon his replying, That *He was the Man*, they ran back, ſeiz'd with great Horrour, and fell to the Ground: And his thus confounding them by his bare Word, ſhew'd that none cou'd take his Life from him, unleſs

Judas's Treaſon.

Matt. 26. 47-56. *Mark* 14. 43-52. *Luke* 22. 47-53. *John* 18. 3-11.

leſs he laid it down of himſelf. Theſe Men riſing up, *Jeſus* ask'd them again, *Whom they ſought?* And they returning the ſame Anſwer, he told them, *ſince they ſought him alone, he expected that they ſhou'd ſuffer his Diſciples to depart*; therein accompliſhing that Sentence in his Prayer, *That he had loſt none of them whom his Father had given him*; and taking care that they ſhou'd eſcape that Storm, which none but himſelf cou'd ſuſtain. Then the rude Multitude began to lay Hands on him; which when the Diſciples ſaw, they ſaid, *Lord, ſhall we uſe the Sword?* and immediately *Peter*, to ſhew his promis'd Courage, drew out his, and in a great Fury ſtruck at *Malchus*, a Servant to the High-Prieſt, deſigning to cleave his Head, tho' he happen'd only to cut off his right Ear. But *Jeſus* rebuk'd his intemperate Zeal, and commanded *Peter* to put up his Sword, declaring, *That ſuch as us'd the Sword illegally, ſhou'd periſh by the Sword. That if he had thought fit to decline the Potion appointed for him, and deſign'd a Reſcue, he cou'd have pray'd to his Father, and have had more than twelve Legions of Angels at his Command: But how then cou'd the Scriptures be accompliſh'd, which declar'd he muſt ſuffer.* Then miraculouſly healing the Man's Ear, he expoſtulated with the Multitude, perhaps to reduce them to ſome Remorſe, and ask'd them, *Why they came againſt him with Swords and Staves, as tho' he were ſome Thief or great Malefactor, when they had daily Opportunity of apprehending him publickly in the Temple? But this he ſaid was their Hour, and the Power of Darkneſs.* The Apoſtles now ſeeing their Maſter bound, loſt all their former Courage, forſook him, and betook themſelves to Flight; only one young, whom many ſuppoſe to be *John*, follow'd him, with only a Linen Garment about him; but the Soldiers laying hold on him, he left his Linen Garment, and fled from them naked.

The Apoſtles Flight.

Matt. 26. 57, 59-68 Mark 14. 53, 55-65 Luke 22. 54-63 65 John 18. 12-14. 19-24.

Jeſus being thus apprehended, the Multitude led him immediately to *Annas*, out of Reſpect to him, who was Father-in-Law to *Caiaphas* the High-Prieſt, and who had formerly had the ſame Office; but *Annas* ſent him to *Caiaphas*'s Palace, where he and the whole Body of the *Sanhedrim* were aſſembled, tho' thus late at Night. Here *Caiaphas* ſtrictly examin'd him both concerning his Doctrine, and his Followers; endeavouring to find Hereſie in one, and Sedition in the other. But *Jeſus* wou'd give him no farther Satisfaction than by declaring, *That what he had taught and acted was in the View of the World, in the publick Synagogues and Temple, where all Men reſorted; that therefore he had no Reaſon to ask him, but rather thoſe who conſtantly heard him.* At theſe Words one of the Officers, more zealous than ordinary, ſtruck him on the Face, asking him, *Why he gave ſuch an Anſwer to the High-Prieſt?* But *Jeſus* reply'd, *If he had anſwer'd amiſs, he might teſtifie againſt him; if otherwiſe, he had no cauſe to ſtrike him.* In the mean time the whole Council ſought falſe Witneſſes againſt *Jeſus* to put him to Death; and tho' many were produc'd, yet they all notoriouſly diſagreed. At length two appear'd who agreed upon the ſame Subject, tho' they manifeſtly perverted our Lord's Meaning, declaring, *They had heard him ſay, 'That he wou'd deſtroy the 'Temple of God, and rebuild it in three Days*; in the wording of which they alſo diſagreed. This Teſtimony was likewiſe found inſufficient; nevertheleſs *Caiaphas*, riſing up in the midſt of the Aſſembly, ask'd him, *Why he made no Reply to theſe Witneſſes?* But finding that he wou'd return no Anſwer to this Queſtion neither, he put another to him, which if he anſwer'd in the negative, it wou'd make him an Impoſtor; if in the affirmative, a Blaſphemer according to their Notion: And that he might not fail of an Anſwer, he adjur'd him by the living God, *to declare whether he was the Meſſiah, the Son of God, or not.* *Jeſus* in Reverence to that

Jeſus brought before Annas; *And then before* Caiaphas *and the* Sanhedrim.

Name, made Anſwer, declaring, *That he was; and that they ſhou'd find the Experience of it, when they ſhou'd ſee him ſitting at the right Hand of the Almighty, coming in the Clouds of Heaven.* Whereupon the High-Prieſt, as a Teſtimony of his Abhorrence, rent his Cloaths, crying out, *He was a Blaſphemer, and there needed no other Witneſs againſt him*; demanding their Opinion. They all join'd with him, pronouncing him Guilty of Death, according to their Law; and ſo left him that Night to the Mercy of the Servants and Soldiers, who entertain'd him with bitter Scoffs and Buffets, blinded his Eyes, and ſtriking him with their Fiſts, bad him ſhew his *Meſſiahſhip, and propheſie who ſtruck him*; adding many other vile Indignities and abominable Blaſphemies.

He is inhumanly treated by the Servants.

During theſe melancholy Tranſactions, *Peter*, whoſe Fears had driven him to fly from his Maſter in the Garden, having a little recover'd his Spirits, and hoping to paſs undiſcover'd in the Throng, ventur'd in among others to ſee the Iſſue of this fatal Night, and by the Intereſt of his Fellow Diſciple *John* who went with him, he was let in by a Maid-Servant into the High-Prieſt's Palace: And entering the Common Hall, where the Servants and Officers were ſat round a Fire they had lately kindled, he alſo ſat down warming himſelf with the reſt. Here the Maid, who had been his Portereſs, fixing her Eyes upon him, knew him, and ſpoke aloud, *This Man was alſo with* Jeſus *of* Nazareth; asking him, *if he was not one of his Diſciples? Peter*, ſtartled at this Queſtion, deny'd it before all, and anſwer'd her, *Woman, I know him not, I am none of his Diſciple, nor do I know what thou ſayeſt*; and thereupon withdrew himſelf into the Porch, where he heard the Cock crow; a fair Intimation of his Fault, but his troubled Thoughts took no Notice of it. In the Porch another Maid charg'd him with being *Jeſus*'s Diſciple, but he confidently deny'd it a ſecond Time, and with the Addition of an Oath; ſo natural it is for one Sin to draw on another. About an Hour after, ſome others began to charge him with the ſame Matter, alledging, *That his Dialect diſcover'd him to be a* Galilean; but what ſtill made the Matter more Indiſputable, the Man's Kinſman whoſe Ear he had cut off, declar'd, *That he ſaw him in the Garden with* Jeſus. This laſt Aſſertion reduc'd *Peter* to the utmoſt Fright, which made him both ſwear and curſe, *That he knew not the Man, nor what they ſaid:* And immediately the Cock crew a ſecond Time. At the ſame Time *Jeſus* being brought down by the Soldiers, gave *Peter* ſuch a Glance, as brought to his Mind what he had foretold of his Denial; and being ſorely oppreſs'd with Shame and Grief, he went out and wept bitterly.

Peter's *Denial of his Maſter.*

Matt. 26. 58, 69-75. Mark 14. 53, 66-72. Luke 22. 54-62. John 18. 15-18. 25-27.

Good-Friday.

April 3. Jeſus *brought again before the* Sanhedrim.

II. Early in the Morning, our Lord having been allow'd no Sleep, the *Sanhedrim* met again in a full Body at their Room in the Temple, to which Place they order'd *Jeſus* to be brought, enquiring of him a ſecond Time, *whether he was really the* Meſſiah, *or not*; deſigning to try whether he wou'd ſtand by his former Aſſertion. *Jeſus* well knowing the Hardneſs of their Hearts, told them, *That his Anſwer wou'd never convince their Infidelity; becauſe they were ſo obſtinate, that they wou'd neither pretend to confute him, nor diſmiſs him: But that hereafter they ſhou'd find the Truth of what he had ſaid, when he ſhou'd ſit at the right Hand of the All-powerful God.* Then they ask'd him, *Whether he was the Son of God?* And upon his anſwering in the affirmative, they declar'd, *They needed no farther Witneſs, for they had his Condemnation from his own Mouth.* And thereupon they reſolv'd

Luke 22. 66-71.

Matt. 27. 3-10. resolv'd to deliver him up to the *Roman* Power. *Judas*, who had carefully attended and watch'd the Iſſue of the Matter, finding his Maſter deliver'd to a *Pagan* Power, and Things carry'd beyond his Expectation, repented his being an Inſtrument in ſuch an execrable Fact; and to give ſome Eaſe to his tormented Conſcience, brought the Mony he had received back to the *Sanhedrim:* Declaring openly, *That he had ſinned, for he had betray'd innocent Blood.* Here was the deepeſt Repentance, the moſt publick Confeſſion, and a moſt juſt Reſtitution; yet all too little for one who had done ſuch Deſpite to the Spirit of Grace, and was now fallen into the Hands of the living God. The Prieſts, incurious of thoſe Hell Torments he felt within him, becauſe their own Fires burn'd not yet, diſmiſs'd him with a rough Anſwer, *That he might look to what he had done himſelf*; and with the Mony he had thrown down, purchas'd a ſpot of Ground, call'd *the Potter's Field*, for the Interment of the Proſelytes of the Gate; accompliſhing thereby a Prediction of the Prophet *Zechary*. But *Judas* being deliver'd over to *Satan*, went and hang'd himſelf; and the Judgment was made more ſignal by an Accident unuſual at ſuch Deaths, for being prodigiouſly ſwell'd, he fell Headlong from the Tree, burſt in ſunder, and his Bowels fell out, in ſo wonderful a Manner, that it was noted by all that dwelt at *Jeruſalem*. As the Wickedneſs he had committed was beyond all Precedent, ſo the Puniſhment he ſuffer'd was above all Example.

Judas's *Deſpair*;

Acts 1. 18, 19.

And ſtrange Death.

John 18. 28-38. Matt. 27. 1, 2-11. Id. Mark 15. 1-5. Luke 22. 1-4.

Our Lord being condemn'd to Death by the *Sanhedrim*, the chief Prieſts, Senators and Multitude immediately hurry'd him to the *Prætorium*, the Palace of the *Roman* Governor, *Pontius Pilate*; a Perſon, as was formerly obſerv'd, of a violent and furious Spirit, and of a cruel and covetous Diſpoſition. But they refus'd to enter into the Hall of a *Pagan* at this Time, leſt they ſhou'd be defiled, and render'd unfit for the Solemnities of the *Chagigah*, which St. *John* calls the *Paſſover*, as being a very conſiderable Part of the Feſtival. Therefore *Pilate* came out to them at the Palace-Gate, and demanded of them, *What Accuſation they had againſt* Jeſus? They made Anſwer, *If he had not been a Malefactor, they wou'd not have brought him thither.* The Governor told them, *If he was a Malefactor, they might take him and judge him according to their own Laws*; but they fearing the Mobile, and being willing to throw off the Odium of his Death from themſelves, alledg'd, *That they had loſt the Power of putting any to Death.* And proceeding to the Particulars of his Accuſation, They declar'd, *That he had perverted the Nation, That he had forbidden Men to pay Tribute to the Emperor, and had proclaim'd himſelf the Meſſiah, a King.* *Pilate* hearing the Name of a *King*, thought himſelf concern'd to examine that Point; and returning into his Judgment Hall, he there ask'd *Jeſus*, *Whether he was the King of the* Jews? Whereupon *Jeſus* deſir'd to know, *Whether he ask'd that Queſtion for his own Satisfaction, or whether that had been charg'd upon him as a Crime by the* Jews? *Pilate* told him, *That he was no* Jew, *nor acquainted with their Cuſtoms; but that his own Country-Men, and the chief of his Nation had deliver'd him up; and therefore he expected to know of him what was his Crime? Jeſus* wou'd not deny his Kingdom, but withal declar'd, *That it was not of this World; for that if it had been ſo, his Subjects and Followers wou'd have fought for him, and ſav'd him from the Hands of the* Jews. *Pilate*, ſurpriz'd to ſee a poor abandon'd Man aſſume Sovereignty, ask'd him in a deriding way, *Whether he was really a King?* Our Lord anſwer'd in the affirmative, adding, *That for that End he was born, and ſent into the World, to bear Witneſs to the Truth; and every Man that lov'd the Truth, heard his Voice.* *Pilate* then ask'd him, *What he meant by Truth*; but having no

Jeſus *is brought before the* Roman *Governor* Pilate;

Deſire

Deſire to engage any farther in Matters, which he ſuppos'd, related peculiarly to the *Jewiſh* Religion, he roſe ſuddenly from the Bench, taking *Jeſus* with him, and returning to the People abroad, profeſs'd to them, *That he found no Fault at all in the Man.* Here the chief Prieſts and Senators accus'd him again of many Crimes; but ſince they deſerv'd no Anſwer, he was ſilent: And tho' *Pilate* urg'd him, to make him ſenſible of the numerous Accuſations, yet ſtill he held his Peace, to the great Wonder of the Governor; who, tho' he well knew the *Jews* Malice, cou'd not with all his Subtilty dive to the Bottom of this Matter.

Who finds no Fault in him.

The Rulers finding *Pilate* ſo ready to releaſe him, began to be more fierce and vehement, repreſenting him as a *turbulent Mover of the People, ſpreading his ſeditious Principles throughout all* Galilee *and* Judæa, *even to* Jeruſalem. The Governor hearing the Name of *Galilee*, and underſtanding he was a *Galilean*, and conſequently belonging to the Juriſdiction of *Herod*, without any Delay ſent him to *Herod*, who was then at the Feaſt in *Jeruſalem*; both to oblige an Enemy, and to be freed from this odious and puzling Affair. Now *Jeſus* ſaw the Monſter who murther'd his Forerunner, and *Herod* was extremely pleas'd, for he had often heard of his Fame, and now expected to have ſeen ſome Miracle wrought by him. But our Lord, who had often ſhewn his Miracles to poor indigent People, wou'd not proſtitute his Gifts, nor gratifie the Curioſity of a Tyrant polluted with Inceſt and Blood; nor wou'd he vouchſafe him one Anſwer to all his Queſtions, tho' urg'd by all the Heat and Violence of the *Scribes* and Rulers, who follow'd him thither: Inſomuch that *Herod*, inſtead of a rival King, look'd upon him as a moſt inſignificant deſpicable Perſon, and his Soldiers and Guards array'd him in ſome caſt-off Robe, as a Mock-King, derided him, and carry'd him again to *Pilate*. And from that Time *Herod* and *Pilate* were perfectly reconcil'd, who before were great Enemies.

Luke 23. 5-12.

He is brought before Herod;

And ſent back with Scorn.

Being return'd to *Pilate*, the Governor again call'd all the Prieſts, Rulers and People to the Gate, and publickly declar'd, *That tho' they had brought this Man as a ſeditious Perſon, yet upon Examination, he cou'd not find him Guilty of any of thoſe Crimes laid to his Charge; and that* Herod, *to whom he had ſent him, had paſs'd the very ſame Judgment:* But to comply a little with their Fury, becauſe he knew they had proſecuted him only out of Envy and Malice, he propounded to *ſcourge him, and ſo diſmiſs him.* This being diſapprov'd of, he invented another Contrivance to ſave him: The Governor was oblig'd by a certain Cuſtom, every Paſſover to releaſe a Criminal, whom the *Jews* ſhou'd nominate; and all the People were very urgent with him to ſhew them the ſame Favour they had uſually receiv'd. Now there was then in Priſon a notorious Malefactor nam'd *Barabbas*, who had been ſeiz'd with other ſeditious Perſons, becauſe he had committed Murther in the Inſurrection: Therefore *Pilate* juſtly imagining that if he only propounded *Jeſus* and *Barabbas* to be releas'd, they wou'd prefer an innocent Man before a Thief and a Murtherer, told them, *That he found no Crime worthy of Death in the Perſon they accus'd; but ſince they had a Cuſtom to have a Criminal freed at their Feaſt, he propos'd to them to chuſe one of the two,* Barabbas *or* Jeſus *call'd* Chriſt: And this he propos'd to the People in general, who were principally concern'd in this Cuſtom, and whom he knew to be better affected to our Lord than the Rulers were. About the ſame Time there hapned a new Accident, which caus'd no little Concern in the Governor; for while he was ſitting on the Tribunal, his Wife ſent a Meſſage to him, moſt earneſtly warning him, *Not to concern himſelf with that juſt Man then before him; for ſhe had juſt then ſuffer'd many Afflictions in a Dream*

Luke 23. 13-25. Matt 27. 15-23. Mark 15. 6-15. John 18. 39, 40.

He is again brought before Pilate;

Who in vain propoſes to releaſe him inſtead of Barabbas.

upon

upon his Account. Whereupon *Pilate* became more diligent in his Endeavours to releaſe him: But the Prieſts and Rulers were ſtill more inſtant in moving and perſuading the People to require his Favour for *Barabbas*, and that *Jeſus* might be put to Death: So that when *Pilate* ask'd them a ſecond Time, *which of the two they wou'd have releas'd*, they all cry'd out, *Away with this Man, and give us* Barabbas! And now thoſe who ſix Days before expected a temporal Kingdom, cry'd *Hoſanna*, and ſpread their Garments in the Way, were as loud in their Crys for the Deſtruction of their King. And when *Pilate* ask'd them, *What he ſhou'd do with* Jeſus *call'd* Chriſt? All cry'd, *crucifie him, crucifie him!* not only ignorantly demanding Juſtice, but impudently preſcribing the Puniſhment, which was the cruelleſt that cou'd be nam'd. Then *Pilate* ask'd them a third time, *What Crimes he had committed? for he cou'd find none worthy of Death; therefore he wou'd ſcourge him*, and releaſe him. Whereupon they redoubled their Clamours, and in the moſt tumultuous Manner imaginable requir'd that he might be crucify'd; inſomuch that their Voices prevail'd upon the Governor.

John 19. 1-7. Matt. 27. 26-30. Mark 15. 1-9.

Jeſus *is ſcourg'd;*

Pilate finding no Arguments effectual, immediately gave Order that *Jeſus* ſhou'd be ſcourg'd; a Puniſhment very terrible and diſhonourable among the *Romans*, therefore not exercis'd on any but Slaves; and this was perform'd, no doubt, with extraordinary Severity, ſince the Soldiers added ſo many Inſolencies and Indignities beſides. For after they had miſerably torn his Body, they took him into the Common Hall with the whole Cohort about him, and having ſtrip'd him, they threw a looſe Purple Coat about him for a Robe, put a Wreath of Thorns upon his Head for a Crown, and a Reed in his Hand for a Scepter. Then in Deriſion they ſaluted him, and bowing the Knee to him, ador'd him, crying, *All Health to the King of the* Jews! And at the ſame Time they ſpit upon his Face, and ſtruck him on his Cheek with their Hands, and on his Crown with the Reed, that his Head might be more wounded with the Thorns. *Pilate* now conceiv'd that the *Jews* cou'd not behold him in this deplorable Condition without Remorſe and Pity; and therefore went again out of his Palace, in a conſpicuous Place, declaring to them, *That he had brought him again to them, that they might be ſenſible he found him Guilty of no Crime.* And immediately *Jeſus* was brought forth, with all his mock Ornaments, Thorns, Coat and Reed, and his Head, Face and Body all embrew'd in Blood: Then *Pilate* cry'd out to the Multitude, BEHOLD THE MAN! As if he had ſaid, See this rueful Spectacle of ſuffering Innocence, and be confounded. But as ſoon as they ſaw their once expected King in ſuch miſerable Circumſtances, they more readily cry'd out as before, *Crucifie him, crucifie him! Pilate* ſaid to them, *Do ye take him, and crucifie him, for I find no Fault in him:* They anſwer'd, *They had a particular Law, according to which he ought to die, becauſe he made himſelf the Son of God.*

Crown'd with Thorns;

And expos'd to the Jews.

John 19. 8-15.

Pilate *examines him again:*

Theſe laſt Words ſtruck him, tho' a wicked Governor, with a reverential Dread, and added new Perplexities to his former; therefore with no little Aſtoniſhment he returned with *Jeſus* into the *Prætorium*, and began a new Examination of him, demanding of him *Whence was his Original!* But *Jeſus* return'd him no Anſwer. Upon this *Pilate* was more urgent, and ask'd him, *Whether he was not ſenſible, that he had Power either to crucifie or releaſe him?* To this *Jeſus* calmly reply'd, *That he cou'd have no Power to hurt him, were it not permitted from Heaven above; therefore they who deliver'd him up were Guilty of a greater Sin than he.* This Silence and theſe Anſwers did not ſlacken *Pilate*'s Endeavours to releaſe him. But the *Jews* at length found out an Expedient to work upon the Timorouſneſs

morouſneſs of the Judge, and cry'd out, *That if he did not puniſh a Man who ſet himſelf up for a King, he was an Enemy to the Emperor.* This did not a little ſtartle the Governor, raiſing in him a Fear quite contrary to the Fear of God; for he well knew the jealous temper of his Maſter *Tiberius*, who never ſpar'd the leaſt ſeeming Rival, and had very lately us'd intolerable Severities to all *Sejanus*'s Accomplices; and if the *Jews*, whom he had often oppreſs'd and diſguſted, ſhou'd accuſe him of protecting a Rebel to the Empire, it might eaſily have prov'd his Ruin. Therefore returning to the Hall, he brought forth *Jeſus* in the ſame Habit to his publick Tribunal, in a paved Place call'd *Gabbatha*; and tho' he intended to paſs Sentence upon him, yet he let them underſtand, that he did it contrary to his Opinion and Inclination. Being ſeated, he ſaid to the *Jews*, *Behold your King*; but they cry'd out, *Away with him, away with him, crucifie him!* And when he ask'd them, *Whether he ſhou'd crucifie their King?* They made Anſwer, *That they had no King but* Cæſar; which was the firſt Time we find that they own'd the *Roman* Emperor for their Sovereign. *Pilate* finding that all his Attempts to ſave *Jeſus* did only encreaſe the Tumult, and thinking he had ſufficiently done his Part, call'd for Water, and waſhing his Hands before all the People, as a Token of the Purity of his Intentions, ſolemnly declar'd, *That he was innocent of the Blood of that juſt Man; and that they muſt anſwer for it.* Upon which the whole Body of the People moſt impiouſly cry'd out, *May his Blood fall upon us and all our Poſterity!* An Imprecation as black as Hell. Hereupon *Pilate* releas'd to them *Barabbas*, and condemn'd *Jeſus* to the Croſs; a Death the moſt painful and ignominious of all others.

And being terrify'd,

(After his pronouncing him innocent)

He condemns him to be crucify'd.

Our dear Lord being thus condemn'd, and abandon'd by all the World, the Soldiers and Officers, after new Indignities offer'd him, took the Purple Coat off his mangl'd Body, and put on his own Garments; and then laid an heavy Croſs upon his Shoulders, who now like *Iſaac* bore the Wood, with which he was to be ſacrific'd himſelf. In this ſolemn Proceſſion he paſs'd through one of the principal Streets of the City, to the infinite Triumph of his Enemies, and the no leſs Diſcouragement of his Admirers; till being overburthen'd, they compel'd one *Simon* a *Cyrenian*, Father to *Alexander* and *Rufus*, to bear his Croſs the reſt of the Way. Among the vaſt Throngs and Multitudes that follow'd to this Execution, there were many People, eſpecially Women, who cou'd not behold this deplorable Object without the higheſt Grief and Lamentations. Our Lord obſerving what Floods of Tears were ſhed upon his Account, lifting up his all bloody and disfigur'd Countenance, cry'd, *O Daughters of* Jeruſalem! *weep not for me, but for your ſelves, and for your Children: For know that the fatal Time is approaching, when ye ſhall all ſay, Bleſſed are thoſe barren Wombs that never bore Children, and thoſe Breaſts that never gave ſuck: Then ſhall they begin to call upon the Mountains to fall on them, and the Hills to cover them from the Vengeance of Heaven: For if the* Romans *deal thus with a green Tree, what will they do with a dry and ſapleſs Trunk?* Thus was the great Sacrifice convey'd out of the Holy City, as an accurſed Thing; juſt as the ſcape Goat, loaden with the Iniquities of the People, and the Beaſts for Sin-Offerings, were by Law carry'd out of the Camp. Paſſing the Gates, they brought him to a Rocky Hill, on the Weſt Side of the City, call'd *Golgotha* and *Calvalry*, a kind of a Charnel Houſe for the City, and place of Execution. Here they firſt gave him a Mixture of Vinegar and Gall to drink, inſtead of the uſual Compoſition of Wine and Myrrh, given to Malefactors to eaſe them in their Torments; but upon taſting of it, he refus'd to drink. Then ſtripping him of his Garments, they nail'd his Hands and his Feet, with

He is led through Jeruſalem;

Matt. 27. 31-34. 37, 38. *Mark* 15. 20 23, 26-28. *Luke* 23. 26-33. 38. *John* 19. 16 22.

with his Body ſtretch'd out upon the Croſs, and lifted him up, as the Brazen Serpent upon the Pole in the Wilderneſs. And to put him to the greater Shame, and to obſcure his Innocence, they crucify'd two common Malefactors one on each Side of him; accompliſhing *Iſaiah*'s Propheſie, ‘ *He was number'd among the Tranſgreſſors.* On the Top of his Croſs *Pilate* appointed this Inſcription, JESUS OF NAZARETH, KING OF THE JEWS, in the three moſt univerſal Languages, *Hebrew*, *Greek* and *Latin*, that all Strangers might take Notice of his Crime. The chief Prieſts were much offended at this, and beg'd of *Pilate* to alter the Inſcription, and inſtead of *King of the Jews*, to write, *he pretended himſelf King of the Jews*; but *Pilate* with ſome Anger made Anſwer, *That what he had written ſhou'd ſtand good.*

And crucify'd between two Thieves.

Matt. 27. 35-39. 44. Mark 15. 24, 25. 29-32. Luke 23. 34-37. 39-43. John 19. 23-27.

It was near the ſixth Hour, or Noon, when our Saviour was fix'd to the Croſs, tho' by St. *Mark* call'd the third Hour, becauſe the ſixth was not yet fully began; and the firſt thing he utter'd was a gracious Prayer for his Enemies; ſaying, *Father, forgive them, for they know not what they do.* Immediately thoſe four Soldiers, who were his Executioners, went to divide the poor Spoil his Garments, cutting them into four Parts, each Soldier one; only his Coat was woven from the Top to the Bottom without any Seam, therefore rather than ſpoil it, they agreed to caſt Lots for it, whoſe it ſhou'd be; accompliſhing thereby the Words of the Pſalmiſt, ‘ *They parted my Garments among them, and caſt Lots for* ‘ *my Veſture.* While our patient Lord hung thus languiſhing in the extremeſt Torments, the Paſſengers and the Multitude added all they cou'd to his Miſery by their reviling Speeches and provoking Blaſphemies, ſome nodding their Heads, and crying, *Ah, you that have Power to deſtroy the Temple, and rebuild it in three Days, ſave your ſelf; if you be the Son of God, come down from the Croſs.* The Chief Prieſts and Rulers entertain'd him with the like Scoffs, ſaying, *He ſav'd others, but cannot ſave himſelf; if he be really the King of Iſrael, the choſen of God, let him come down from the Croſs, and we will believe him:* ‘ *He truſted in God, let him* ‘ *deliver him now if he will have him; ſince he has declar'd himſelf the Son* ‘ *of God.* The Soldiers who ſtood to guard him alſo derided him, and bad him, *Save himſelf if he was the King of the Jews.* Nay one of the crucify'd Malefactors urg'd him to *ſave himſelf and them, if he was the* Meſſiah. But the other Malefactor, now finding the Benefit of our Saviour's Prayer for his Enemies, and being mov'd with a wonderful Impulſe, ſeriouſly rebuk'd him in theſe Terms, *Doſt not thou fear God, ſeeing thou art condemn'd to the ſame Puniſhment, and that moſt juſtly? We, alas, receive the due Reward of our Crimes, but this Perſon has done nothing to deſerve this Puniſhment.* Then looking upon *Jeſus* with a noble Reliance, he cry'd, *Lord, remember me when thou comeſt into thy Kingdom.* A moſt ſuperlative and ſtupendious Faith, to fly for Succour to one in the ſame miſerable Circumſtances, whom all the World had abandon'd, and whom God himſelf had ſeem'd to have forſaken; and the Succeſs was accordingly: For our Lord immediately embrac'd him with the Arms of his Mercy, and ſolemnly aſſur'd him, *That that very Day he ſhou'd be with him in Heaven.* After our Lord had ſhewn himſelf thus triumphant upon the Croſs, he proceeded, as it were, to make his Will: For ſeeing his beloved Diſciple *John*, with his Virgin Mother, her Siſter, *Mary Magdalene*, with other Women, who beheld him with unexpreſſible Grief, he firſt ſpoke to his Mother, ſaying, *Woman, behold thy Son*, meaning *John*; and he ſaid to *John, behold thy Mother*; thus recommending both to each other: And from that Time *John* took her to his own Houſe, where they dwelt as Mother and Son together.

His Garments are divided.

He is blaſphem'd by the Multitudes.

He triumphs in one of the Thieves;

And makes his Will.

The Sun darkned.

During theſe melancholy Tranſactions, the whole Frame of Nature began to be chang'd, and out of order; for the Sun was ſo darken'd, that the Stars appear'd, and the Eclipſe was prodigious in the Manner as well as Degree, becauſe the Moon was not then in Conjunction, but in the Full. This miraculous Darkneſs was univerſal, in all probability, and was recorded by many *Pagan* Writers, as *Phlegon*, *Trallianus*, *&c.* and we are told by later Writers, that *Dionyſius* the *Areopagite* being in *Ægypt*, and obſerving this ſtrange Eclipſe, cry'd out to his Friend *Apollophanes*, *That either God himſelf ſuffer'd, or ſympathiz'd with the Sufferer.* The Darkneſs continu'd from about twelve a Clock till three, when all Things were full of Terror and Amazement, and Men's Hearts with Fear began to relent, and their former Inſults to be turn'd into a profound Silence and Expectation of the Iſſue. All this Time our bleſſed Lord continu'd meek and ſilent, languiſhing and conſuming in the Flames of God's Wrath againſt Sinners; till finding his Soul unſufferably oppreſs'd with the Burthen, and all the Powers of Hell upon him, without one pitying Angel to aſſiſt, he in a loud and diſmal Tone cry'd, *Eli! Eli! lama ſabacthani?* i. e. *My God! My God! Why haſt thou forſaken me?* his Divinity at this time ſuſpending from his Humanity thoſe Comforts with which his Servants in their greateſt Sufferings are uſually refreſh'd. Some of the Spectators hearing the Words *Eli*, *Eli*, out of Ignorance of the Tongue, and a fond Expectation of the Coming of *Elias*, thought he call'd for *Elias*, to help him in his Diſtreſs. Then being in the Agonies of a high Fever, to fulfil the Scriptures, he cry'd, *I thirſt*; and one of the Company took a Sponge, and dipping it in Vinegar that ſtood by, upon the End of a Reed, or long Stalk of Hyſſop, put it to his Mouth, that he might drink; others ſaying, *Let us ſee whether Elias will come and help him.* *Jeſus* having taſted the Vinegar, and feeling the Pangs of Death upon him, cry'd, ALL IS ACCOMPLISHED; all the Prophecies and Types fulfill'd, and the great Sacrifice offer'd. Then with another ſtrong Out-cry like the former, he ſaid, *Father, into thy Hands I recommend my Soul*; and bowing down his Head, he expir'd. Thus did the glorious Sun of Righteouſneſs ſet in a ſad and clouded Skie, running ſpeedily to ſhine in the other World.

Matt. 27. 45-50. Mark 15. 33-37. Luke 23. 44-46. John 19. 28-30.

Jeſus cry's out in his Agonies;

And dies.

Jeſus dy'd about three a Clock, the Time of offering up the Evening Sacrifice, at the End of the ſixth Day of the Week, as entering into his Sabbath of Reſt. His Death was immediately accompany'd with a moſt terrible Earthquake, as tho' Nature was breathing her laſt, which rent the Rocks in ſunder, and open'd the Graves of many Saints, who were ready to attend *Jeſus* at his Reſurrection. But what was ſtill more ſurprizing, the Veil of the Temple, which ſeparated the ſacred *Moſaick* Myſteries from the Eyes of the People, was rent in two from Top to Bottom; ſhewing that God had forſaken his former Reſidence, and put a Period to all the Temple Miniſtration. To which we may add from the *Jewiſh* Writers, that from this Time, the Lot did no more go up into the right Hand of the Prieſt; nor the Scarlet Ribbon on the Scape-Goat any more turn white; nor the Evening Lamp burn any longer; and that the Temple Gates open'd of themſelves. The Centurion and Soldiers that guarded *Jeſus*, ſeeing ſo many Prodigies at his Death, in a great Conſternation cry'd out, *Certainly this Man was the Son of God*; and all the People, eſpecially the Women, were no leſs affected than they, returning in a great Amazement, and ſmiting upon their Breaſts. Becauſe the next Day was the Sabbath, and a Paſchal Feſtival beſides, the *Jews* deſired *Pilate* that the Bodies of the Sufferers might not continue on the Croſs that Day, but that their Legs might be broken to haſten their Deaths, and their Bodies

Matt. 27. 51-56. Mark 15. 38-41. Luke 23. 47-49. John 19. 31-37.

Several Prodigies attend his Death, and the Jewiſh Types at an End.

Bodies taken down. This was immediately executed upon the two Thieves, but the Soldiers coming to *Jeſus*, and finding him already dead, inſtead of breaking his Legs, one of them out of Wantonneſs pierc'd his Side with a Spear, out of which there iſſu'd a great Quantity of Blood and Water, poured out as the Sacrifice's was, at the Foot of this Altar, on which the Lamb of God was fix'd. This compleated the great Sacrifice, and as St. *John* obſerves, accompliſh'd two Propheſies; the firſt, 'A Bone of him 'ſhall not be broken; the ſecond, 'They ſhall look on him whom they 'pierc'd.

His Side is pierc'd.

Among the Diſciples of our Lord, there was one nam'd *Joſeph*, a Man of great Wealth and Honour, born in *Arimathæa* or *Ramah*, a City of *Judæa*; who, tho' he was one of the Rulers of *Jeruſalem*, yet being a ſecret Admirer of *Jeſus*, he wou'd not conſent to any of thoſe Judgments againſt him. He ſtood in ſome Fear of the Council, but the Death of his Maſter filling him with more Courage, he went to *Pilate*, and beg'd leave of him to take down the Body of *Jeſus* and bury it. The Governor was ſurpriz'd to hear he was ſo ſoon dead; but being aſſur'd of it by the Centurion, he commanded the Body to be deliver'd to *Joſeph*, who taking it from the Croſs, wrap'd it in fine Linen Cloaths which he had bought for that Purpoſe. At the ſame Time, *Nicodemus* the Ruler, who came to *Jeſus* by Night, being deſirous to ſhare with *Joſeph* in paying theſe laſt and ſad Offices to their Maſter, brought a Mixture of Aloes and Myrrh of about an hundred Weight; and they two wrap'd up the Body with the Perfumes and Spices, according to the ordinary Manner of the *Jews*. Near the Place of Crucifixion was a Garden belonging to *Joſeph*, where he had lately hewn a Sepulchre out of a Rock for his own proper Interment; but Divinely ordain'd for our Lord's Body, near hand, ſo that all Things might the better ſerve for the Evidence of his enſuing Reſurrection. Here they laid the Body of *Jeſus*, covering it with a large Stone cut out of the Rock, which fitting the Mouth of the Sepulchre, was not to be remov'd but by many Hands. *Mary Magdalene*, and the other Women who were preſent at the Death of *Jeſus*, did alſo aſſiſt at his Burial, and took Notice where they laid him; and having conſider'd on it, they went and prepar'd new Spices for the farther embalming him, as ſoon as the Sabbath-Day ſhou'd be over: By which they teſtify'd their Love, but had but ſmall Expectations of his Reſurrection.

Matt. 27. 57-61. *Mark* 15. 42-47. *Luke* 23. 50-56. *John* 19 38-42.

His Body beg'd and bury'd.

Saturday.

All this Day were the Apoſtles, Diſciples and Followers of our Saviour under a diſmal Cloud of Darkneſs, overwhelm'd with the moſt profound Sorrow and Sadneſs, confounded, diſpirited, and ſunk into the loweſt Vales of Affliction, forgetting thoſe Promiſes that might give them Hopes of better Days. In the mean Time the *Jews*, the Rulers, now triumphant in their Malice, that the Diſciples might gain no Advantage, went to *Pilate* and told him, *That this Impoſtor having declar'd in his Life Time, that he wou'd riſe again within three Days, they deſir'd that he wou'd command the Sepulchre to be kept under a ſtrong Guard till the third Day, leſt his Diſciples ſhou'd come by Night and ſteal the Body away, and then perſuade the People he was riſen from the Dead; and ſo the laſt Error might prove more pernicious than the firſt.* Poſſibly they deſign'd to have ſhewn his Body to the People at that Time, to weaken and deſtroy all his Doctrine. *Pilate* told them, *They might have a Guard, and ſecure the Tomb as well as poſſibly they cou'd:* Hereupon they took a ſufficient Number of Soldiers to watch by it, ſet

April 4.

Matt. 27. 62-66.

The fruitleſs Caution of the Jews.

a Seal upon the Stone, and as an ancient Tradition ſays, bound it about with Labels of Iron, to ſecure it againſt all private Attempts. Which Care and Diligence of theirs ſerv'd to render our Lord's Reſurrection clear and evident beyond Diſpute.

Eaſter-Sunday.

April 5. III. On the firſt Day of the Week, which may alſo be call'd the firſt of the new Creation, *Mary Magdalene*, and the other Women who had prepar'd their Spices and Perfumes on Friday in the Evening, went very early in the Morning to perform their laſt Offices of Love and Duty, and arriv'd at *Jeſus*'s Sepulchre about Sun-riſing. Theſe Women knew nothing of the Guard and Seal ſet upon it, their main Care and Conſultation by the Way, being how they ſhou'd remove that large Stone at the Mouth of the Tomb. Not long before their Arrival, our Lord had made a full Conqueſt over Death, and broke forth from the Bowels of the Earth, with a terrible Commotion like that at his Death, being follow'd by the Reſurrection of ſeveral of the Saints, who appear'd to many in the City. At the ſame Time an Angel from Heaven, whoſe refulgent Countenance was like Lightning, and his Raiment like the whiteſt Snow, having roll'd away the Stone, ſat upon it; the Sight of whom together with the Noiſe of the Earthquake, ſtruck ſuch a Terror into the Guards, that they became all like dead Men: So that when the Women came to the Place, they found neither Guards nor Stone that cou'd hinder their Entrance; but being enter'd they were extremely aſtoniſh'd, when they found the Body remov'd. In the midſt of their Concern their Fears were encreas'd by the glorious Appearance of two Angels in reſplendent Apparel, which caus'd them to bow down their Faces to the Ground. The Angels ſaid to them, *Why do ye ſeek the Living among the Dead? Fear nothing, we know ye ſeek* Jeſus *of* Nazareth, *who was crucify'd: He is not here, but riſen from the Grave: Remember what he told you in* Galilee, '*That the Son of Man muſt be deli-*'*ver'd into the Hands of Sinners, be crucify'd, and be rais'd again the third* '*Day. Come view the Place where the Lord lay; and go quickly and tell his Diſciples, particularly* Peter, *that he is riſen from the Dead, and that he will go before them into* Galilee, *where they ſhall ſee him according to his Promiſe.* The Women then remembring our Lord's Words, left the Sepulchre, and ran with all Speed to find out the Apoſtles, their Minds being fill'd with great Fear, as well as Joy and Wonder; but the Apoſtles believ'd them not, looking upon all as the Product of a weak frighted Fancy.

Matt. 28. 1-8. Mark 16. 1-8. Luke 24. 1-11. John 20. 1.

Jeſus's Reſurrection.

Mary Magdalene found out *Peter* and *John*, and tho' ſhe had heard of *Jeſus*'s Reſurrection from the Angels, yet ſhe ſtill ſeem'd to doubt of it, and with great Eagerneſs told them, *They had taken away the Lord from the Sepulchre, and they knew not where they had laid him.* Hereupon the two Apoſtles ran both to the Sepulchre: *John* arriv'd firſt, and ſtooping down diſcover'd the burying Cloaths laying on the Ground; a Sign that the Body was taken by no Robbers. But *Peter* went directly into the Tomb, and ſaw beſides the Shroud, the Napkin that was about his Head, lie decently wrap'd up by it ſelf: And *John* following him ſaw the ſame Thing, both concluding that the Body was remov'd, as *Mary* had told them; for as yet they did not ſufficiently underſtand the Scriptures, nor our Lord's Sayings, concerning his Reſurrection. And they both return'd back, amaz'd at theſe Things, and earneſtly expecting the Iſſue. But *Mary*, more impatient than any other, wou'd not depart from the Tomb, but in a melan-

John 20. 2-18. Luke 24. 12. Mark 16. 9-11.

choly weeping Manner look'd in again, where ſhe diſcover'd two Angels in bright Apparel, ſitting where the Body had lain, one at the Head and the other at the Feet, like the two Cherubims at each End of the Ark. The Angels ask'd her why ſhe wept; ſhe made Anſwer in a doleful Tone, *They had taken away her Lord, and ſhe knew not where they had laid him.* Then turning her ſelf about ſhe ſaw *Jeſus* himſelf, who ask'd her the ſame Queſtion, and whom ſhe ſought. But ſhe ſuppoſing him to be the Gardiner, who cou'd give her an Account of the Body, beg'd of him, *To let her know if he had remov'd him, that ſhe her ſelf might take care of him.* Whereupon *Jeſus* call'd her by her Name; at which Word ſhe immediately knew him, and in a Tranſport cry'd out, *Rabboni, my Maſter!* offering to embrace him, but he bad her *not to touch him then, ſince ſhe had Time enough before his Aſcenſion; but*, added he, *haſten to my Brethren the Apoſtles, and tell them that I am about to aſcend to my Father and your Father, to my God and your God.* *Mary* immediately went to the Diſciples, and told them, *That ſhe had ſeen the Lord*; but their Sorrows were ſo great, and their Faith ſo weak, that they did not believe it. In the mean Time the other Women were met by our Lord, who gave them this Salutation, *All Hail!* and they in an Ecſtaſie fell down at his Feet, imbrac'd them, and ador'd him: *Jeſus* bad them *fear nothing, but appoint his Brethren to go into* Galilee, *where they ſhou'd ſee him.*

His firſt Appearance to Mary Magdalene.

Matt. 28. 9, 10.

His ſecond Appearance to certain Women.

Matt. 28. 11-15.

During theſe buſie Tranſactions, ſome of the Guards in a great Fright fled into the City, and related all that occur'd to the chief Prieſts and Rulers, who immediately aſſembled themſelves to conſult upon this important Affair. And as their Malice was beyond all Example, ſo they were reduc'd to the moſt wretched Shift, and to the moſt unaccountable Falſity that ever Rulers invented; namely, *That his Diſciples ſtole him away by Night, while the Watch were aſleep.* And that this Story might certainly ſucceed, they gave large Sums of Mony to the ſuppos'd Sleepers to report and aſſert the Thing, tho' upon that Suppoſition it was impoſſible for them to know it: Promiſing withal, *That if their Neglect came to the Governor's Ear, they wou'd ſecure them from Puniſhment.* The Soldiers readily took the Mony, and obey'd their Orders; ſo that this Report was commonly ſpread among the *Jews* for many Years after.

The Guards brib'd.

Luke 24. 13-35. Mark 16. 12, 13.

The ſame Day two of the Diſciples, which ſeem to be of the Number of the Seventy, took a Walk in the Afternoon to a Town call'd *Emmaus*, about ſeven Miles and an half North-Weſt of *Jeruſalem*, diſcourſing by the Way of all the late melancholy Accidents. In their Walk *Jeſus* himſelf overtook them in the Diſguiſe of a Traveller; and ſeeing them much dejected, chearfully ask'd them the Subject of their Diſcourſe, which render'd them ſo ſad and diſconſolate. One of them, nam'd *Cleophas* or *Alpheus*, Father to two, if not three of the Apoſtles, made Anſwer, *Are you the only Stranger in* Jeruſalem, *that are unacquainted with the Things that happned ſo lately?* Upon his asking *What Things?* they anſwer'd, *concerning* Jeſus *of* Nazareth, *a Prophet wonderful in Words and Actions before God and the whole People, whom the chief Prieſts and Governors have deliver'd to Death, and crucify'd. Alas, we truſted that he was the Perſon who ſhou'd have redeem'd* Iſrael! *But what is ſtill more aſtoniſhing, this very Day, which is the third ſince his Death, ſome Women of our Company having been early at the Sepulchre, and not finding his Body, ſurpriz'd us with an Account that they had ſeen a Viſion of Angels, who aſſur'd them that he was alive: Which Relation was confirm'd by ſome of us, who went alſo to the Sepulchre, and found all as the Women had reported; but did not ſee him.* From hence *Jeſus* took an Occaſion to reprove their Unbelief, ſaying to them, *O Fools, whoſe Hearts are ſo ſlow in believing what the Prophets have foretold! Was not the Meſſiah to have*

Jeſus's *third Appearance to two Diſciples.*

have ſuffer'd all theſe Things, before he enter'd into his Glory? Then beginning at *Moſes*, and going through all the Prophets, he explain'd to them all the Types and Propheſies concerning himſelf and Sufferings. Arriving at *Emmaus*, by making a Shew of going farther, he gave them an Opportunity to ſhew their Hoſpitality, by deſiring him to ſtay and eat with them, ſince the Day was ſo far ſpent and towards Evening. He readily comply'd with their Requeſt, and ſitting at the Table with them, he took Bread, bleſs'd it, broke it, and deliver'd to them, as he had often done formerly: Upon which their Eyes were open'd, and they knew him; but he immediately vaniſh'd out of their Sight. Then in a great Aſtoniſhment they ſaid to one another, *Were not our Hearts fired within us at his Diſcourſe by the Way, and his Expoſition of the Scriptures?* And without any longer tarrying, they roſe up, and haſtned with great Joy and Speed to *Jeruſalem*; where they found the Apoſtles gather'd together, who told them, *That the Lord was certainly riſen, and had appear'd to* Peter; which Appearance is mention'd by St. *Paul* 1 *Cor.* 15. 5. Whereupon theſe two related what had hapned to them in their Journy, *and how* Jeſus *was made known to them by breaking of Bread.* Nevertheleſs ſeveral ſtill remain'd incredulous; probably arguing and imagining from our Lord's frequent and ſudden Diſappearance, that it was only ſome Spirit in his Likeneſs.

His fourth Appearance to Peter.

The Apoſtles with ſome others being now aſſembled in a private Place for Fear of the *Jews*, and being ſat down to Supper late in the Evening, with the Doors ſhut, *Jeſus* himſelf came in, and ſtood in the midſt of them, ſaying, *Peace be with you!* The Sight of him prov'd a great Terror and Aſtoniſhment to the Apoſtles, who ſuppos'd they had ſeen a Spirit or a Fantom. But *Jeſus* to ſatisfie them, ask'd them, *Why they were ſo concern'd?* aſſuring them *it was he himſelf*, bidding them *look upon his Hands and Feet, handle him and obſerve, for a Spirit had not Fleſh and Bones, as they ſaw he had.* Then he ſhew'd them the Wounds in his Hands, and his Feet, and his Side. The Apoſtles were ſo tranſported with Joy and Wonder, that ſtill they did not fully believe, till *Jeſus* ask'd them, *Whether they had any thing to eat?* Upon which they brought him a Piece of broil'd Fiſh, and alſo ſome Honycomb, and he eat before them all; not for the Support of his Body, for that being ſpiritualiz'd by his Reſurrection, needed not ſuch Nouriſhment, but to confirm their Faith, and to give them ſenſible Proofs that he was riſen from the Dead. Then, as St. *Mark* ſays, he upbraided their Unbelief and Hardneſs of Heart, for giving ſo little Credit to thoſe who had ſeen him before: Declaring, *That what they now ſaw he had foretold them, that all Things muſt be accompliſh'd that had been written in the Law and the Prophets.* Then he enlarg'd their Intellects, that they might underſtand the Scriptures, ſhewing them, *That thus it was written, and thus it was neceſſary for Chriſt to ſuffer, and to riſe again the third Day: And that Repentance and Remiſſion of Sins ſhou'd be preach'd in his Name, among all Nations, beginning firſt at* Jeruſalem. And that they *were Witneſſes of theſe Things.* Before he left them, he gave them this ſecond Benediction, *Peace be with you*; and breathing upon them, he ſeem'd to renew their Apoſtolical and Miniſterial Power, in theſe moſt ſolemn Words, *Receive ye the Holy Ghoſt; whoſoever Sins ye remit, they are remitted unto them, and whoſoever Sins ye retain, they are retained.* And thus ended the firſt Day of the Week, which in Honour of the Reſurrection, has ever ſince been kept as the Sabbath among the *Chriſtians.* This Day *Jeſus* appear'd five Times, firſt to *Mary Magdalene*, ſecondly to the other Women, thirdly to the two Diſciples, fourthly to *Peter*, and fifthly to the Apoſtles and ſome others with them.

His fifth Appearance to ten of the Apoſtles.

John 20. 19-23. *Luke* 24. 36 8. *Mark* 16. 14.

Thomas

John 20. 24-29. *Thomas* was not with the other Disciples when *Jesus* appear'd to them in the foremention'd Manner; and upon his Return to them, when they told him, *That they had seen the Lord*, he wou'd not believe it, unless he himself had the utmost Evidence of Sense; namely, *Except he saw in his Hands the very Holes made by the Nails, and thrust his Fingers into them, and also his Hand into his Side.* The Son of God who made use of all his Infidelity, to establish the Certainty of the Resurrection, wou'd not forsake this Apostle in his Unbelief; and therefore on the Sunday following, as a second Establishment of that Day for the *Christian* Sabbath, he appear'd again to his Apostles, when they had met at the same Place and shut the Doors, and standing in the midst of them, saluted them as formerly, *Peace be with you.* Then mercifully looking upon *Thomas*, whom neither the Scriptures nor the Apostles cou'd satisfie, he said, *Reach hither thy Fingers, and examine my Hands; and reach hither thy Hand, and thrust it into my Side, and be not faithless, but a Believer.* *Thomas* having receiv'd the Satisfaction, in a Transport cry'd out, *My Lord, and my God!* A short but absolute Confession of Faith. *Jesus* said to him, Thomas, *thou hast believed because thou hast had the Demonstration of Sense; blessed are those who believe without that Demonstration.* This was the second Time that our Lord appear'd to his Apostles in a Body.

The Infidelity of Thomas.

Jesus's *sixth Appearance, to the Eleven.*

Thomas *satisfy'd.*

John 21. 1-13. IV. About a Day or two after our Lord's second Appearance to his Apostles, they all resolv'd to leave *Judæa*, and return into their own Province *Galilee*; going in all Probability in several Companies, lest their Numbers shou'd awaken the Power and Jealousie of their Enemies; seven of the Apostles in a short Time arriv'd at the Banks of the Sea of *Galilee*; namely, *Peter*, *Thomas*, *James*, *John*, *Nathaniel* or *Bartholomew*, and two others not nam'd. Here *Peter* propos'd to go a Fishing, and the rest join'd with him, probably for a present Supply of Provisions; but entering a Vessel, they caught nothing all that Night; as it also happen'd to *Peter* at our Lord's first calling him from his Fishing-Trade. In the Morning, a Person unknown to them appear'd on the Shore, and as if he were some indigent Traveller, ask'd them, *Whether they had any Meat.* Upon their answering *No*, he advis'd them to cast their Net on the right Side of the Vessel, that the Miracle might not seem the Effect of Chance, and they shou'd not fail of Success; which being done, they immediately inclos'd in it such a vast Draught of Fish, that they were not able to draw it up. *John* amaz'd at the Strangeness of the Matter, cry'd out to *Peter*, *it was the Lord himself*; and the other, impatient of Delay, girt his Fisher's Coat about him, which he had laid aside, threw himself into the Sea, and swam to the Shore. The other Disciples remain'd in the Vessel, which was about an hundred Yards from Land; and with much Labour drew it a Shore, dragging with them the Net full of Fishes. Upon their Landing, they were entertain'd with another Miracle, namely, a Fire ready made, and Fish laid upon it, with Bread, all immediately created by the Divine Hand. Then *Jesus* order'd them to bring the Fish they had caught; and *Peter* went up and drew the Net to Land, which contain'd an hundred and fifty three large Fishes, without any Damage done to the Net. After this he invited them to dine with him; they came, but out of Fear and Reverence durst not ask him any curious Question, who he was, and the like, knowing him to be the Lord. Then taking the Bread and the Fish, he distributed to them, and eat himself with them, to give them a farther Assurance of the Truth of his human Nature, since his Return from the Grave.

Jesus's *seventh Appearance, at the Sea of* Galilee.

John 21. 15-24. Dinner being ended, our Lord more particularly address'd himself to *Peter*, and by way of Reflection upon his late Confidence and Failure, he ask'd

His Inſtructions to Peter.

ask'd him, *Whether he lov'd him more than the reſt of the Apoſtles?* Peter anſwer'd in general, *That he knew that he lov'd him*; upon which *Jeſus* committed to him the Care of *Feeding his Lambs*, teaching thoſe of the younger weaker Capacities. He put the ſame Queſtion to him twice more, and receiv'd the ſame Anſwer, not without ſome Concern from *Peter* the laſt Time; and he having made ſome Amends for his Sin of denying him thrice, by giving a Triple Teſtimony of his Love, *Jeſus* incited him to ſhew his Love by *Feeding his Sheep*, his Flock in general. Then to ſhew him what Difficulties he ſhou'd encounter, and what Fate ſhou'd attend his Office, he told him, *That tho' when he was young, he girt himſelf, liv'd at his own Will, and went whither he pleas'd; yet when he was old, he ſhou'd ſtretch forth his Hands, and another ſhou'd gird and bind him, and lead him whither he had no Inclination:* Intimating, as the Evangeliſt tells us, by what Death he ſhou'd glorifie God, that is, by Crucifixion, as it hapned in proceſs of Time. And then riſing up, he commanded him to follow him, myſtically implying his imitating him, and his Conformity to his Death. *Peter* was ready to drink the bitter Cup; and ſeeing *John* alſo following, he deſir'd to know of his Maſter, *What ſhou'd be the Fate of him, he who had been ſo much the Object of his Love.* But *Jeſus* a little check'd his unneceſſary Curioſity, telling him, *If he deſign'd him to continue on Earth till his coming to take Vengeance upon the* Jews, *it was not material to him, whoſe Buſineſs was to follow his Maſter.* Theſe Words ſeem'd to intimate to the Apoſtles that *John* ſhou'd never die; but he himſelf confuted that Opinion in his Goſpel. This was the third Time that *Jeſus* appear'd to his Diſciples in a Body, after his Reſurrection.

Not long after this, our Lord having appointed a ſolemn Meeting for the whole Multitude of his *Galilean* and other Diſciples, and nam'd a certain Mountain in *Galilee*, appear'd there not only to the Eleven, but to above five hundred Brethren at once, as St. *Paul* tells us 1 *Cor.* 15. 6. This ſeems to be that Mountain which he had often us'd for his Solitude and private Devotions, a Place free from Houſes, Highways or Paſſengers; our Lord deſigning no general Manifeſtation of himſelf to the *Jews*, or to the World, but only to a ſelect Number of Perſons, that ſome Contradiction might add the more Virtue to the *Chriſtian* Faith. At his firſt Appearance, they fell down and ador'd him; but ſome doubted of the Reality till now. And now the Encloſure and Partition-Wall being thrown down which kept the Apoſtles from Preaching to the *Gentiles*, and the *Jews* having loſt their Privileges of being a peculiar People, our Lord thought fit to enlarge the Power and Commiſſions of the Apoſtles to the utmoſt Extent: Declaring to them, *That all Power was given to him in Heaven and Earth; therefore he commanded them to go through all the World, make Diſciples of all Nations, and preach the Goſpel to every Creature, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt; and teaching them to obſerve all Things that he had commanded them.* Adding farther, *That he that believ'd and was baptiz'd ſhou'd be ſav'd; but that he that believ'd not ſhou'd be damn'd.* And that for the Propagation of the Goſpel at firſt, *theſe following Signs ſhou'd attend Believers; namely, They ſhou'd eject Devils in his Name, ſpeak with new Tongues, take up Serpents, drink Poiſon without Hurt, and by laying Hands on the Sick ſhou'd recover them.* Laſtly, ſince the Apoſtles had need of Power and Strength to exerciſe the Miniſtry entruſted to them, he promis'd them his continual Protection; ſolemnly aſſuring them, *That he he wou'd be ever preſent with them, even to the End of the World.* To theſe we may add a Paſſage out of *Clemens Alexandrinus*, who aſſures us, that our Saviour ſaid theſe Words to his Apoſtles, *If any* Iſraelite *ſhall repent, and believe in God through my Name, his Sins ſhall be forgiven him. But after*

Matt. 28. 16-20. *Mark* 16. 15-18.

His eighth Appearance, to 500 Brethren.

His Commiſſion to the Apoſtles.

twelve

twelve Years, go ye into the World, leſt any ſhou'd ſay we have not heard. After this our Lord appear'd to St. *James* in particular, as St. *Paul* tells us, 1 *Cor.* 15. 7. perhaps to eſtabliſh him in the Church of *Jeruſalem*, but we have no Account of the Particulars. *His ninth Appearance, to James.*

Acts 1. 2-9. *Luk.* 24. 49-52 *Mark* 16 19. Forty Days was the Time predeſign'd for our Lord's Continuance upon Earth after his Reſurrection, for the Manifeſtation of himſelf, and for the preparing of his Apoſtles for their future Employment. Theſe Days being almoſt expired, the Apoſtles according to Order, with ſome other ſelect Friends, return'd to *Jeruſalem*, and there aſſembled themſelves privately. Our Lord coming amongſt them the laſt Day, particularly commanded them, *That they ſhou'd not depart from* Jeruſalem, *till they had receiv'd the Promiſe of God, and were inveſted with Power from above. For* John *indeed baptized them with Water, but they in a particular Manner ſhou'd be baptiz'd by the Holy Ghoſt, and that within a few Days.* The Apoſtles hearing him diſcourſe of this extraordinary Effuſion of the Spirit, and imagining it wou'd be an Introduction to his glorious temporal Kingdom, which Notion they ſtill retain'd, ask'd him, *Whether he wou'd at that Time reſtore the Kingdom to* Iſrael *or not? Jeſus* reply'd, *That it was not proper for them to pry into the Times and Seaſons, which God had put into his own Power: But after the Deſcent of the Holy Ghoſt upon them, they ſhou'd receive ſufficient Power and Knowledge, and have the Honour of being his Witneſſes in* Jeruſalem, *in all* Judæa, *in* Samaria, *and in the fartheſt Parts of the Earth.* And now the Time being come, when *Jeſus* ſhou'd receive the glorious Reward of all his Humility and Afflictions, and be far exalted above every Creature in Heaven and Earth, he led all the Company out of the City to that Part of Mount *Olivet* which was near *Bethany*; where lifting up his Hands, which ſhew'd the dear Marks of his Sufferings, he gave them his laſt Benediction. And while they were all in an adoring Poſture, he was parted from them by Degrees, and taken up in a Cloud, and carry'd in the moſt triumphant Manner into the ineffable Glories of Heaven. And there he ſits at the right Hand of his Father, being our eternal High-Prieſt, our continual Advocate and Interceſſor, and the ſole Head of the Church, which he Governs by his Paſtors, enlightens by her Doctors, ſanctifies by his Sacraments, protects by his Grace, and quickens by his Spirit. *His laſt Appearance, to 120 Diſciples.* *Before whom he aſcends into Heaven.*

Our Lord aſcended on the 14th Day of our Month *May*, in the ninth Month of the 19th Year of the Emperor *Tiberius*, and in the 36th Year of his Age, when Men are generally in their full Strength and Vigour. If he was born on the 25th of *December*, the full Time of his Continuance on Earth was preciſely 36 Years and five Months; almoſt a Year longer than his Fore-runner *John Baptiſt*.

The End of the firſt Book.

Eccleſiaſtical Hiſtory.

BOOK II.

From the Aſcenſion of our Bleſſed Saviour, to the Death of St. John, *the laſt ſurviving Apoſtle.*

Containing the Term of about 67 Years.

CHAP. I.

From the Aſcenſion of our Bleſſed Saviour, to the Death of the firſt Martyr Stephen, *and the firſt Diſperſion of the Believers.*

Containing the Term of near eleven Months.

Acts 1. 10-12. Luke 24. 52.

I. IT was with no ſmall Surprize and Aſtoniſhment that the Apoſtles and the other Diſciples upon Mount *Olivet* ſtood gazing upon our bleſſed Saviour, as he aſcended towards his glorious Habitation, and his eternal Kingdom; and perhaps not without Expectation of the Return of their dear Lord and Maſter. A.D. 33. Tiber. 19/20

Jeſus's *Diſciples comforted by two Angels.*

While their Minds were tranſported, and their Eyes fix'd upon Heaven, two Angels in glorious Veſtments, deſcended and ſtood in the midſt of them; two of our Lord's Train, whom he left behind to entertain them with a new Meſſage, and divert them after this triumphant Sight, which was both joyful and ſorrowful, as they thought upon their Maſter's Honour, or their own Loſs. The Angels call'd them by the Name of *Galilæans*, and ask'd them, *Why they ſtood ſo earneſtly and intently looking towards Heaven?* And then aſſur'd them, *That the very ſame Perſon*, Jeſus, *whom they had ſeen taken up into Heaven, ſhou'd deſcend again to Judgment in the ſame manner as they ſaw him aſcend*; that is, viſibly, and with the ſame Body; when he ſhall appear in the Clouds, with great Majeſty and Glory. Having heard this, they return'd to *Jeruſalem* with great Joy; and they who lately were overwhelm'd with Sorrow at the Mention of their Maſter's Departure, entertain'd it now great Satisfaction, being more and more ſenſible of his triumphant Advancement, and of his ſpecial Care and Love towards them.

They return to Jeruſalem.

The Apoſtles and the reſt being return'd to the City, which was near a Mile from the Place, that they might prepare themſelves for the Reception of that Holy Spirit they were ſhortly to receive, ſpent their Time in continual Acts of the moſt heavenly Devotion. And for the greater Conveniency, they aſſembled themſelves εἰς ὑπερῶον in an Upper Room, which was dedicated by them to the Service of God; moſt probably not in the Temple, as ſome have thought from St. *Luke*'s Goſpel, but in the Houſe of ſome Diſciple, according to the Cuſtom of the *Jews*, who frequently had their Oratories, or fix'd Places of Prayer, on the Tops of their Houſes. Here were aſſembled about an hundred and twenty in Number, who in all Probability were the ſame who ſaw our Lord's Aſcenſion; namely, the eleven Apoſtles, the ſeventy Diſciples, and about thirty nine more, all of his own Kindred, Country or Acquaintance. Beſides the Names of the Apoſtles, St. *Luke* mentions among the Women *Mary* the Virgin Mother of our Lord, which is the laſt Time that ſhe is nam'd in the Holy Scriptures.

Acts 1. 12-14. *Luke* 24. 53.

Aſſemble themſelves in an Upper Room.

In this Aſſembly, *Peter*, remembring that *Jeſus* had appointed Twelve, who in a ſpecial Manner were to be Witneſſes of his Miracles, and Founders of his Church, ſtood up in the midſt, and as Preſident declar'd to the reſt, *How according to the* Pſalmiſt's *Propheſie, one of the Apoſtles ſhou'd certainly betray his Maſter, which was accordingly accompliſh'd in the Perſon of* Judas; *who being of the ſacred College, had out of Avarice caus'd the Purchaſe of a Field with the Reward of his Villany; and was ſo purſu'd by the Divine Vengeance, that he became an Example to the whole City* Jeruſalem, *who call'd the Field by the Name of the Field of Blood, to his perpetual Infamy. And that ſince the* Pſalmiſt *had alſo foretold,* 'That his Habitation 'ſhou'd be deſolate, *and that another ſhou'd take his Office, it was therefore neceſſary, that one of thoſe who had been a conſtant Auditor and Attendant upon* Jeſus, *even from the Baptiſm of* John *to the Day of Aſcenſion, ſhou'd be ſolemnly ordain'd into their Number, to be together with the Eleven, a ſpecial Witneſs of* Chriſt's *Reſurrection.* The Aſſembly readily aſſented to his Propoſal, and appointed two Candidates, one call'd *Joſeph* ſirnam'd *Barſabas* and *Juſtus*, ſuppos'd to be Brother to *James* the Leſs, and the other call'd *Matthias*, one of the ſeventy Diſciples. The Way of Election was by Lots, a Way frequently us'd both among *Jews* and *Gentiles*, for the Choice of Officers and Magiſtrates; and the rather us'd by the Apoſtles at preſent, becauſe the Holy Ghoſt was not yet given, by whoſe immediate Directions they were chiefly guided afterwards. And that they might proceed with the greater Regularity and Succeſs, they firſt ſolemnly made their Addreſſes to Heaven, *That the omniſcient Being that govern'd the World, and perfectly knew the Hearts and Qualifications of all Men, wou'd be pleas'd to ſhew which of thoſe two he wou'd appoint to take part of the Apoſtolick Charge, in the Room of* Judas *lately fallen.* The Lots being put into the Urn, the Name of *Matthias* was firſt drawn, and thereby the Apoſtolate devolv'd upon him, and the Vacancy in the College was fill'd up.

Acts 1. 15-26.

And chuſe a new Apoſtle, viz. Matthias.

II. For ten Days after our Lord's Aſcenſion, the Apoſtles and the other Diſciples continu'd in the moſt ſolemn Devotion, but without any extraordinary Illumination, till the great Feaſt of *Pentecoſt*, which this Year began on *Sunday* the 24th of our Month *May*. Being all aſſembled on this Day, and employ'd in their holy Duties, there came a ſudden Sound from Heaven into their Room, vaſt and impetuous, like the Ruſhings of a mighty Wind, repreſenting the powerful Efficacy of the Spirit of God now deſcending. This was accompany'd with a fiery Vapour or Exhalation,

Acts 2. 1-4.

The great Effuſion of the Holy Ghoſt at Pentecoſt.

Exhalation, which being form'd by the divine Power into the Figure of a Man's Tongue divided at the Tip, ſat upon the Head of each of them, to ſignifie the miraculous Gifts attending this extraordinary Effuſion. For they were immediately inſpired after a wonderful Manner, and began to ſpeak in ſuch Tongues as they had never learnt, and to preach the Redemption of Mankind in thoſe Languages which their Auditors in all Parts of the World might underſtand. As the Confuſion of Languages became a Curſe to the World, ſo the Gift of Tongues became a Bleſſing, and the firſt Means of its Reſtoration. And now the Diſciples Minds were enlightned, their Thoughts elevated and enlarg'd, and their Underſtandings clear'd from all their groſs Notions of a temporal Kingdom; ſo that now they underſtood all thoſe divine Truths which their Maſter had before taught them, but which they cou'd not then bear, being too great and ſublime for their natural Capacities.

Acts 2. 5-21. At this Time there were extraordinary Multitudes of devout *Jews* reſiding at *Jeruſalem*, not only from *Judæa* but from all parts of the World, beſides Proſelytes, who repair'd to that City, partly upon the account of the Feaſt, and partly becauſe of the univerſal Expectation of the *Meſſiah* at this Time. St. *Luke* names fifteen of the Nations from whence they came, *viz. Parthia, Media, Perſia, Meſopotamia, Cappadocia, Pontus, Aſia-Minor, Phrygia, Pamphilia, Ægypt, Libya, Cyrene, Rome, Crete*, and *Arabia*; all Part of the old Diſperſion of the *Jews*. Theſe and many others hearing an account of the miraculous Accident, immediately repaired in great Throngs to the Place where the Diſciples were aſſembled; and they were extremely aſtoniſhed to find Men ignorant and illiterate, and educated in *Galilee*, to ſpeak the Languages of all their ſeveral Countries in the utmoſt Perfection, and cou'd not but reflect upon the Meaning of it, as portending ſomething extraordinary. But others deſirous to elude the Miracle, in a deriding and malicious Way, declar'd, *That the Diſciples had drunk too plentifully of new Wine*, which caus'd them to talk wildly and confus'dly. Whereupon *Peter* with the Eleven aroſe up, and ſolemnly requiring their Attention, confuted their Calumny, by ſhewing it to be very groundleſs and unreaſonable, ſince it was ſo early in the Morning, not above nine a Clock, and according to the Cuſtom of that Feſtival Solemnity, they were not to eat nor drink ſo ſoon. Declaring alſo, *That all proceeded from the Effuſion of the Holy Ghoſt, and was a Completion of the famous Prophecy of* Joel, *where God had promis'd,* ‘ *That in the latter Days,* ‘ *in the Days of the* Meſſiah, *He wou'd pour out his Spirit upon all Mankind,* ‘ *that their Sons and Daughters, their Men Servants and Maid Servants* ‘ *ſhou'd be endued with Prophetick Gifts; the Young by Way of Viſion, and* ‘ *the Old by Way of Dreams. That he wou'd produce Wonders in the Hea-* ‘ *vens above, and Signs in the Earth below; Blood and Fire, and Vapors of* ‘ *Smoak: The Sun ſhou'd be turn'd into Darkneſs and the Moon into Blood,* ‘ *before the coming of the great and memorable Day of the Lord. But who-* ‘ *ſoever ſhou'd call upon the Name of the Lord ſhou'd be ſaved.*

The Multitudes ſurpriz'd.

Peter's firſt Sermon to the Jews.

Acts 2. 22-36. Having wip'd off the Aſperſion, and ſhewn theſe to be the Days of the *Meſſiah*, from the Accompliſhment of the Prophecy, he proceeded to prove *Jeſus* of *Nazareth* the very Perſon, namely, *That he was a Man approv'd of God, as appear'd from the various Miracles and Wonders he had wrought in the midſt of them; of which they themſelves were Witneſſes: Whom being given them by the determinate Counſel and Fore-knowledge of God, they had taken, and by impious Hands crucified and ſlain. But that God had rais'd him up, and broken the Powers of Death, it being impoſſible for him to be detain'd by it. For that* David, *ſpeaking concerning him, declar'd,* ‘ *That he had always the Lord in his Preſence, and on his right Hand, that*

‘ *he*

'he ſhou'd not be moved: Therefore his Heart and Tongue rejóyc'd, 'and his Body ſhou'd reſt in Hope; becauſe he wou'd not leave his Soul 'in Hell, nor ſuffer his holy One to ſee Corruption: But had mani-'feſted to him the Ways of Life, and fill'd him with the Joy of his Coun-'tenance. Now that theſe Words were not ſpoken of himſelf, was appa-rent from the Death and Burial of that Patriarch, and the Continuance of his Monument to that Day. But being a Prophet, and knowing that God had promis'd him by an Oath, That out of the Fruit of his Loins accor-ding to the Fleſh, he wou'd raiſe up the Meſſiah, *to ſit on his Throne, he foretold the Reſurrection of* Chriſt *in thoſe Words, 'That his Soul was not 'left in Hell, nor did his Body ſee Corruption. This was the ſame* Jeſus *whom God had rais'd up, of whoſe Reſurrection all the Diſciples were Witneſ-ſes: Wherefore being exalted by the right Hand of God, and having received the Promiſe of the Holy Ghoſt from his Father, he caus'd this extraordinary Effuſion, which the Company now ſaw and heard. But as for* David, *he was not yet aſcended into Heaven, but had declar'd, 'That the Lord had ap-'pointed his Lord to ſit at his right Hand, till he made his Foes his Foot-'ſtool. That therefore all the Houſe of* Iſrael *ought to look on this as an un-doubted Verity, That God had made that very* Jeſus, *whom they had crucified both Lord and Chriſt.*

Three thouſand converted.

This Diſcourſe in every Part of it, like ſo many Daggers, pierc'd them to the Heart; ſo that thereupon they cry'd out to *Peter*, and the reſt of the Apoſtles, to know how they ſhou'd eſcape the divine Vengeance. *Peter* exhorted them immediately, *to repent, and for the Remiſſion of their Sins to be all baptiz'd in the Name of* Jeſus Chriſt, *whom they had not before acknowledg'd; and that then they alſo ſhou'd be Partakers of the Gifts and Benefits of the Holy Ghoſt. For that the Promiſes of the Goſpel did belong to them, their Children, and their remoteſt Succeſſors, even to as many as obey'd the Call of Heaven.* And with many other Teſtimonies and Motives, he preſs'd them *to withdraw and ſeparate themſelves from that per-verſe Generation.* It is probable, that while *Peter* preach'd thus to the *Jews* of *Judæa* in the *Syriack* Tongue, the other Apoſtles ſpake at the ſame Time, and to the ſame Purpoſe, to the Foreigners in their Languages. The Succeſs of the Preaching was extraordinary, for three thouſand Souls were that Day converted to the Faith, and were immediately baptis'd by the Hands of the Apoſtles. A quick and plentiful Harveſt! the late Sufferings of our Lord, the preſent Miracle of the Languages, the Authority of the Speakers, and above all, the Efficacy of the Holy Spirit, contributing to this numerous Converſion. *Acts 2. 37-41.*

The firſt Eſtabliſhment of the Chriſtian *Church, and the Form.*

This was the firſt Eſtabliſhment of the *Chriſtian* Church, in which *Peter* was a prime Agent and Miniſter, according to our Lord's Promiſe and Prediction. The Form of it appears from St. *Luke*, in four Particulars; firſt, in Admiſſion by Baptiſm alone; ſecondly, in a ſtedfaſt Continuance in the Communion of the Apoſtles, and the Doctrine they taught; thirdly, in frequent Celebration of the Euchariſt, which is here call'd Breaking of Bread; and fourthly, in publick and united Prayers: affording an Example to the Church in all ſucceeding Ages. The Apoſtles wrought many Miracles in *Jeruſalem*; and the Believers were fill'd with a reverential Fear, having their Minds ſo fix'd on Heaven, that they had all Things in common amongſt them, ſold their Poſſeſſions and Goods, and parted them according to every Man's Neceſſities. And their Practice was daily to frequent the Temple at the uſual Hours of Prayer, which was ſtill lawful, while it hindred not their Faith in Chriſt; and breaking Bread from Houſe to Houſe, they did eat together with the utmoſt Chearfulneſs and Sincerity, prayſing God, and by their Innocence and Simplicity obtaining *Acts 2. 42-47.*

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the Favour of all People. Thus we find the Church of *Jeruſalem* to be the moſt ancient and firſt eſtabliſh'd of all others, and to be the Mother of the reſt; to which Church, as St. *Luke* tells us, the Lord added daily ſuch as ſhou'd be ſaved. Jeruſalem *the firſt Church.*

Acts 3. 1-11. *Chap.* 4. 22.

III. The Church of *Chriſt* being thus founded in its Purity and Simplicity, the next Occurrence we find is of *Peter* and *John*, who on ſome ſolemn publick Day went up together into the Temple to pray, about three a Clock in the Afternoon, one of the uſual Hours of Prayer, and Time of the Evening Sacrifice. At their Entrance into that Gate call'd the Beautiful Gate, which probably led into the *Court of the Gentiles*, they ſaw a poor impotent Cripple, who had been diſabled for forty Years, even from his Birth, and had been daily brought thither to beg Relief of ſuch as enter'd the Temple, hoping to find the moſt Charity, where there appear'd the greateſt Devotion. *Peter* and *John* ſeeing him beg ſomething of them, pitied not ſo much his Poverty as the miſerable Condition that made him ſubject to it; and therefore having rais'd his Expectation of an Alms, by bidding him look intently on them; *Peter* told him, *That he had neither Silver nor Gold to give him, but ſuch as he had he wou'd freely beſtow upon him*; and immediately commanded him *in the Name of* Jeſus Chriſt *of* Nazareth *to riſe up and walk.* The Words were no ſooner ſpoken than the Cure was effected; his diſtorted Joints became ſtreight, and his looſned Nerves were made ſtrong; and he being lifted up by *Peter*, enter'd with them into the Temple, walking and leaping for Joy, and praiſing the Almighty. And thoſe who ſaw it were fill'd with great Wonder and Amazement, all knowing it was the ſame Cripple that had been ſo conſtant a Begger at the Temple Gate. The recover'd Man in a ſort of a Tranſport laid hold on the two Apoſtles, and all the People ran together, and in a tumultuous Manner gather'd about them in thoſe magnificent Cloyſters about the *Court of the Gentiles*, call'd *Solomon's* Porch. Peter *and* John *go up to the Temple:* *Where they heal a Cripple.*

Acts 3. 12-26. *Chap.* 4. 4.

Peter now ſeeing ſuch Multitudes about him, firſt ask'd them, *Why they were ſo amaz'd; and why they look'd ſo earneſtly upon them, as tho' they had reſtor'd the Man by their own Power and Holineſs?* Then he declar'd, *That the God of* Abraham, Iſaac *and* Jacob, *and their Fathers, had glorify'd his Son* Jeſus Chriſt, *that holy and juſt Perſon, whom they had deny'd and deliver'd up to* Pilate, *preferring a Rebel and Murtherer before him, when the Judge was reſolv'd to acquit him: That tho' they had put him to Death, yet God had rais'd him from the Grave, of which they the Apoſtles were Witneſſes; and had made his Name ſo great, that by Faith in that alone, they had reſtor'd that impotent Man to perfect Health and Soundneſs, in the Preſence of them all. That all Things that God had foretold by the Mouth of his Prophets, concerning the Sufferings of the* Meſſiah, *were now accompliſh'd; which indeed were ſo accompliſh'd through the Ignorance of them and their Rulers, who knew not the Dignity of his Perſon. But that now it was high Time for them to repent and be converted, that their Sins might be expiated, in theſe Times of Refreſhment, and the Preſence of the Lord, and the Preaching of his Son* Jeſus Chriſt, *whom the Heavens were to receive till the Time of the Reſtitution of all Things, which God had foretold by all his holy Prophets ſince the World began. For that* Moſes *in particular had declar'd to their Fathers,* 'That the Lord ſhou'd raiſe up a Prophet among their Brethren, like unto Him; 'to whom they ſhou'd hearken in all Things he ſhou'd teach them; and that 'whoſoever ſhou'd refuſe to hearken to him, ſhou'd be deſtroy'd from among 'the People. *And moreover, that all the Prophets from* Samuel, *downwards, and all who follow'd after him, had foretold the preſent Times. That there-* Peter's *ſecond Sermon to the* Jews.

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fore ſince they were the Children of the Prophets, and of the Covenant which God had made to Abraham, *when he told him,* ‘ *That in his Seed all the* ‘ *Nations of the Earth ſhou'd be bleſſed; God had rais'd up his Son* Jeſus *firſt to them, and in a ſpecial Manner ſent him to bleſs them, in turning away all from their Iniquities.* While *Peter* thus diſcours'd the People in one Place, it is probable that *John* preach'd to them in another; and the Succeſs was anſwerable. The Apoſtles ſow'd the Seed, and God immediately gave the Encreaſe; there being by this Means no fewer than five thouſand brought over to the Faith; tho' it is poſſible the whole Body of Believers might be comprehended in that Number.

Five thouſand converted.

While they were preaching to the Multitude, the Prieſts and *Sadducees*, whoſe Malice and Envy againſt the Growth of the Chriſtian Doctrine was greater than their Power, having inſinuated to the *Roman* Captain, who commanded the Gariſon in the Caſtle *Antonia*, on the North Side of the Temple, That the Apoſtles Preaching tended to Sedition, came ſuddenly upon them with Soldiers, and ſeizing them, caſt them into Priſon till the next Day, it being too late to examine them that Night. The next Morning the Grand *Sanhedrim* met, and ſummon'd the two Apoſtles and the recover'd Man before them; and the Scripture names *Annas*, *Caiaphas*, *John* and *Alexander* as ſome of the moſt zealous in this Matter. The Pretence of Sedition was waved, becauſe Groundleſs, and the whole Examination was reſolv'd into one ſingle Queſtion, *viz. By what Power, and by whoſe Name they had reſtor'd the lame Man?* Not that they were ignorant of it, but they hop'd to make them diſown it through Fear, and by that Means weaken the Faith of the new Converts. But *Peter* being now repleniſh'd with the Holy Ghoſt, according to our Lord's Promiſe to his Diſciples in ſuch Caſes, with great Courage made this Defence, *Ye Rulers of the People, and Senators of* Iſrael, *If our Examination this Day be concerning the happy Cure of the impotent Man, and by what Means it was effected; we do ſolemnly declare to you all, and to all the Progeny of* Iſrael, *That it is by the Name of* Jeſus Chriſt *of* Nazareth, *whom ye have crucify'd, and whom God has rais'd from the Grave, that this Man now ſtands before you ſound and recover'd. This ſame* Jeſus *is the Stone that you Architects have utterly rejected, which is become the Head of the Corner; nor is there Salvation in any other; for there is no other Name under Heaven given to Men, whereby we muſt be ſaved.*

Peter *and* John *impriſon'd;*

And brought before the Sanhedrim.

Their Defence.

Acts 4. 1-12.

The whole *Sanhedrim* hearing this bold and ready Anſwer, from Perſons whom they knew to be without any Learning or liberal Education, were extremely ſurpriz'd and amaz'd; but cou'd not contradict the Truth of their Aſſertion, becauſe they knew them to be Diſciples of *Jeſus*, and becauſe the reſtor'd Cripple was preſent, and ready to atteſt the Truth of the Miracle. Wherefore being in a great Diſpute and Doubt how to deal with ſuch powerful Evidence, they commanded them to withdraw; and after a ſolemn Debate, to prevent the ſpreading of the Doctrine of *Chriſt*, it was reſolv'd to awe them into Silence, by ſtrictly charging them, *Not to preach nor teach in the Name of* Jeſus *for the future.* But the two Apoſtles, not at all diſcourag'd at their Threats, declar'd to them all, *That they had receiv'd a Command from God to preach to all Nations what they had heard and ſeen; and that this being the Caſe, they wou'd appeal to themſelves, whether they ought not to obey God rather than them.* The Magiſtrates not regarding this Anſwer, back'd their Decree with more ſevere Threatnings, and ſo diſmiſs'd them without any Puniſhment; not that they wou'd have dealt with them ſo mildly, but only becauſe the Peoples Veneration reſtrain'd their Malice, and kept them from doing Injury to thoſe who really deſerv'd a Reward.

Acts 4. 13-21.

They are threatned and diſmiſs'd.

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Acts 4. 23-31. The two Apoſtles being thus diſmiſs'd, return'd to their Brethren, and gave them a particular Account of all that paſs'd, and what Treatment they had met with from the *Sanhedrim:* Which when they had heard, they all with unanimous Hearts addreſs'd themſelves to God, and pray'd after this Manner, *O Lord, thou omnipotent God, who haſt created Heaven and Earth, and the Sea, with all that are contain'd in them, who by the Mouth of thy Servant* David *haſt ſaid,* '*Why do the Heathen rage, and the People* '*form vain Deſigns? The Kings of the Earth ſtood up, and the Governors* '*combin'd againſt the Lord, and againſt his* Chriſt. *Thus it is accompliſh'd; for both* Herod *and* Pilate, *with the* Gentiles *and the People of* Iſrael, *have conſpired together againſt thy Holy Son* Jeſus, *whom thou haſt conſecrated, to bring about all that thy Hand and Counſel has appointed. And now, O Lord, behold their Rage and Threats, and enable thy Servants and Miniſters to preach thy Word with all Courage and Boldneſs; and alſo give them Power to ſhew Signs, and work miraculous Cures in the Name of thy Son* Jeſus, *for the Propagation of the Goſpel.* Theſe Words were no ſooner utter'd, but God gave them a Sign that their Prayer was hear'd; for the Houſe wherein they were met, was ſhaken with a Wind from Heaven, as formerly, and they found themſelves repleniſh'd with the Holy Ghoſt, and a new Spirit of Courage, inciting them not only to ſtrengthen the Believers, but to inſtruct others in the Doctrine of *Chriſt*'s Reſurrection, notwithſtanding all the Menaces of the *Jewiſh* Governors.

The Diſciples meet and pray.

A ſecond Effuſion of the Holy Ghoſt.

Acts 4. 32-37. Chap. 5. 1-13. Among the many good Effects that the Evangelical Preaching had upon the Hearts of ſuch as were converted, this was none of the leaſt, that they were fill'd with a fervent Love and exuberant Charity one towards another. Many of the Believers were poor, but ſuch was the exceeding Liberality of the Rich, that they freely communicated their Eſtates to them, ſelling them, and laying down the Price of them at the Apoſtles Feet, that they might diſtribute the Money in the Service of God, and according to the Neceſſities of the Brethren. Among many that did thus, the Scripture mentions *Joſes* a Levite of the Iſland *Cyprus*, one of the Seventy Diſciples, who after this Manner dedicated all his Eſtate to God, and laid the Price of it at the Feet of the Apoſtles, who upon this ſirnamed him *Barnabas*, ſignifying the *Son of Conſolation.* In Imitation of him *Ananias* and his Wife *Sapphira*, two new Converts, ſold their Eſtate, and turn'd it into Mony. But tho' they were deſirous of having the Reputation of pious and charitable Perſons, yet they were unwilling to caſt themſelves wholly upon Providence, and therefore privately detain'd Part of what they had devoted to God, and bringing the reſt, laid it at the Apoſtles Feet; hoping to deceive them, tho' immediately guided by the Spirit of God. But *Peter* at his firſt coming in, ſolemnly ask'd *Ananias*, *Why he ſuffer'd* Satan *to fill his Heart with ſo great a Wickedneſs, as to purloin Part of the Eſtate, and think to impoſe upon the Holy Ghoſt?* Urging, *That before the Eſtate was ſold, it was wholly at his own Diſpoſal; and that after, it was wholly in his own Power to have perform'd the Vow: So that what he had done was capable of no other Interpretation, than that he had not only abus'd and injur'd Men, but defrauded God alſo.* Upon pronouncing theſe Words, *Ananias*, to the great Terror and Amazement of all preſent, was immediately arreſted with a Stroke from Heaven, and fell down dead to the Ground; and was taken up, carried out and bury'd. *Sapphira* was not preſent at this ſad Accident; but coming in about three Hours after, *Peter* ask'd her firſt, *Whether the Land was ſold for the ſame Sum that was brought in*; and when ſhe perſiſted in it, he ſeverely reprov'd her *for combining to tempt the Spirit of God*, declaring, *That ſhe ſhou'd meet with the ſame ſad Fate with her Husband.* And immediately ſhe fell down dead at

The Believers ſell their Eſtates for the Common Good.

The Puniſhment of Ananias *and* Sapphira.

he Feet, was carry'd out by the ſame Bearers, and buried by her Husband; becoming Sharer with him in the Puniſhment, as ſhe had been Copartner with him in the Sin. A dreadful Example of defrauding the Almighty, filling all that heard it with Fear and Terror, ſo that none durſt equal or join themſelves with the Apoſtles; and became a ſeaſonable Prevention of that Hypocriſie and Diſſimulation, with which many might poſſibly think to have impos'd upon the Church.

The Apoſtles work many Miracles.

The Apoſtles having thus manifeſted the Power and Juſtice of *Chriſt*, proceeded daily to ſhew his Graciouſneſs and Mercy in working many miraculous Cures in his Name, in healing the Diſeaſed, and freeing the Poſſeſſed; inſomuch, that the People brought forth their Sick into the Streets, and laid them on Beds and Couches, that at leaſt *Peter*'s Shadow, as he paſſed by, might come upon them; which it ſeems had miraculous Effects, accompliſhing what our Lord had promis'd *John* 14. 12. That they ſhou'd do greater Works than his. Theſe miraculous Cures contributed extremely to the Propagation of the Goſpel, and to the great Reputation of the Apoſtles, ſo that Multitudes of Men and Women were daily added to the Church. And great Numbers of People from many other neighbouring Cities and Towns, brought their Sick, Lame and Poſſeſſed to *Jeruſalem*, and the Apoſtles reſtor'd them all, to the Aſtoniſhment both of City and Country. The uſual Place that the Apoſtles and Believers had to meet and aſſemble in, was that Part of the Temple call'd *Solomon's Porch*, in part of which the Grand *Sanhedrim* at this Time ſat; and yet being ſupported by an extraordinary Spirit, they were not afraid of being ſo near their Enemies. *Acts* 5. 12-16.

And are impriſon'd by the Sanhedrim.

But are freed by an Angel.

The High-Prieſt, and ſome of the *Sanhedrim*, who were of the Sect of of the *Sadducees*, ſeeing to their great Grief, not only that their Prohibition was diſregarded by the Apoſtles, but alſo that *Chriſtianity* daily encreas'd by the Miracles and Preaching of the Apoſtles, were highly incens'd at them, and having apprehended them, threw them into the common Priſon, which they had never done before. But God, whoſe Work they were about, to give a Demonſtration that no human Power or Policy can put a ſtop to his Purpoſes, ſent his Angel the Night following; who opening the Priſon Doors, ſet them at Liberty, and order'd them to proceed in their Miniſtry, *and the next Day to preach in the Temple the Words of eternal Life.* The Apoſtles readily perform'd this Command, and entering the Temple early in the Morning, taught the People as formerly. The High-Prieſt and his Aſſociates were ignorant of their Deliverance, therefore calling a full Council in the Morning of all the Senators of *Iſrael*, they ſent their Officers to the Priſon, to bring the Priſoners before them: But upon entering the Priſon, tho' there appear'd no Signs of an Eſcape, the Doors being ſhut, and the Keepers on their Guard, yet they found none of the Perſons they ſought for; which Miracle not only aſtoniſh'd the Officers, but alſo thoſe of the *Sanhedrim* when they heard it, who became extremely Apprehenſive of the Conſequence of this ſtrange Matter. They began to imagine that it wou'd be in vain to oppoſe that Doctrine, for which God had ſo eminently appear'd; yet hearing that the Apoſtles were Preaching in the Temple, they ſent the Captain and their Officers to bring them before them, but without Violence or Noiſe, leſt they ſhou'd exaſperate the People, and draw a Shower of Stones upon themſelves. The Apoſtles being brought before the *Sanhedrim*, *Caiaphas* demanded of them, *How they durſt preſume to preach that Doctrine which they had lately been ſo ſtrictly forbidden to preach? And ſeverely chid them, for that inſtead of Silence and Obedience, they had fill'd the whole City with the Name of* Jeſus, *intending to cauſe the* *Acts* 5. 17-32.

They are brought before the Sanhedrim.

People to revenge his Blood upon them. Upon which *Peter* and the reſt of the Apoſtles reſolutely made Anſwer *That tho' Obedience was due to them as Magiſtrates, yet God was to be obey'd in the firſt Place; the God of their Fathers who had rais'd up* Jeſus, *whom they had ſlain and crucify'd, and had exalted him by his powerful Arm to be a King and a Saviour, to give both Repentance and Remiſſion of Sins. And that not only They were Witneſſes of thoſe Truths, but alſo the Holy Ghoſt himſelf, whom God wou'd communicate to all ſuch as obey'd him.*

Acts 5. 33-42. Theſe Words, tho' pious and prudent, ſo enrag'd the High-Prieſt and the reſt of the Rulers, that they at firſt took a Reſolution to put them to Death; and poſſibly had gone about it, had they not been prevented by one of the Council nam'd *Gamaliel*, Son of that *Simeon* who took *Jeſus* in his Arms, a *Phariſee*, famous for his Skill in the Law, and of great Reputation in the City, who having order'd the Apoſtles to withdraw for a ſhort Space, adviſ'd the Council *to be exceedingly cautious how they proceeded againſt thoſe Men; giving it as a Reaſon that they had had ſeveral late Inſtances of the like Pretenders: Particularly one* Theudas *or* Judas, *who aſpiring to Sovereignty, and boaſting himſelf an extraordinary Perſon, drew four hundred Men to his Obedience; but that he was ſoon ſlain, and all his Aſſociates broken, and reduc'd to nothing. That after him there aroſe* Judas *of* Galilee, *in the Time of the laſt Taxation, and drew great Numbers after him; but that he alſo periſh'd, and had all his Followers diſpers'd. That therefore they ought not raſhly to cruſh this new Doctrine, but to wait and expect the Event; for that if it were only an human Invention it wou'd fall of it ſelf in Time, and be blaſted by the Hand of Heaven; but that if it were from God, all their Attempts wou'd be vain and impious, and themſelves wou'd be look'd upon as Contenders with Omnipotence.* The Force of theſe Reaſons, and the Mildneſs of the Speech ſo far prevail'd with the Judges of the Apoſtles, that they chang'd their raſh Sentence into a corporal Puniſhment; and having ſcourg'd them, diſmiſs'd them with a Repetition of the former Injunction, *That they ſhou'd not teach any more in the Name of* Jeſus. The Apoſtles departed rejoicing, not that they had eſcap'd Death, but that they were accounted worthy to ſuffer Shame and Torment for the Name of their dear Lord and Maſter. Nor did this Uſage diſcourage them in their Miniſtry; but daily in the Temple, and in private Houſes alſo they taught and preach'd the Goſpel. And thus concluded the 33d Year of the vulgar Æra of *Chriſt*, a Year the greateſt and moſt memorable that ever did or can happen within the Compaſs of Time.

Threatned with Death:

But by Gamaliel's *Advice only ſcourg'd.*

Euſebius Oroſius. IV. The wonderful Reſurrection and Aſcenſion of our Bleſſed Saviour being divulg'd in all Parts, becauſe it was always Cuſtomary for the Governors of Provinces to communicate to the *Roman* Emperors every ſtrange and uncommon Accident hapning within their Charge, that nothing material might eſcape their Knowledge; *Pontius Pilate* acquainted his Maſter *Tiberius* with the Reſurrection of *Jeſus Chriſt*, which was now the common Diſcourſe of all *Paleſtine*; giving him an Account alſo, *That he had heard of many other Miracles of his, and how that riſing again after he had been dead, he was now by many believ'd to be a God. Tiberius* having receiv'd ſo authentick an Account, tho' plung'd in all Lewdneſs and Wickedneſs, referr'd this Matter to the Senate, with his favourable Suffrage, *That* Chriſt *might be enroll'd among the Gods*; but this Propoſal was rejected by the Senate, upon Pretence that they had not firſt approv'd of the Matter; there being an old and inviolable Law among the *Romans*, that no one ſhou'd be deify'd but by the expreſs Suffrage and Decree

A.D. 34. Tiber. 20/21

Pilate *gives* Tiberius *an Account of our Saviour's Actions.*

Tiberius *propoſes to deifie him.*

of the Senate. However the Emperor was ſo far from attempting any Thing prejudicial to the Doctrine of *Chriſt*, that he perſiſted in his Judgment, and threatned all the Accuſers of the *Chriſtians* with Death; by which Means this Religion, now in its Infancy, had the greater Opportunity of ſpreading its ſelf in the *Roman* Empire. This Relation, tho' doubted by ſome, is confirm'd not only by *Euſebius* and *Oroſius*, but alſo by *Tertullian* and *Juſtin Martyr* in their Apologies; the latter of whom, for the Proof of our Lord's Miracles, appeals to the *Acts* or the *Journal Books* of *Pilate* then extant. But as for that Letter of *Pilate*'s to *Tiberius* which we have at preſent, it is acknowledg'd by all learned Men to be a mere Forgery.

The Death of Philip *the Tetrarch.*

About the ſame Time, in the 20th Year of the Reign of *Tiberius*, *Philip* the Tetrarch and Brother to *Herod* died, after he had reign'd himſelf about 37 Years, from the Death of his Father *Herod* the Great. *Joſephus* obſerves, that during all the Time of his Government, contrary to the Temper of his Father and Brothers, he behav'd himſelf peaceably, and kept within his Dominions: That whenever he walked, he had a few ſelect Servants with him, and his uſual Seat of Juſtice carried after him; that if any Perſon preſented himſelf, and requir'd his Aſſiſtance, he might without Delay examin his Cauſe, puniſh the Guilty and free the Innocent. He dy'd in the City *Julias*, and was buried in his own Sepulcher, with great Pomp and Solemnity; and becauſe he left no Heirs of his Body, the Emperor *Tiberius* ſeiz'd on his Eſtate, and united his Dominions to the Government of *Syria*, then under *Flaccus Pomponius*; ordaining that all the Tributes collected in his Tetrarchy, ſhou'd ſtill be kept within the Limits of that Country. So that now we are to conſider the Country of *Paleſtine* as under three diſtinct Kinds of Government; 1. The Provinces of *Judæa* and *Samaria*, together with *Idumæa*, under the *Roman* Governour call'd Procurator, namely *Pontius Pilate:* 2. The Provinces of *Galilee* and *Peræa*, under the Tetrarch *Herod:* and 3. The Province of *Trachonitis*, including *Batanæa* and *Ituræa*, united to the Government of *Syria*, on which the other two were in ſome meaſure dependent. *Joſeph.*

His Dominions united to Syria.

V. About the Time of the Death of *Philip* the Tetrarch, the Numbers of Believers now daily encreaſing at *Jeruſalem*; as it frequently happens among a Multitude, there aroſe a Complaint of thoſe *Jews* that were call'd *Helleniſts* againſt the *Hebrew Jews*, becauſe their Widows were neglected, and received leſs than others in the daily Diſtribution of the Churches Mony. The Apoſtles were deſirous to have the Poor well relieved; but being ſo much employ'd as they were in diſpenſing the Word, the Food of the Soul, they declar'd before the whole Multitude, *That they were not at Leiſure to attend that other Service:* But by their Advice, and the Suffrages of the Church, there were ſeven Men of eminent Report for Wiſdom and the Endowments of the Holy Spirit, choſen to be Stewards of the Church's Stock, into which Office they were ordain'd by the ſolemn Prayers of the Apoſtles and the Impoſition of Hands, an ancient Symbolick Rite of Inveſtiture and Conſecration to any extraordinary Office. This was the firſt Inſtitution of Deacons in the Chriſtian Church, who were to *ſerve Tables*, that is, to wait upon the Neceſſities of the Poor, and to make daily Proviſion for their publick *Agapæ* or Love-Feaſts, in which the Holy Euchariſt was adminiſter'd; ſo that their Office was not only Civil but alſo Eccleſiaſtical. The Names of the Seven were *Stephen*, *Philip*, *Prochorus*, *Nicanor*, *Timon*, *Parmenas*, and *Nicolas*, all elected out of the Seventy whom our Lord had choſen: Of theſe the two firſt were moſt eminent; the laſt was a Proſelyte of *Antioch*, and the ſame *Acts* 6. 1-6.

A Defference between the Jews *and* Helleniſts.

Seven Deacons choſen.

ſame, as many believe, who afterwards gave Birth to the Hereſie of the *Nicolaitans*. About the ſame Time, as Biſhop *Pearſon* and ſome others believe, *James* the Leſs, who for his eminent Virtues was ſirnam'd the *Juſt*, was choſen Biſhop of *Jeruſalem*, being preferr'd before all the reſt, for his near Relation to our Lord; a Conſideration that made *Peter* and the two Sons of *Zebedee*, tho' peculiarly honour'd by *Chriſt*, not to contend for this high and honourable Place; and it may be alſo that they had ſome particular Intimation concerning it from their Maſter. Some others think he was choſen immediately after the great Effuſion of the Holy Spirit at *Pentecoſt*, which is ſtill uncertain; however it is generally agreed, that *Jernſalem* was the firſt Church and Dioceſe, and St. *James* the firſt Biſhop in the *Chriſtian* State; as may be learn'd both from *Euſebius* and *Clemens Alexandrinus*. And *Jeruſalem* being the Mother of all other Churches, it render'd *James* ſo honourable in the Opinion of many of the Ancients, that they gave him the Name of the Head and Biſhop of the Apoſtles themſelves; and St. *Paul* himſelf names him firſt of thoſe three Apoſtles which he accounted Pillars of the Church, *James*, *Cephas*, and *John*, *Gal.* 2. 9. as being at leaſt, by his Place, their Superior, and chief in Order in the Church of *Jeruſalem*.

James *the Leſs made Biſhop of* Jeruſalem.

Acts 6. 7-14. Upon the Election of the ſeven Deacons, the *Chriſtian* Religion gain'd Ground more abundantly than ever, Converts multiply'd exceedingly, and great Numbers of the Prieſts themſelves, the moſt pertinacious Aſſerters of the *Moſaick* Conſtitutions, and the bittereſt Enemies of the *Chriſtian* Doctrine laid aſide their Prejudices, and embrac'd the Goſpel. *Stephen* very much contributed to this happy Progreſs, being repleniſh'd with the moſt divine Gifts and Graces of the Holy Spirit, Preaching the Goſpel with a noble Courage and Reſolution, and confirming it with many publick and unqueſtionable Miracles among the People. His Zeal and Diligence, together with his extraordinary Succeſs, in ſhort Time awakened the Malice of the unbelieving *Jews*; who ſelected the moſt learned Men out of five of their chief Synagogues or Colleges to diſpute with him; namely, the *Libertines*, the *Cyrenians*, the *Alexandrians*, the *Cilicians*, and *Aſians*, all nam'd from the Perſons who founded them, of whom the firſt were manumitted Servants, and the reſt of foreign Countries. Theſe diſputing with him concerning the perpetual Nature of the *Moſaick* Inſtitutions, and the Deſtruction of the Temple, ſoon found themſelves baffled, and were not able to ſtand againſt that divine Wiſdom and Spirit by which he deliver'd himſelf. Therefore in the Height of their Malice they ſubborn'd Men to teſtifie, That they had heard him ſpeak Blaſphemy againſt *Moſes*, and againſt God. And with their utmoſt Fury ſtirring up the People, the Senators and the *Scribes*, they ſeiz'd him, and brought him before the Grand *Sanhedrim*; where falſe Witneſſes were ſet up, who ſwore, *That* Stephen *had ſpoken Blaſphemy againſt the Holy Temple and the Law; particularly that he ſaid, That* Jeſus *of* Nazareth *ſhou'd deſtroy that Building, and change the Laws which their great Maſter* Moſes *had deliver'd to them.*

Stephen *confutes the moſt learned* Jews.

Who accuſe him of Blaſphemy.

Acts 6. 15. *Chap.* 7. 1-53. This holy Man being brought before the *Sanhedrim*, his Face appear'd full of Majeſty and Splendor, like that of an Angel; an Argument of a clear Conſcience, and of the divine Aſſiſtance and Preſence. Being permitted to ſpeak for himſelf, he in a grave and ſevere Oration apply'd himſelf to anſwer the Charge brought againſt him. And becauſe the unconverted *Jews* fondly imagin'd that God was ſo delighted with the Temple Service and the *Moſaick* Rites, that he wou'd always continue them, and allow of no other Way of Worſhip, he ſhew'd them by an Hiſtorical Deduction, That God was rightly worſhip'd before either the Tabernacle

His Defence before the Sanhedrim.

or

or the Temple was erected: *Particularly by their great Father and Founder* Abraham, *whom God call'd from his own native Country, and confirm'd his Covenant with him by Circumciſion; and that without any other fixed Rite but this; the ſucceeding Patriarchs worſhip'd God for ſeveral Ages, till the Times of* Moſes. *And that when God had commanded* Moſes *to erect a Tabernacle, as a Place of publick Worſhip, where he wou'd manifeſt himſelf, and receive the Adorations of his People; yet that was but tranſient and temporary, and in ſome Years was to give place to a ſtanding Temple deſign'd by* David, *and built by* Solomon. *And that this Temple, tho' of God's own Appointment, was not to be of a perpetual Duration, appear'd, he ſaid, from his declaring* 'Heaven *to be his Throne, and Earth his Footſtool, and that therefore he* 'was not *to be confin'd within any material Temple, nor tied to any particular Way of Worſhip.* Beſides theſe Hiſtorical Deductions, he gave them to underſtand, *That their Lawgiver* Moſes *had foretold a Change,* 'That *the Lord* 'ſhou'd *raiſe up a Prophet among them, who like him ſhou'd introduce a new* 'Way *of Worſhip, to whom they were to yield Obedience. Yet in the midſt of thoſe miraculous Times, their Anceſtors were ſtubborn and rebellious againſt their Deliverer, and continu'd for many Ages provoking and idolatrous.* Then he concluded his Speech by declaring, *That they were like their Anceſtors, a ſtiff-neck'd and wilful Generation, circumcis'd in Body, but not in Heart, always reſiſting the Methods of the Holy Ghoſt. That their Fore-fathers had perſecuted and ſlain the Prophets who foretold the Coming of the* Meſſiah, *and that they their unhappy Poſterity had actually betray'd and murther'd the Perſon; without Regard to that Law, which had ſolemnly been deliver'd to them by the Miniſtry of Angels, and which he came to fulfil.*

He was proceeding in the Application, when the Patience of his Auditors began to fail, and their Conſciences being ſtung by the ſevere Truths he deliver'd, they fell into a moſt violent Heat, and expreſs'd the utmoſt Signs of Rage and Fury. But he regardleſs of what was done below, had his Eyes and Thoughts fix'd upon a higher and nobler Object, and was bleſs'd with a Proſpect of the Glories of Heaven, and a ſenſible Appearance of the Divine Majeſty, and the Holy *Jeſus* cloath'd in the Robes of our glorify'd Nature, ſtanding at the right Hand of his Father. The good Man was infinitely raviſh'd with the Viſion, and inſpired with new Zeal and Courage; declaring before all, *That he ſaw the Heavens open'd, and the Son of Man ſtanding at the right Hand of God*; as it were to protect and crown his ſuffering Servant. This farther enrag'd the *Jews*, who look'd upon him as a Blaſphemer, and reſolv'd upon his Death without any farther Proceſs; and acting the Part of the Zealots, they rais'd a great Noiſe and Clamour, ſtopp'd their Ears that they might hear no Crys for Mercy, and unanimouſly ruſh'd upon him. Then in a popular Rage, and a tumultuous Manner, without Leave from the *Roman* Governor, they hurry'd him out of the City, in order to ſtone him, according to the ancient Law againſt Blaſphemers. The Witneſſes, according to Cuſtom, ſtrip'd themſelves, and laid their Cloaths at the Feet of a zealous Youth call'd *Saul*, who in a particular Manner was conſenting to his Death; and then began the Tragedy, which was ſoon ſeconded by the Multitude. All which Time the pious Martyr was upon his Knees, ſending up his Prayers to Heaven, devoutly recommending his Soul to God, and loudly interceding for his Murtherers, *That God wou'd not charge this Guilt upon them*; and then gave up the Ghoſt, or as the ſacred Hiſtorian elegantly expreſſes it, *fell aſleep:* So ſoft a Pillow is Death to a good Man, ſo willingly, ſo quietly does he leave the World, as a weary Labourer goes to his Reſt at Night.

Acts 7. 54-60.

And happy Proſpect of Heaven.

He is hurry'd out of the City and ſtoned.

This

This was the glorious Death of the pious St. *Stephen*, who had the Honour to be the first Martyr in the *Christian* Church, tho' he was not the first who dy'd upon the Account of the Gospel. His Body was bury'd by devout Men, probably Proselytes, who made great Lamentations over it; and, as some Report, it was not only by the Allowance, but also with the Assistance of *Gamaliel*, the President of the *Sanhedrim*. Chronologers are not agreed in what Year he suffer'd; but Bishop *Pearson*, upon the most probable Grounds, places it in the Year 34. And, if I may be allow'd to add my own Conjecture, it was in the Time of the Passover; which if so, he dy'd near eleven Months after our Blessed Saviour's Ascension.

Acts 8. 2. *His Burial.*

CHAP. II.

From the Death of the first Martyr Stephen, *to the first Call, and Preaching of the Gospel to the* Gentiles.

Containing the Term of about six Years.

Acts 8. 3. *Chap.* 22. 3, 4, 19. *Chap.* 26. 9-11. *Chap.* 18. 3. *Philip.* 3. 5, 6. *Galat.* 1. 13, 14.

I. THE Church of God had been hitherto toss'd with gentle Storms, but now a more violent Tempest overtook it: For the unbelieving *Jews* were so gall'd at *Stephen*'s Conquest over their chief Scholars, his severe Reflexions, and his denouncing Ruin to the *Mosaick* Rites and their Temple, that they rais'd a terrible Persecution against the Church, hoping to extirpate that Religion which had threatned Destruction to theirs. The great Engineer in this Persecution was *Saul*, a young Person suppos'd to be about 30 Years of Age, born in a *Roman* City call'd *Tarsus* in *Cilicia*, above 300 Miles from *Jerusalem*; by which he obtain'd the Privileges of a free Citizen of *Rome*, and probably also the *Roman* Name of *Paul* given him at his Circumcision. His Parents were both *Jews* and of the Tribe of *Benjamin*, so that he was an *Hebrew* of the *Hebrews*; first enter'd in the Occupation of Tent-making, then educated in the Learning of his City, and afterwards remov'd to *Jerusalem*, where he became a Scholar to the great *Gamaliel*, and one of the most zealous of the Sect of the *Pharisees*. His active and fiery Genius, together with his passionate Concern for the Traditions of the Fathers, made him pursue his Designs with the Spirit of a *Zealot*, and the Rage of a Mad-Man. Having furnish'd himself with a Commission from the *Sanhedrim*, he immediately put it in Execution, broke open Houses, seiz'd upon any who look'd like a Disciple of the crucify'd *Jesus*; and without any Regard to Sex or Age, scourg'd and hal'd them to Prison; plucking the Husband from the Bosom of the Wife, and the Mother from the Embraces of her Children; compelling Men to blaspheme God, and breathing out nothing but Threatnings and Slaughter where ever he came. Whence *Eusebius* calls it the first, and most grievous Persecution of the Church; tho' this was none of those which are call'd *General Persecutions*.

A.D. 34. Tiber. 20/21

A severe Persecution of the Church.

Saul *a principal Agent.*

Acts 8. 1-4.

This Persecution was so severe, that it dispers'd in a great Measure the whole Body of the Church, and drove both the Members and Teachers of it into several Countries, and many Natives of *Jerusalem* from their own Houses into foreign Parts. Only the Apostles remain'd still in the City; for their Functions and Courages being both extraordinary, they

The first Dispersion of the Believers.

they continu'd firm to their Miniſtry there, under the ſpecial Protection of their Maſter, and wou'd not depart till they ſhou'd be call'd thence by God. The reſt of the Diſciples, of whom there were ſeveral thouſands, were diſpers'd abroad, ſome into the Regions of *Judæa* and *Samaria*, publiſhing the glad Tidings of the Goſpel where ever they came: Some went into *Cælo-Syria* to *Damaſcus*, among whom was *Ananias*, a devout and religious Perſon, *Act.* 9. 10. Others travell'd into *Phœnicia*, and *Cyprus*, and *Antioch*, preaching the Goſpel to the *Jews* in thoſe Parts, *Act.* 11. 19. And others, it is probable, went as far as *Rome*, among whom were *Andronicus* and *Junia*, who were of Note among the Apoſtles, and Relations of the Perſecutor *Saul*; and had embrac'd the Faith before him, as he himſelf teſtifies, *Rom.* 16. 7. Hitherto the Church was ſhut up and confin'd within the City Walls, but this Perſecution enlarg'd the Bounds of *Chriſtianity*; ſo that the Ways that the *Jews* intended for its Ruin, and the Diſſolution of its Members, prov'd the moſt effectual Means for its Spreading and Propagation.

Philip *the Deacon preaches at* Samaria;

Among thoſe who were diſperſed, *Philip* the Deacon, the ſecond in Order after *Stephen*, was driven to the City of *Samaria*, a noted Place about 30 Miles North-Eaſt of *Jeruſalem*, and call'd *Sebaſte* by *Herod* the Great; and tho' the Apoſtles Example ſeem'd to confine the Goſpel to the *Jews* only, yet ſince our Saviour had nam'd *Samaria*, *Act.* 1. 8. and they were in ſome Senſe *Jews*, as obſerving the Law, and expecting the *Meſſiah*, he thought it lawful to preach *Chriſt* to them. The Divine Wiſdom gave Approbation to the Undertaking, and ſeconded his Preaching with many eminent Miracles, which drew the univerſal Attention of the Inhabitants, and fill'd the City with Joy and Wonder: For he cur'd many who were ſeiz'd with Palſies and other Lameneſſes; and out of others he caſt impure Spirits, who at their coming out made loud Acknowledgments of that irreſiſtible Power by which he acted. In this City was one *Simon*, born at *Giton*, not far diſtant, who by Sorcery and Magick Arts had ſtrangely gain'd the Veneration of the People; a Man crafty and ambitious, daring and inſolent, whoſe diabolical Illuſions had for a long Time ſo amaz'd the Eyes of the Vulgar, that they all believ'd him the great Power of God; and ſo he ſtil'd himſelf, as *Irenæus* aſſures us. But this Man ſeeing his Admirers in great Numbers baptiz'd, and brought off by the Preaching and Miracles of *Philip*, which ſo manifeſtly exceeded his infernal Arts, became himſelf a Convert, and was baptized by him; tho' probably his main Deſign was to inſinuate himſelf with *Philip*, and to find out the Art by which he wrought his Miracles. *Acts* 8. 5-13.

And baptizes Simon Magus.

The News of ſo large a City's Converſion was in a ſhort Time brought to the Apoſtles at *Jeruſalem*, who being unwilling to neglect any Thing conducing to the Church's Good, tho' under great Perſecution, ſent St. *Peter* and St. *John* to confer the Gifts of the Holy Ghoſt upon the new Converts, which it was not in the Power of *Philip* to do, who was only a Deacon; this Office being reſerv'd to the Apoſtles only. At their Arrival they pray'd for them, and laid their Hands upon them, probably ordaining ſome to be Governors of the Church, and Miniſters of the Goſpel; and immediately they receiv'd the miraculous Effects of the Holy Ghoſt. *Simon* the Magician obſerving that a Power of Miracles and Speaking with Tongues was convey'd by the Impoſition of the Apoſtles Hands, out of a ſtrange Avarice and Ambition, offer'd them Mony to empower him to do as they did. *Peter* perceiving his rotten and inſincere Intentions, rejected his impious Propoſal with Scorn and Deteſtation, and denounc'd an Execration againſt him and his Mony, *for imagining that to be a Means of purchaſing the Gifts of Heaven:* Declaring, *That his Heart* *Acts* 8. 14-24.

Peter *and* John *go to* Samaria.

Peter *ſeverely reproves* Simon Magus.

and

and Intentions were corrupt: That he cou'd have no Share nor Portion in ſo great a Privilege: That it more concern'd him to repent of ſo hainous an Impiety, and to beg of God to forgive his wicked Imagination; ſince at preſent he was infected with the moſt venomous Contagion, and was a Slave to Iniquity. *Simon* a little terrify'd at theſe Words, and poſſibly fearing to be made an Example of Diſſimulation, as *Ananias* was, beg'd the Apoſtles Prayers, for the more effectual averting thoſe Judgments denounc'd againſt him. But how ſlight his Repentance was will appear afterwards; for he more and more proceeded in his magical Arts, and his execrable Blaſphemies, and became the Author of the firſt and groſſeſt Hereſies in the Church. Notwithſtanding the Purity of the *Chriſtian* Religion, and tho' the Church was yet in its Infancy, God was pleas'd to permit Hereſie to ariſe in it, within leſs than two Years after the Death of his Son.

The firſt beginning of Hereſie.

Acts 8. 25-40. The two Apoſtles having thus confirm'd the Church of *Samaria*, preach'd the Goſpel in many of the neighbouring Villages, and then return'd back to *Jeruſalem*, to join their Counſel and Aſſiſtance to the reſt of the Apoſtles. But *Philip* was employ'd in a more peculiar Affair, being appointed by an Angel from Heaven, immediately to repair towards the South into a deſert Country, and the Way between *Jeruſalem* and *Gaza*. He obey'd the Call with as much Readineſs as *Abraham*, when he was commanded out of his own Country; and arriving at the Place, he diſcover'd a Chariot, with a foreign Nobleman in it, an Eunuch of great Authority, and chief Treaſurer to *Candace* Queen of *Æthiopia* in *Africa*, who being a *Jewiſh* Proſelyte, had been to pay his Adorations at *Jeruſalem*, probably at the Feaſt of Tabernacles. *Philip* by the Impulſe of the Spirit join'd himſelf to the Chariot, and found the Perſon devoutly employ'd, namely, reading a Portion out of the 53d Chapter of *Iſaiah*, in Words to this Effect; '*He was led as a Sheep to the* '*Slaughter, and was ſilent as a Lamb before the Shearer: In his Humilia-* '*tion his Right was taken from him; and who ſhall deſcribe the Wicked-* '*neſs of that Generation, which took away his Life from the Earth?* *Philip* asking him whether he underſtood the Paſſage? He anſwer'd, *That he wanted an Interpreter*, and courteouſly invited him into his Chariot to explain it to him; particularly deſiring to know of him, *Whether the Prophet ſpoke this of himſelf, or of ſome other Perſon?* Whereupon *Philip* began at that Paſſage of Scripture, and preach'd to him the Goſpel of *Jeſus Chriſt*, ſo fully and effectually, that coming near a Place of Water, the Eunuch deſired to be baptiz'd into the *Chriſtian* Religion. *Philip* inform'd him, *That if his Faith was ſincere he might be baptiz'd*; and the other declaring, *That he believ'd Jeſus Chriſt to be the Son of God*, the Chariot was order'd to ſtand ſtill, and both went down to the Water, where the Eunuch was baptiz'd, according to his Requeſt. This Act was accompany'd with an extraordinary and miraculous Accident, ſufficiently evidencing *Philip* to have been ſent by Heaven, for immediately he was tranſported by the Spirit of the Lord, and ſnatch'd quite away from the Preſence of the Eunuch; who proceeded in his Journy with great Joy and Satisfaction, and preach'd the *Chriſtian* Faith in his own Country: In which reſpect St. *Jerom* ſtiles him the Apoſtle of the *Æthiopians*; and the Ancients generally make that Prediction of *David* fulfilled in him, '*Æthiopia ſhall* '*ſtretch out her Hands unto God.* *Philip* was found about 30 Miles diſtant at *Azotus*; and paſſing through, he preach'd the Goſpel in all the Cities, till he came to his own City *Cæſaræa*.

Peter *and* John *return to* Jeruſalem.

Philip *goes towards* Gaza;

Where he baptizes an Æthiopian *Eunuch:*

From whom he is miraculouſly remov'd.

A.D. 35. Tiber. 21/22

II. *Saul* ſtill continu'd to perſecute the Church with a moſt ungovernable Zeal and Fury; and becauſe the Believers were diſpers'd, and the Goſpel greatly propagated in other Provinces and Countries, he made it his Employment to perſecute them in foreign Cities. And ſince the Power of the Grand *Sanhedrim*, as to religious and eccleſiaſtical Affairs, extended to all the *Jewiſh* Synagogues, even in the remoteſt Parts from *Judæa*; *Saul* procured Letters of Commiſſion from that Body to go into *Cælo-Syria*, to *Damaſcus*, a noble City, the Metropolis of that Province, about 160 Miles North-Eaſt of *Jeruſalem*; that if he found any in the Synagogues, whether Man or Woman, who profeſs'd *Chriſt*, he might bring them bound, to be puniſh'd at *Jeruſalem*. But God, who had ſeparated him from his Mother's Womb for the Preaching of his Goſpel, now put a Stop to his violent Deſigns: For as he was travelling with his cruel Aſſociates upon the Road near to *Damaſcus*, at Mid-day, a moſt amazing Gleam of Light, far exceeding the Splendor and Glory of the Meridian Sun, was ſuddenly darted from Heaven upon them, which with the Fear threw them all proſtrate upon the Ground. This was accompany'd with a remarkable Voice, crying in the *Hebrew*, or rather *Syriack* Tongue, *SAUL, SAUL!* WHY DOST THOU PERSECUTE ME? Whereupon *Saul* in a terrible Amazement cry'd, *Lord! Who art thou?* The Voice reply'd, *I am Jeſus of Nazareth whom thou perſecuteſt; 'Tis hard for thee to kick againſt the Pricks:* That is, all thy Attempts will prove ſucceſsleſs, and like kicking againſt Spikes, will prove thy own Wounding and Torment. *Saul* convinc'd of his great Error, immediately ſubmitted to the divine Viſion, and in the moſt trembling and yielding Manner ſaid, *Lord, What wilt thou have me to do?* Our Lord mercifully bad him, *Ariſe from the Ground, and go to* Damaſcus, *where he ſhou'd be inform'd of all the Parts of his Duty: For that he had appear'd to him purpoſely to conſtitute him a Miniſter and a Witneſs, both of what he had ſeen, and of what he had deſign'd to reveal to him: Delivering him from the People, and from the* Gentiles, *to which latter he was ſending him, to open their Eyes, and to turn them from Darkneſs to Light, and from the Power of* Satan *to God, that they might obtain Remiſſion of Sins, and an Inheritance among ſuch as were ſanctify'd by Faith in him.* The Men who accompany'd him riſing from the Earth, were extremely aſtoniſh'd, and ſtood ſpeechleſs, having ſeen an extraordinary Light, and heard a Sound of Words, but neither ſaw *Chriſt*, as *Saul* did, nor underſtood diſtinctly any Thing he ſaid. But *Saul* was ſo dazled and overpower'd by the Light, that he became intirely blind, and was led by his Companions into *Damaſcus*, where he remain'd not only without Sight, but alſo without Meat or Drink, for three Days together; humbling his Soul before God for his former Miſcarriages, and his violent Perſecution of the Church.

Acts 9. 1-9. *Chap.* 23. 5-11. *Chap.* 26. 11-19.

Saul *prepares for* Damaſcus;

And is miraculouſly converted.

There was at this Time at *Damaſcus* one *Ananias*, a very devout and religious Man, and tho' a *Chriſtian*, yet of great Reputation among the *Jews*. To this Man our Lord appear'd in a Viſion, commanding him, *To go into a Street call'd* Straight, *and enquire at the Houſe of* Judas, *for one* Saul *of* Tarſus, *who was now at Prayer, and had ſeen him in a Viſion coming to him, to lay his Hands upon him, that he might receive his Sight. Ananias* was ſtartl'd at the Name of the Man, and humbly alledg'd *his bloody Practices at* Jeruſalem, *and the Authority given him by the* Sanhedrim *to execute his cruel Deſigns.* But our Lord to remove his Fears aſſur'd him, *That he was a choſen Veſſel, a ſelect Inſtrument to preach the Goſpel both to* Jews *and* Gentiles, *and before the greateſt Potentates upon Earth*; acquainting him with what great Things he ſhou'd both do and ſuffer for his

Acts 9. 10-19. *Chap.* 22. 12-16. *Galat.* 1. 11, 12. 16, 17.

Ananias *is ſent to comfort him.*

Sake,

Sake, what Chains and Impriſonments, what Racks and Scourges, what Hunger and Thirſt, what Shipwrecks and Death he ſhou'd undergo. *Ananias* ſatisfy'd with this Account from the Mouth of Truth, immediately repaired to the Houſe, and laying his Hands upon *Saul*, he call'd him *Brother*, and declar'd to him, *That the Lord* Jeſus, *the ſame who appear'd to him in his Journy, had ſent him to him, that he might recover his Sight, and be fill'd with the Gifts of the Holy Ghoſt: That therefore he muſt be baptiz'd for a Sign and Seal that his Sins were waſh'd away by the Blood of* Chriſt. And immediately certain thick Films like Scales fell from his Eyes, and his Sight was reſtor'd; and being baptiz'd, his Mind was enlightned by the Holy Ghoſt, and his Body was ſtrengthned by Suſtenance. He continu'd not long at *Damaſcus* after his Converſion, but having received immediate Revelations from Heaven, he conferr'd not with Fleſh and Blood, neither with *Ananias*, nor with the Apoſtles at *Jeruſalem*, but retired himſelf to *Arabia Petræa*, in the Country near *Damaſcus*, as appears from *Galat.* 1. where he remain'd about two Years, both preaching the Goſpel, and receiving the full Knowledge of it himſelf; and afterwards teſtify'd that he did not derive his Miſſion and Authority from Men.

He retires to Arabia.

Joſeph. In the ſame Year that *Saul* was converted, *Vitellius*, Father to him of that Name that was afterwards Emperor, was by *Tiberius* made Governor of *Syria* and the Eaſt, in the Room of *Pomponius Flaccus*, which was the principal Preferment in the *Roman* Empire. At the Paſſover he went up to *Jeruſalem*, where he had a Power ſuperior to *Pilate*, probably induc'd by Curioſity to ſee that ſolemn Feſtival, or at leaſt to diſpatch Buſineſs with the more Eaſe and Expedition among ſuch a Concourſe of People. Being magnificently entertain'd in this City, in Requital, he remitted all the Impoſts upon the Fruits bought and ſold in the City; and likewiſe deliver'd all the Ornaments of the High-Prieſt, with the reſt of the Sacerdotal Furniture and Veſtments, to the Charge of the Prieſts themſelves; all which were formerly kept in the Caſtle of *Antonia*, adjoining to the Temple, under the Power of the *Roman* Governors. Having thus gratify'd the Nation, before his Departure to *Antioch*, he made *Jonathan* the Son of *Annas* High-Prieſt, and depos'd *Caiaphas*, after he had continu'd in that Office about ten Years. And thus one of the unjuſt Judges of our Bleſſed Saviour was judg'd himſelf; and 'tis believ'd he ſhortly after diſpatch'd himſelf with his own Hands.

Vitellius *goes up to* Jeruſalem, *and reſtores the High-Prieſt's Veſtments.*

He depoſes Caiaphas, *and makes* Jonathan *High-Prieſt.*

III. The violent Storms that threatned the Church of God were very much allay'd by the happy Converſion of *Saul*, and the Believers had great Eaſe and Proſperity throughout all *Judæa*, *Samaria*, and *Galilee:* But this Year in *Samaria* there hapned a Diſturbance upon another Occaſion, which prov'd the firſt Step to the Ruin of *Pilate*. It was caus'd by a great Impoſtor among the *Samaritans*, poſſibly *Simon Magus*, who perſuaded the People that on their famous Mount *Gerizim*, he cou'd ſhew them the Sacred Veſſels which *Moſes* had bury'd with his own Hands. Upon which account the credulous Vulgar, all in Arms, met in Multitudes at a certain Village call'd *Tirathaba*, deſigning when their Numbers were compleated, to go in a ſolemn Manner and take Poſſeſſion of theſe holy Reliques. But *Pilate* having learnt their Deſigns, with a conſiderable Body of Horſe and Foot, quickly poſſeſs'd himſelf of all the Paſſes, and ſetting furiouſly upon theſe deluded People, made a cruel Slaughter of ſome, took others Priſoners, and diſpers'd all the reſt; and after that order'd the principal of the Priſoners to be put to Death without Mercy. Upon this Fact, the Senate and Nobility of *Samaria*

A.D. 36. Tiber. 22/23

Joſeph. *A Diſturbance in* Samaria.

addreſs'd themſelves to *Vitellius* at *Antioch*, accuſing *Pilate* of this Maſſacre; remonſtrating, *That their Aſſembly was not to rebel againſt the* Romans, *but to ſecure themſelves from the inſupportable Tyrannies of* Pilate. *Vitellius* being ſenſible of his cruel Government, his Avarice and Extortions, by his own Authority commanded *Pilate* to repair to *Rome*, and anſwer before the Emperor what ſhou'd be objected againſt him; ſending his Friend *Marcellus* to ſupply his Office in *Judæa*; ſo that he may in ſome Senſe be call'd the ſixth Governor of the *Jews*. Thus *Pontius Pilate* loſt his Government, after he had continu'd in it about ten Years; this being but the Beginning of his Miſeries. But whether he was detain'd by contrary Winds, or ſome other Accident, he arriv'd not at *Rome* till the following Year, when *Tiberius* was dead.

Pilate *depos'd from his Government.*

During theſe Tranſactions, the long Heat between *Aretas* King of *Arabia Petræa*, and *Herod* the Tetrarch, broke out into a Flame; being firſt occaſion'd by *Herod*'s divorcing the other's Daughter, and taking *Herodias*, from whom Nature and Juſtice had excluded him. *Aretas* having gather'd together a ſufficient Force, began a War againſt him; and coming to a ſet Battel, *Herod*'s Army was intirely overthrown, and that by Means of the Treachery of ſome baniſh'd Perſons of his Brother *Philip*'s, who took up Arms under his Colours. And here *Joſephus* informs us, That it was commonly believ'd, that the Loſs of *Herod*'s Army proceeded from the immediate Vengeance of Heaven, for his murthering the honeſt and pious *John Baptiſt*. *Herod* upon this Defeat, doubtful of better Succeſs afterwards, or conſcious of his own Guilt, betook himſelf to his Maſter *Tiberius*, certifying him by Letters of his Misfortunes, and probably not without ſeveral Aggravations againſt his Enemy. The Emperor was ſo diſpleas'd at the Succeſs of *Aretas*, or his Audaciouſneſs in making War within his Empire, that he immediately wrote angry Letters to *Vitellius* in *Syria*, charging him to undertake the War, and to bring the rebellious King Priſoner, or to ſend his Head to *Rome*. But *Aretas* was no ways diſcourag'd at theſe Preparations, for conſulting with his Augurs, according to Report, he declar'd, *That the Armies ſhou'd never enter his Dominions, ſince one of the Parties ſhou'd die before the Time, either the Orderer, the Undertaker, or the Cauſer of the War:* Meaning *Tiberius*, *Vitellius*, or *Herod*.

Joſeph.

Aretas *of* Arabia *overthrows* Herod *the Tetrarch's Army.*

Tiberius *is diſpleas'd.*

In the Beginning of the next Year, *Saul* return'd from the inland Parts of *Arabia Petræa* to *Damaſcus*, which City tho' ſituated in *Cælo-Syria*, was now in Subjection to *Aretas*. Here he enter'd the *Jewiſh* Synagogues, and with great Freedom and Courage preach'd the Goſpel, proving that *Jeſus Chriſt* was the *Meſſiah*, and the Son of God; ſo that all the *Jews* in that City were greatly amaz'd and confounded, both at the ſtrange Change in his Proceedings and Opinions, and the powerful Efficacy of his Arguings and Diſcourſes. At the ſame Time *Aretas* was preparing againſt the coming down of *Vitellius* againſt him, who according to the Commands of his Maſter *Tiberius* had rais'd a conſiderable Army, deſigning to march with it through the Province of *Judæa*. But he was diverted from this Intention by the humble Supplications of the *Jewiſh* Nobility, who alledg'd, *That it was contrary to their ancient Laws and Cuſtoms to have any Images or Pictures brought into their Country, ſuch as were frequent in the* Romans *Arms and Banners*. The Mildneſs of this General was eaſily prevail'd upon, who ordering his Army another Way, at the Paſſover, went up to *Jeruſalem* with *Herod* and his Friends, where he offer'd Sacrifice, and remov'd *Jonathan* from the High-Prieſthood, after he had been a Year in that Office, and plac'd his Brother *Theophilus* in his Room.

Acts 9. 20-22.

Saul *returns from* Arabia *to* Damaſcus.

Joſeph.

Vitellius *prepares againſt* Aretas;

And makes Theophilus *High-Prieſt.*

Vitellius

Dion. Tacit. Suet.

Vitellius was ſoon ſtop'd in his Expedition; for not long before *Tiberius* in the 23d Year of his Reign, and the 37th of *Chriſt*, began to loſe his former Strength and Vigour; which occaſion'd him to remove to ſeveral Places, ſetling at laſt in a Promontory of *Miſenum*. Here, after many nice Conſiderations and Conſultations with his principal Favourite *Macro*, he nominated *Caius Caligula*, the only ſurviving Son of his Nephew *Germanicus*, for his Succeſſor, together with a young Grandſon of his call'd *Tiberius*. His Tyrannies were ſo unbounded, that it was probably conjectur'd, That he nam'd the former, hoping that his Vices wou'd efface the Memory of his own Wickedneſs, and with a Belief that he wou'd extinguiſh the *Roman* Nobility: For he had frequently ſaid, *That in* Caligula *he had brought up a Serpent for the People of* Rome, *and a* Phaeton *for the reſt of the World.* Tho' his Spirits ſenſibly declin'd, his Diſſimulation was as ſtrong as ever; and he carry'd on the Humor of his former Luxury and Debaucheries, deſpiſing all the Arts of Phyſick. But his Weakneſs was ſoon diſcover'd by *Charicles*, an eminent Phyſician, who under Pretence of kiſſing his Hand, felt the Defect in his Pulſe; which was as ſoon perceiv'd by this ſubtle and wary Prince, who ſhortly after diſſembled ſuch Faintings as that all judg'd him dead, and began to make their Court to the new Emperor. But recovering again to the great Surprize and almoſt Confuſion of *Macro* and *Caligula*, they ſoon found Means to diſpatch him, which was by ſmothering him with the Bed-Cloaths, or elſe by Poiſon, as others are of Opinion. This hapned on the 16th Day of *March*, under the Conſulſhips of *Proculus* and *Nigrinus*, he being 78 Years of Age, having reign'd from the Death of *Auguſtus* 22 Years, 6 Months, and 26 Days.

Tiberius *declines.*

His Death.

IV. The *Romans* found a ſhort Breathing after the Death of *Tiberius*, and were ſo fond of his Succeſſor *Caligula*, that they declar'd him ſole Emperor, contrary to the expreſs Will of the other, who made him Co-Heir with his Grandſon. The Joy of which Preferment was not confin'd to *Rome* and *Italy*, but dilated it ſelf through all the *Roman* Empire, even to the City of *Jeruſalem*. Every where Sacrifices were offer'd upon that Occaſion; ſo that at ſeveral Places above 160000 Cattel were ſacrific'd in three Months Time. And ſo great was the Superſtition of the Citizens of *Rome*, that when the Emperor was ſick, ſome offer'd themſelves to combat wild Beaſts for his Safety, and others devoted themſelves to Death at his Recovery, and ſet up Bills of their Reſolution in the Streets. He was then ſomewhat above 25 Years of Age, and began his Reign with all Clemency and Regularity, cauſing the famous Models and Inſtitutions of *Auguſtus* to be reviv'd, which had been neglected and diſus'd by *Tiberius*. He likewiſe began to regulate and reform many Abuſes in the State, and ſeverely puniſh'd corrupt Governors; among whom he baniſh'd *Pontius Pilate* to *Vienna* in *Gaul*, as the Reward of all his former Wickedneſs. He took a ſtrict View of the *Equites*, and put all ſuch to publick Shame as were Guilty of any infamous Crime; and puniſh'd the *Spintriæ* with Death, thoſe abominable Inventors of unnatural Pollutions, whom his Predeceſſor ſo much incourag'd. But in a ſhort Time all his promiſing Qualities vaniſh'd, and he acquired ſuch a prodigious Complication of Enormities, that he became one of the greateſt Monſters that ever trod upon the Earth, exceeding *Tiberius* in the blackeſt of his Vices. He was ſo Proud, that he impiouſly aſſum'd divine Honours, and had a Temple dedicated to his own Divinity; ſo Prodigal, that he conſum'd above fifty Millions of our Mony in a few Months Time; ſo Brutiſh, that he committed Inceſt with all his Siſters; and ſo Tyrannical, that he wiſhed, *That the*

A.D. 37. CALIGULA, *the fourth* Roman *Emperor.*

Pilate *baniſh'd.*

the Roman *People had but one Neck, that he might diſpatch them all at a Blow.* In ſhort, he was ſo ſuperlatively wicked, that *Seneca* truly ſaid of him, *That Nature ſeem'd to have brought him forth, to ſhew what was poſſible to be produc'd from the greateſt Viciouſneſs, ſupported by the greateſt Authority.* So that for a few Years he prov'd a terrible Scourge to the *Romans*, and inſulted over that proud City, which had ſo often inſulted over the reſt of the World.

The Riſe of Herod Agrippa. This Perſon's Promotion to the Empire, prov'd alſo the Riſe and Advancement of *Agrippa*, Grandſon to *Herod* the Great, and therefore by St. *Luke* in the *Acts* call'd by the Name of *Herod*. He was Son to *Ariſtobulus*, whom his Father had caus'd to be ſlain, and Brother to the infamous *Herodias*; a Perſon of a generous and aſpiring Temper, politick and inſinuating, and highly zealous for *Judaiſm* and the *Moſaick* Rites. He was now about 47 Year of Age, and had run through all the various Changes of Fortune; having been ſeveral Times reduc'd to the extremeſt Want and Poverty, ranging from City to City, and from Nation to Nation, till he gain'd the ſpecial Favour of *Tiberius* the Emperor, who in a ſhort Time upon Suſpicion threw him into Priſon, where he continu'd as much in Danger of Execution, as formerly he had been of Starving. But ſhortly after *Tiberius*'s Death, *Caligula*, with whom he had contracted a particular Friendſhip, ſent for him from Priſon to his Palace, array'd him in Robes, chang'd his Chain of Iron for one of Gold of the ſame Weight, put a Diadem upon his Head, and made him King of all his Uncle *Philip*'s Dominions, with the Addition of the Tetrarchy of *Abilene* in *Syria*, which formerly belong'd to *Liſanias*. So that in three Years Time, from the Death of *Philip*, there was another Change in the Government of *Paleſtine*. At the ſame Time *Caligula* ſent *Marullus* to be Governor of *Judæa* and *Samaria*, in the Room of *Pontius Pilate*, he being the ſixth Procurator ſince the Baniſhment of *Archelaus*; but *Agrippa* continu'd about a Year with the Emperor, before he went to his own Dominions.

Joſeph.

He is made King of Philip's *Dominions.*

Marullus *the ſixth Governor in* Judæa.

A.D. 38. Calig. 1/2 In the Beginning of the following Year, *Saul* having preach'd many Months at *Damaſcus*, became ſo formidable to many of the *Jews* in that City, that they reſolv'd upon his Death; and becauſe their Power was leſs than their Malice, they apply'd themſelves to the Governor of the Place under *Aretas*, and by their Inſinuations and Suggeſtions obtain'd a ſpecial Guard to keep the Gates, and prevent his Eſcape. But the Diſciples, having Notice of their Deſigns, were as careful to preſerve him, as his Enemies were to deſtroy him; and finding no other Remedy, they let him down in a Basket from one of their Houſes over the City Walls. And having thus eſcap'd, about three Years after his Converſion, he repair'd to *Jeruſalem*, to viſit *Peter*, and the Church there; but the Diſciples knowing his former Temper and Principles, were afraid, and univerſally ſhun'd his Company; till *Barnabas*, an eminent Diſciple, who knew all his Circumſtances brought him to the Apoſtles, *Peter*, and *James* the Biſhop of the Place, acquainting them with his miraculous Converſion, and his zealous Preaching at *Damaſcus*; which clear'd all their Doubts, and caus'd them to admit him to an intimate Communion with them. Here he continu'd with all Boldneſs, and his Sermons were ſo powerful, and his Diſputations with the *Helleniſts* ſo unanſwerable, that like the *Jews* in *Damaſcus* they eagerly ſought his Life. But being in the Temple at his Devotions, he fell into a Trance and ſaw *Jeſus* in a Viſion, who order'd him *to haſten out of* Jeruſalem; *for that the* Jews *were not diſpos'd to receive his Teſtimony.* Whereupon he humbly alledg'd, *That his former Zeal in impriſoning and ſcourging the Believers, and his joining in the Blood of the*

Acts 9. 23-31. Chap. 22. 17-21. Galat. 1. 18, 19.

Saul *at* Damaſcus *in Danger.*

He goes to Jeruſalem.

the

the Martyr Stephen, *had now made him a more unqueſtionable Evidence of the Truth and Power of the Goſpel.* But *Jeſus* expreſly commanded him to *depart; for that he deſign'd to ſend him into the Country of the* Gentiles. Upon which, having ſtay'd in *Jeruſalem* only fifteen Days, he left the City; and being conducted by the Brethren as far as *Cæſarea*, he ſet ſail for his own City *Tarſus* in *Cilicia*, and ſaw not *Jeruſalem* till ſeveral Years after. And now all the Churches in *Judæa*, *Samaria* and *Galilee* had Peace, daily encreaſing and flouriſhing, to the Honour of *Jeſus Chriſt* and his Goſpel, and the great Comfort of all the Diſciples.

And from thence to his own City Tarſus.

Philo. Joſeph. In the ſame Year that *Saul* repair'd to *Jeruſalem*, King *Herod Agrippa* at *Rome* obtain'd Leave of *Caligula* to go into *Paleſtine* for the Settlement of his Kingdom, promiſing after that to return again. According to the Emperor's Advice, he took his Voyage firſt to *Ægypt*, and arriv'd at the Port of *Alexandria*, a celebrated City, the Metropolis of the whole Country, and the ſecond of the *Roman* Empire for Extent, Trade or Inhabitants; being about 300 Miles almoſt Weſt of *Jeruſalem*. The *Alexandrians* having an inveterate Hatred againſt the *Jews*, thought themſelves highly affronted at the Arrival of a King of that Nation; and by the Connivance, or rather Inſtigation of *Flaccus* the Governor, they expos'd and ridicul'd him in their Stages, in their Songs, in their Speeches, and in all publick Places. And that nothing might be wanting to compleat their Scurrillity, they took a poor Mad-Man, who always walk'd naked in the Streets, and ſetting him aloft in the moſt publick Manner, put a Paper Crown upon his Head, a Mat about his Body for a Robe, and a Reed in his Hand for a Sceptre; then being ſurrounded by young Men, with Poles on their Shoulders, inſtead of Guards, ſome came to him for Juſtice, others for Counſel, and all *Hail'd* him with the Title of *Marim*; which in the uſual Language of the *Jews* ſignify'd *Lord*. And thus the King of the *Jews* was derided after the ſame Manner by others, as the *Jews* themſelves five Years before had derided the true Majeſty of their own King *Jeſus Chriſt*.

King Agrippa *goes through* Alexandria:

Where he is highly affronted.

Philo. Shortly after, theſe Scoffs and Jeſts encreas'd to greater Violences; and the Vengeance of Heaven began to purſue the *Jews* in a Country where a Million of that Nation reſided, as *Philo* teſtifies. For the *Alexandrians*, by the Encouragement of *Flaccus*, unanimouſly ſet up the Images of *Caligula*, who had lately proclaim'd himſelf a God, in their Synagogues and Oratories, and upon their Refuſal, burnt and demoliſh'd them without Diſtinction. After which, the Governor by Edict declar'd the *Jews* Foreigners and Strangers, not giving them Liberty of pleading their Cauſe, but condemning them unjudg'd. And proceeding in theſe Violences, the common People were allow'd to rifle and plunder their Houſes as they pleas'd, which not only occaſion'd great Damages to all who were concern'd with them in Trade, but alſo caus'd infinite Murthers, and intolerable Cruelties. For ſome were burnt alive with ſlow Fires, many were crucify'd, and others hang'd: Old Men were drag'd along the Streets, and cruelly ſcourg'd; and young Women were ſhamefully expos'd: Many Men were ty'd to Wheels, and others drag'd with Cords by the Legs through the Market Place, the common People inſulting over them, and not ſparing their dead Bodies. In ſhort, the *Jews* continu'd under the moſt barbarous Treatments for about two Months, till the Emperor was ſo far perſuaded by *Agrippa*, who had been partly Spectator of theſe Violences, that he ſent *Baſſus* a Centurion, who arreſted *Flaccus*, and brought him to *Italy*; and notwithſtanding all his Flatteries and pretended Zeal for the Emperor's Honour, he was firſt baniſh'd, and afterwards put to Death.

The Jews *in* Alexandria *barbarouſly treated.*

But are reliev'd by the Removal of Flaccus.

Joſeph. *Agrippa* having eas'd the *Jews* in *Alexandria*, and ſettled himſelf in his Dominions, in the Beginning of the following Year, and ſecond of *Caligula*, his

The Ambition of Herodias.

his impious Siſter *Herodias* grew impatient at his Advancement, and was enrag'd to ſee him ſtart from a Dungeon to a Throne, and now to have the Power as well as the Title and Ornaments of a King. Her reſtleſs Ambition, and her inceſſant Intreaties at length prevail'd upon her Husband *Herod*, to go to *Rome* with magnificent Preſents, and beg the ſame Dignity of *Cæſar*. *Agrippa* underſtanding both their Intentions and Preparations, as ſoon as he heard of his putting to Sea, immediately ſent his Freed-Man *Fortunatus* to the Emperor with Preſents, and Letters written againſt his Uncle *Herod*. *Caligula* was then at *Baia*, a pleaſant Town in *Campania*, and upon *Herod*'s Arrival, prevented him, by ſhewing the Letters he receiv'd from *Agrippa*, which accus'd *Herod* of formerly conſpiring with *Sejanus* againſt *Tiberius*, and of his preſent favouring *Artabanus* King of *Parthia* againſt *Caligula*; for which Purpoſe he had prepar'd Arms ſufficient for ſeventy thouſand Men. The Emperor mov'd at this Account, demanded of *Herod*, *Whether he had made thoſe warlike Preparations or not?* which the other granting, concerning the Number of the Arms, he ac-

Which cauſes the final Baniſhment of her Husband Herod *and her ſelf.*

cording to his raſh way, without any farther Enquiry, depriv'd him of his Dominions, both of *Galilee* and *Peræa*, and of all his Riches, and moreover perpetually baniſh'd him to *Lyons* in *Gaul*; and this after a wicked Reign of about 43 Years. But underſtanding *Herodias* was Siſter to *Agrippa*, he allow'd her her own proper Treaſure; and ſuppoſing ſhe wou'd not willingly accompany her Husband in his Calamity, he told her, *That he pardon'd her for her Brother's Sake.* But ſhe teſtifying her Readineſs to be Partaker with her Husband's Miſeries, *Caligula* took it as an Affront,

His Dominions given to Agrippa.

and baniſh'd her likewiſe; giving all her Treaſure as well as her Husband's Dominions to *Agrippa*. And thus was this Couple puniſh'd for their inceſtuous Marriage and their other Crimes; about eight Years after *John Baptiſt* had been beheaded by this *Herod*, and ſix Years after our bleſſed Saviour had been derided by the ſame Perſon, in the Year 39. In the ſame Year *Pontius Pilate* at *Vienna*, not far from *Lyons*, being in extreme Miſery, and daily afflicted by *Caligula*, kill'd himſelf with his own Hands,

Pilate *kills himſelf.*

and ſo became the Revenger of his Wickedneſs upon himſelf, as the Betrayer of our Lord had been before, as *Euſebius*, *Oroſius*, and ſeveral others teſtifie.

A.D. 39. Calig. 2, 3.

V. During theſe Tranſactions, the Church had Peace and flouriſh'd exceedingly, the Goſpel daily ſpreading among the *Jews* in all Parts. *Saul* diligently preach'd the Word in his own Country *Cilicia*, and alſo in *Syria*. *Peter* made a general Viſitation of all the Saints in *Judæa*, *Galilee*, and *Samaria*; and this Year, he is ſaid by *Baronius* and ſome others to have founded a Biſhoprick in *Antioch*, a great and noble City, the Metropolis of all *Syria*, and about 260 Miles almoſt North of *Jeruſalem*. *Euſebius* tells us he founded a Church in this City; and St. *Chryſoſtom* ſays that he had the Care and Preſidency of it ſeven Years, for which Reaſon he is often call'd the firſt Biſhop of the See, and the following Biſhops his Succeſſors. Yet it is much doubted by many whether he was the firſt Founder of this Biſhoprick or not; and much more, whether it was in this Year that we are now upon. But to proceed to greater Certainties, about this Time,

Of the Founding of the Biſhoprick of Antioch.

r goes to a, and Æneas.

Peter in his Progreſs arriv'd at a little Town call'd *Lydda*, about 24 Miles North-Weſt of *Jeruſalem*, to viſit the new Converts there. Here he found a certain Man nam'd *Æneas*, who being incurably ſeiz'd with the Palſie, had lain Bed-rid in that Condition for eight Years together. *Peter* being ſenſible what an Influence ſo great a Miracle wou'd have, ſtaid not to enquire after his Faith, but as if he had brought the Meſſage from Heaven to him, ſaid immediately, Æneas, Jeſus Chriſt *maketh thee whole, ariſe,*

Acts 9. 32-35.

and

and make thy Bed, as a Teſtimony of thy perfect Recovery; and he accordingly did ſo. The Knowledge of this Miracle, which ſoon ſpread it ſelf by the unuſual Appearance and Converſe of *Æneas*, gain'd all the Inhabitants of *Lydda*, and of *Saron* a neighbouring Town, to the true Faith of the Goſpel.

He is ſent for to Joppa;

Acts 9. 36-43. *Peter* continu'd not long at *Lydda*, before he was earneſtly entreated by two Meſſengers to go over to *Joppa*, a noted Port about ſix Miles diſtant, upon the account of one *Tabitha*, whoſe *Greek* Name was *Dorcas*, ſignifying a *Roe*, a Chriſtian Woman venerable for her Piety and diffuſive Charity, who lately dy'd, to the great Lamentation of all good Men, and much more to the Loſs of the Poor that had been ſo often reliev'd by her. *Peter* ready to gratifie their Deſires, and to aſſiſt in a common Cauſe, immediately accompany'd the Meſſengers; and arriving at the Houſe, they carry'd him into an upper Chamber, where the Body of *Tabitha* was laid, ready waſh'd, and dreſs'd up for its funeral Solemnities, according to the Cuſtom of the *Jews*, and attended with many ſorrowful Widows. They durſt not preſent an open Petition to him to raiſe her from the Dead, but by their Tears and Lamentations, by their Commendations of her Charity, and their ſhewing the Coats and Garments wherewith ſhe cloath'd them, they ſufficiently teſtify'd their Deſires. Whereupon this Apoſtle, knowing how beneficial ſuch a Woman was to the Church, caus'd all the Company to retire, and praying with his Face towards the Body, he commanded her *To ariſe*, and immediately ſhe open'd her Eyes, and ſeeing *Peter*, ſat up. Then taking her by the Hand, and lifting her up, he preſented her alive to the holy Brethren and Widows, to their ſurprizing Joy and Comfort. This great Miracle being wrought in the Preſence of ſo many, was ſoon known throughout the whole Town; and many being convinc'd by it, believ'd in *Jeſus Chriſt*. After this, *Peter* continu'd a conſiderable Time in *Joppa*, probably near a Year, lodging in the Houſe of one *Simon* a Tanner.

Where he raiſes Tabitha *from the dead.*

Joſeph. Philo. In the Beginning of the following Year, King *Herod Agrippa* took Poſſeſſion of all the Dominions of his Uncle *Herod* the Tetrarch, namely, the two Provinces of *Galilee* and *Peræa*, which *Caligula* had given him; ſo that his Power and Grandeur daily encreas'd. About the ſame Time his Country Men the *Jews* were reduc'd to extreme Difficulties and vaſt Dangers by the exorbitant Pride and Madneſs of the Emperor, who having erected Temples and Altars to his own Divinity, expected that all Nations ſhou'd adore him as a God. And becauſe the *Jews* were the chief Oppoſers of this monſtrous Humour, and particularly had deſtroy'd an Altar of his in *Jamnia*, a City of *Judæa*, he ſent expreſs Orders to *Petronius*, whom he had lately made Governor of *Syria* in the Room of *Vitellius*, to dedicate a large and coſtly Image to him, and ſet it up in the very Temple of *Jeruſalem*. And that the Deſign might meet with no Obſtacles, he commanded him to ſend for half of the Army from *Enphrates*, that lay there for the Defence of all the Eaſt, to accompany the Statue to *Jeruſalem*, not only to make the Dedication more pompous, but alſo to cut in pieces any that durſt make Reſiſtance. Ordering farther, that the Image ſhou'd be plac'd in the Sanctuary of the Temple, which after that ſhou'd be call'd, THE TEMPLE OF ILLUSTRIOUS *CAIUS*, AND PROPITIOUS *JUPITER*.

A.D. 40. Calig. 3/4

The Jews *all reduced to great Extremities by the Pride of* Caligula.

Petronius having appointed the beſt Artificers in *Sidon* for this Work, convocated the chief of the *Jews* both Prieſts and Magiſtrates to declare the Emperor's Commands to them, perſuading them to reſt ſatisfy'd with the Decrees of his Lord and Maſter, and cautioning them of the imminent Danger of their Diſobedience, which wou'd draw upon them the whole Power of the *Syrian* Forces. At the firſt naming of theſe Things, they were confounded and ſpeechleſs, pouring out Floods of Tears, and tearing their Hair and Beards after a deplorable Manner. And thoſe in *Jeruſalem* and the

adjacent Country, leaving their Houſes, Towns and Caſtles deſolate, with all the Marks of the moſt publick Mourning, repair'd to *Petronius* then in *Phœnicia*; in ſuch Multitudes, that ſome apprehended the Governor in no little Danger. They were diſtributed into ſix Claſſes, three on the one Side, old Men, young Men, and Boys; three on the other, old Women, Wives, and Virgins; who when they ſaw *Petronius* upon his Seat, all, as if by a general Word, fell proſtrate upon the Ground, filling the Air with their Sighs and Lamentations: Then with much Perſuaſion ariſing, they caſt Duſt upon their Heads, and with Hands behind them like condemn'd Perſons, approach'd the Governor, uſing ſuch moving Complaints, and ſhewing ſo little Value for their Lives, that *Petronius* and thoſe who ſat by him, were extremely affected, and wou'd have gladly declin'd the Matter upon ſeveral Accounts, but were deterr'd by the inſupportable Humour of the Emperor. After much Conſultation *Petronius* wrote to *Caligula*, not directly in Favour of the *Jews*, but to acquaint him that the Dedication of the Image was deferr'd, partly for the Time it requir'd to bring it to the utmoſt Perfection, and partly for the gathering the Corn neceſſary in the Expedition.

About the ſame Time ſeveral Ambaſſadors from the *Jews* waited upon the Emperor upon the Account of new Diſturbances in *Alexandria*, among whom was the famous *Philo*, the moſt celebrated Scholar and Philoſopher of that Nation. But neither their Preſence, nor the Letters of *Petronius* cou'd prevail any thing upon the Temper of this Tyrant, but he pertinaciouſly inſiſted upon his Deityſhip, and gave the ſtricteſt Charge for the erecting his Image immediately after Harveſt, to the exceeding Terror of the whole Race of the *Jews*. At length his great Favourite *Agrippa*, coming to *Rome*, reſolv'd to undertake his Country's Cauſe, and became a zealous Interceſſor in its Behalf, tho' it was not without the Hazard of his Dominions and Life alſo. He well knew the Emperor's extravagant Humour and Vanity, and therefore made his Approaches with all poſſible Artifice, of which he was a great Maſter; and partly by his profound Marks of Sorrow, partly by an ingenious and flattering Letter, and partly by a ſurprizing Entertainment made for him, he obtain'd as an extraordinary Favour from the Emperor, That the Statue ſhou'd not be dedicated, and accordingly wrote to *Petronius*, *Not to make any Innovation in the Temple of the* Jews. But leſt the Favour ſhou'd be too entire, he mixt new Threatnings with it, writing, *That if any one ſhou'd dedicate any Temple or Altar to him in any Part of* Judæa, *except in* Jeruſalem, *it ſhou'd not be oppos'd, but the Oppoſer ſhou'd be immediately puniſh'd with Death.* A politick and deadly Contrivance to involve a Nation in a Rebellion, and in a deſtructive War; ſince the *Jews* Enemies were ſo ready to perform that which wou'd inevitably prove their Ruin. But the Time of their final Deſolation was not yet come, and God thought fit to keep their Enemies from being active at this Time, and likewiſe to deſtroy another Deſign of this Tyrant, which was to have an Image made at *Rome*, and to be convey'd ſecretly into the Temple at *Jeruſalem*. But theſe were fair Warnings from Heaven, ſufficient to awaken any but this perverſe and obſtinate Nation; which Threatnings were ſeconded by another Accident that hapned this Year to the *Jews* about *Babylon*; namely, a terrible Maſſacre of 50000 of them at one Time. Theſe Things hapned in the fourth Year of the Reign of *Caligula*, and about ſix Years after the Martyrdom of St. *Stephen*, according to the moſt approved Chronologers.

Philo. Joſeph.

They are eas'd by Agrippa's *Mediation.*

About 50000 Jews *ſlain near* Babylon.

CHAP.

CHAP. III.

From the first Call, and Preaching of the Gospel to the Gentiles, *to the Martyrdom of the first of the Apostles,* viz. James *the Son of* Zebedee.

Containing the Term of about four Years.

I. THE Gospel had now been preach'd with great Success, not only in *Judæa* and the neighbouring Provinces, but in many remote Countries, where ever the *Jews* resided; and for about seven Years after the Ascension, They only had the merciful Offers of Salvation by *Jesus Christ*. The Apostles had receiv'd Commission to baptize all Nations, but notwithstanding the several Illuminations of the Holy Ghost, which never come all at once, they hitherto understood it of the *Jews* of all Nations: But now God thought fit to open a Door to the *Gentiles*, and to make the *Jews* sensible that the Partition Wall was laid level, and They no longer a peculiar People. This was begun at *Cæsarea*, the most frequent Residence of the *Roman* Governors of *Judæa*, a City inhabited both by *Jews* and *Gentiles*, where at this Time one *Cornelius* was quarter'd, a *Roman* Centurion or Captain of a Company call'd the *Italian* Band, which with others kept Garison in this City. This Person, tho' uncircumcis'd, and only a Proselyte of the Gate, yet arriv'd to the Knowledge of the true God, and serv'd him with singular Devotion and Reverence, both himself and his Family; being eminent for his bountiful Alms, and his constant Prayers. To one who had made such good Emprovement of his small Portion of Grace, God was pleas'd to communicate the highest Acts of his Favour, and to make him the first Fruits of the *Gentile* Conversion: For being at his Devotions at the ninth Hour, the Time of the Evening Sacrifice, an Angel was dispatch'd from Heaven to acquaint him, *That his Prayers and Alms were highly acceptable in the Sight of God*; and as a Token of his Favour, he order'd him *to send to* Joppa *for* Simon Peter, *who lodg'd at the House of one* Simon *a Tanner near the Sea Side, who shou'd discover God's Will to him, and by his Doctrine cause him and all his House to be saved. Cornelius* with a Mixture of Fear and Joy, immediately dispatch'd two of his Domestick Servants, and a devout Soldier who constantly attended him, to *Joppa*, a Place about 30 Miles almost South of *Cæsarea*, where *Peter* had continu'd near a Year.

A.D. 40. Calig. 4.

The first Call of the Gentiles.

Acts 10. 1-8.

Beginning with Cornelius;

Who sends for Peter.

Acts 10. 9-23. Chap. 11. 12. On the same Day that the Messengers arriv'd, *Peter* had retir'd himself about Noon-Time to the House Top to pray, as the *Jews* frequently did; and being very hungry, he call'd for Meat: But while it was preparing, he fell into a Trance; and in a Vision saw Heaven open'd, and a large Thing like a Sheet knit at the four Corners was let down before him, containing all Sorts of Beasts, Birds and Reptiles, both Clean and Unclean; being accompany'd with a Voice, crying, *Rise, Peter, kill and eat. Peter*, tenacious as yet of the Rites and Institutions of the *Mosaick* Law, rejoin'd, *That he cou'd not do it, having never eaten any thing common or unclean.* To which the Voice reply'd, *That what God had cleans'd, he shou'd not account or call common*; intimating, That those Prohibitions concerning Meats, and the Differences between *Jew* and *Gentile* were remov'd, and that he ought not to make a Distinction where God

Peter's Vision.

had made none. This was done three Times, and the Veſſel was again taken up into Heaven. *Peter*, tho' again come to himſelf, was in great Doubt what this extraordinary Viſion ſhou'd mean, till the three Meſſengers from *Cornelius* arriv'd at the Gate and knocked, enquiring, *Whether* Simon, *ſirnamed* Peter, *was lodged there?* Before they had receiv'd their Anſwer, the Spirit inwardly ſuggeſted to *Peter*, That three Men at the Door enquir'd for him, ordering him *to go along with them without any Doubt or Scruple.* *Peter* going down, and receiving their Meſſage, courteouſly invited them in, and lodg'd them all Night in the Houſe; and the next Day travell'd with them from *Joppa*, being accompany'd with ſix Brethren, as Witneſſes of what happen'd in this ſurprizing Affair.

He goes with the Meſſengers.

Cornelius, full of Expectation of *Peter*'s Inſtructions from God, with great Impatience waited for his Coming; and becauſe he wou'd have his Friends and Relations Partakers of ſuch happy News, had invited them to meet him at his Houſe. *Peter* on the third Day arriv'd at *Cæſarea*, and as he enter'd the Houſe, *Cornelius* was ſo affected with the Preſence of ſuch a Meſſenger of God, that exceeding the Bounds of meer civil Reſpect, he fell down at his Feet and ador'd him. Tho' ſuch Forms were uſual in thoſe Eaſtern Countries, yet *Peter* knowing that the *Romans* paid ſuch Veneration only to their Gods, and conſequently that the deſign'd Honour was more than human, refus'd to accept it, and bad him *ſtand up, and pay him no other Reſpect than as a Man.* Then entering in, *Peter* firſt made his Apology to the Company, *That tho' they cou'd not but know, that it was unlawful for a* Jew *to converſe in the Duties of Religion with thoſe of another Nation; yet ſince God had now taught him to make no Diſtinctions, he very readily attended their Pleaſure, deſiring to know the Occaſion of their ſending for him.* *Cornelius* made Anſwer, *That he did it by the expreſs Command of God, who while he was exercis'd in the Duties of Faſting and Prayer, ſent an Angel in bright Apparel, ordering him to ſend to him at* Joppa, *from whom he ſhou'd receive ſome ſpecial Inſtructions, for which Reaſon they were all aſſembled to attend his Words.* *Peter* was now ſenſible that the Partition was broken down, and that he was call'd in a ſpecial Manner to preach to the *Gentiles*; therefore he declar'd, *That now he perceiv'd that God no longer made any Diſtinction of Perſons and People, but that the Pious and Godly of all Nations ſhou'd meet with Acceptance. That the Meſſage he had to deliver to them from God was this, even the ſame Reconciliation by* Jeſus Chriſt, *the Lord of all, which was formerly taught to the Children of* Iſrael; *and in a more conſpicuous Manner publiſh'd throughout all* Judæa, *beginning at* Galilee, *immediately after the Preaching of* John Baptiſt: *Namely, That God had anointed* Jeſus *of* Nazareth *with the Holy Ghoſt, and endued him with miraculous Gifts, which he conſtantly exercis'd in doing Good, and healing ſuch as were under the Power of the Devil; an Argument that God was with him: That they had ſeen all that he had done among the* Jews, *whom tho' they had impiouſly crucified and ſlain, yet God had rais'd him again the third Day, and had openly ſhewn him to his Apoſtles and Followers, whom he had choſen to be his peculiar Witneſſes, and for that Purpoſe had admitted them to eat and drink with him after his Reſurrection, commanding them to preach the Goſpel to all Mankind, and to teſtifie, That he was the Perſon whom God had ordain'd to be the great Judge of all the World: That all the Prophets with one Conſent bore Witneſs of him; That this* Jeſus *is He in whoſe Name whoſoever believ'd, ſhou'd certainly receive Remiſſion of Sins.*

He preaches to Cornelius;

Acts 10. 24-43.

While *Peter* was thus preaching to them, the Holy Ghoſt, who had purified their Hearts by Faith, fell upon all that heard him, cauſing them immediately to ſpeak with Tongues, and to glorifie the Almighty, without

Acts 10. 44-48.

out any Impoſition of the Apoſtle's Hands, to the great Aſtoniſhment of the Believing *Jews* then preſent with *Peter*, who thought the Promiſe of the Holy Ghoſt belong'd only to the Houſe of *Iſrael*. When *Peter* ſaw the Gentiles thus baptiz'd with the Holy Ghoſt, of which the Baptiſm of Water was but a Type and an inſtrumental Conveyance, he thought it unreaſonable to deny them this latter; and therefore immediately order'd them to be baptiz'd with Water in the Name of the Lord, and ſo united them to Chriſt's Body the Church, as true Members of it. *Cornelius* and his Friends being thus Partakers of their Deſires, were very unwilling to part with *Peter*, who had been the Means of their Converſion; therefore for their better Inſtruction and Confirmation they prevail'd with him to tarry with them certain Days, where probably he made more *Gentile* Converts. And thus *Peter* began to enlarge the Foundation, becoming a Head Builder of God's Church; and by means of his Keys to open a Door to the *Gentiles*, which was never to be ſhut again.

And baptizes him, and ſeveral others.

Acts 11. 1-18. This remarkable Act of *Peter*'s was ſoon nois'd among the Apoſtles and other Brethren in *Judæa*, who were highly offended at his Preaching to the *Gentiles*, as being without either Warrant or Reaſon; and coming to *Jeruſalem* ſhortly after, with his ſix Companions, the *Jewiſh* Converts, who ſtill retain'd their inveterate Prejudice againſt the *Gentiles*, accounting them Reprobates and unworthy of all ſpiritual Mercies, utterly condemn'd him for converſing ſo freely with the *Gentiles*, and eating with them. But *Peter* ſufficiently defended himſelf, by relating how God had now remov'd his Hatred againſt the *Gentiles*, by a particular Viſion and Revelation from Heaven; by which he was convinc'd that all Creatures were lawful to be eaten by God's Permiſſion, and all Men to be aſſociated with, whom He had thought fit to cleanſe by his Grace: How *Cornelius* had ſent for him by God's immediate Order, and that the Spirit commanded him to go along with the Meſſengers: How God upon his Preaching pour'd out the Holy Ghoſt upon them, as he had done upon the Apoſtles on the Day of *Pentecoſt*, as the ſix Brethren who accompany'd him to *Cæſarea* were at preſent ready to teſtifie. Upon which he told them, *That he then remember'd the Promiſe of* Jeſus, *That their Baptiſm from* John *was with Water, but theirs ſhou'd be with the Holy Ghoſt; and that ſince God was pleas'd to beſtow on the* Gentiles *the ſame Marks of Converſion, as he did on his ſelect Diſciples, he juſtly thought it to be a withſtanding God's Will to deny them Admiſſion into his Church, and therefore baptiz'd them.* This Apology gave them full Satisfaction, ſo that with a ſilent Admiration they glorify'd the All-merciful God, for admitting the *Gentiles* to be Sharers in the Goſpel Privileges, and granting them alſo a Poſſibility of being ſaved by Faith and Repentance.

He vindicates the Action to the Apoſtles at Jeruſalem.

Who are highly pleas'd with it.

Dion. Suet. Joſeph. About the ſame Time, the Emperor *Caligula*, having committed a thouſand Extravagancies, and monſtrous Cruelties, began to grow inſupportable to the Empire, proving a real *Phaeton* to the World, according to the unlucky Predictions of his Predeceſſor *Tiberius*; but as he began to ſet all Things on fire, ſo he was ſoon ſcorch'd and conſum'd in thoſe Flames he had ſo furiouſly blown up. When neither his own Reaſon, his Subjects Humility, nor his Country's Laws cou'd move him to Moderation, or divert him from his Tyrannies, many began to conſpire againſt him, but ineffectually; till at length *Caſſius Chæreas*, an Officer of his Guards reſolv'd upon it, being prompted to it upon many Accounts. He undertook it in the Beginning of the following Year, and ſecretly imparted his Deſigns to ſeveral *Senators*, *Equites*, and others, who readily joining with him privately kept themſelves in Arms, every Perſon promoting the Deſign with all poſſible Vigour and Reſolution. *Chæreas* having fix'd on a convenient Hour

Caligula *grows inſupportable.*

Hour for his fatal Attempt, order'd his Companions to attend him in a Vault, or private Gallery, where the Emperor uſually paſs'd unſeen from his Palace to ſome Baths not far diſtant. To that Place he repair'd with his Aſſociates; and ſhortly after meeting with *Caligula*, and firſt paying ſome Reſpect to him, he gave him a mortal Wound, crying out, *Tyrant, think upon this!* and immediately the reſt of the Conſpirators
He is ſlain. ruſh'd in, and diſpatch'd him with thirty Wounds, he for ſome Time crying out, *That he was ſtill alive.* His Death was accompany'd with that of his Wife *Cæſonia*, who was ſtab'd by a Centurion, and of his only Daughter, an Infant in the Cradle, who had her Brains daſh'd out againſt a Wall, that the Tyrant's whole Race might be extirpated; and the Senate order'd his Mony to be melted down, that, if it were poſſible, his Name and Feature might be forgotten in future Ages. His Death hapned in the Year 41, and the 24th Day of *January*, under the Conſulſhips of Himſelf and *Saturninus*, he being in the 29th Year of his Age, having reign'd three Years, ten Months, and eight Days.

A.D. 41. CLAUDIUS, *the fifth* Roman *Emperor.*

II. The Murther of *Caligula* being publiſh'd in the City, it caus'd a great Alteration and Confuſion in all Parts; and ſince the Act was committed in ſuch a ſecret Place many imagining it ſome Artifice to diſcover the Peoples Affections, ſuſpended their Belief of it, till the *German* Guards ſufficiently ſhew'd it by the Diſturbances they rais'd, and the Murthers they committed in the Palace. The Senate was reſolv'd to reſtore the *Roman* Liberty, and deſtroy the Monarchy, and accordingly ſeiz'd on the Capitol; but the City was much divided, the Commons urging hotly the Election of a new Emperor, and the Nobility as violently promoting the Reſtauration of their ancient Privileges. The Soldiers join'd with the Commons, but while Affairs continu'd in this Confuſion, neither knew whom to nominate for Emperor, till ſome of the Soldiers running about for Plunder in the Palace, diſcover'd *Caligula*'s Uncle *Claudius*, hid in a ſecret Hole for fear of his Life, and brought him into the Camp, where they proclaim'd him Emperor, when he expected nothing but Death at their Hands. The Senate immediately ſent to him to adviſe him, *To reſign his Pretenſions, and not diſturb the publick Peace:* But He equally confounded with Fear and Ignorance knew not what to ſtand by, till King *Agrippa*, with great Difficulty making way through the Multitudes, came to him and encourag'd him to retain the Sovereignty; upon which, what with the Peoples Cries, and the Soldiers Threats, the Senate were at laſt brought to a Compliance, and alſo acknowledg'd him Emperor. This was a Perſon the moſt unlikely of all others to arrive at this Dignity, for tho' he had taken ſome Pains in Learning, he was reſerv'd by *Caligula* only for a laughing Stock; and either upon the Account of his bodily Diſtempers, or the Groſs Stupidity of his Nature, or the unactive Cowardice of his Temper, was till this Time, altho' now in the 50th Year of his Age, judg'd incapable of any publick Office in the State. And his Government prov'd accordingly; for tho' he did ſome Things in the Beginning like a good and wiſe Prince, as diſannulling all *Caligula*'s cruel Edicts, and forbidding all to ſacrifice to him; yet he ſo much gave himſelf up to a gluttonous, inſenſible, paſſive Life, that his Favourites impos'd upon him as they thought fit, and became intolerable Oppreſſors and Tyrants, inflicting innumerable Deaths and other Cruelties, ſelling Governments and Dignities, iſſuing out Pardons and Penalties without his Knowledge. He was ſo cowardly fearful, that when a Rebel, call'd *Camillus*, commanded him by Letter to reſign his Empire, he was ready to have done it; ſo ſhort ſighted, that his Empreſs

Meſſalina

Meſſalina marry'd her ſelf to another Man almoſt in his Preſence; ſo ſtupid, that when News was brought him of her Execution, he ſhew'd not the leaſt Token of Joy, Sorrow, or human Affection; and ſo forgetful, that he frequently ask'd and ſent for ſuch as he had executed the Day before. In ſhort, as *Tacitus* ſays of him, he had neither Thought, Judgment, Will, nor Paſſion, but what was put into him by other Men.

Joſeph. *Dion.* As the laſt Emperor caus'd the Riſe and Advancement of *Herod Agrippa*, ſo this compleated his Honour and Sovereignty; and not only confirm'd to him his former Dominions of *Trachonitis*, *Galilee*, and *Peræa* with *Abilene*, but alſo added *Samaria*, *Judæa* with *Idumæa*, all that had been ſubject to his Grand-Father *Herod* the Great; ſo that the whole Country of *Paleſtine* again came into the Hands of one Prince. *Claudius* added to his Bounty many Commendations of *Agrippa*, and caus'd the Alliance that was paſs'd between them to be engraven in Braſs: He moreover beſtow'd *Conſular* Honours upon him, and gave *Pretorian* Dignity to a Brother of his nam'd *Herod*, to whom he alſo beſtow'd the Kingdom of *Chalcis* at the Foot of Mount *Libanus*. Beſides theſe Acts of Grace he publiſh'd two Edicts, one in Favour of the *Jews* of *Alexandria*, wherein he commanded *they ſhou'd be no longer moleſted, but enjoy all the Privileges of the City*; and the other in Favour of the *Jews* throughout the whole Empire, wherein they were allow'd *to live according to their own Laws, and the Rites of their Anceſtors, provided they did not abuſe their Liberty in diſturbing the Religions of other Nations.* But in this ſame Year, *Dion* aſſures us, that when they grew ſo numerous in *Rome*, that the City became uneaſie, he forbad all their publick Aſſemblies, and put down their Colleges, and alſo their Taverns where they uſually met.

Agrippa *made King of all* Paleſtine.

The Jews *favour'd by* Claudius.

Joſeph. *Claudius* ſhortly after his Edicts ſent *Agrippa* to his Kingdom, commanding all his Preſidents and Lieutenants in the Provinces through which he was to paſs, to give him a friendly and honourable Attendance. But he having happily diſpatch'd his Affairs, return'd with all Expedition to *Jeruſalem*, where he immediately offer'd his Sacrifice of Thankſgiving, omitting nothing preſcrib'd by the Law. He cauſed divers *Nazarites* to be ſhaved, and hung up in the Temple that ponderous Chain of Gold which *Caligula* had given him, as an illuſtrious Monument of the Inſtability of human Affairs, and of the Power of God, who can raiſe Men in a Moment from the meaneſt Obſcurity to the moſt exalted Grandeur. He was a zealous Obſerver of the *Jewiſh* Law, carefully avoided all legal Impurities, and ſeldom paſs'd a Day without ſacrificing; for which Reaſon he had his principal Reſidence at *Jeruſalem*, engaging the Good Will of the Inhabitants by remitting a Tribute, which they conſtantly paid out of every Houſe. He much affected the Splendor and Magnificence of his Grand-Father, but not his extreme Severity and Cruelty: Tho' *Dion* attributes many of *Caligula*'s bloody Edicts to his Councils, and *Joſephus* cannot wholly excuſe his Vanity and Prodigality. In the firſt Year of his Reign, he made two Changes in the High-Prieſthood: He firſt remov'd *Theophilus* the Son of *Annas*, who had held that Dignity four Years, and beſtow'd it on *Simon Cantharus*, the Son of *Simon* or *Boethus*, Father-in-Law to *Herod* the Great. And not long after, he depos'd *Simon*, and offer'd the Prieſthood to *Jonathan* Brother to *Theophilus*, who had once before held it in the Year 35, ſucceeding *Caiaphas*; but he modeſtly declin'd the Honour, begging it might be beſtow'd upon his Brother *Matthias*, which was granted. About the ſame Time certain raſh young Men, the Inhabitants of *Dor*, a City on the Borders of *Phœnicia*, rais'd a Diſturbance by placing the Emperor's Image in the

Agrippa *comes to* Jeruſalem;

And firſt makes Simon *High-Prieſt*;

And then Matthias.

Jewiſh

A Diſturbance at Dor.

Jewiſh Synagogue; which highly offended *Agrippa*, who judg'd it as an Act tending to the Ruin of the *Jewiſh* Religion. For which Cauſe, with all Expedition he repair'd to *Petronius* Governor of *Syria*, complaining of their inſolent Behaviour to him, who was their Governor. *Petronius* was no leſs diſpleas'd than he, and therefore wrote ſharp Letters to the Magiſtrates of *Dor*, commanding them to bind and puniſh the guilty Perſons; which ended the Diſturbance.

III. A Door being happily open'd for the Promulgation of the Goſpel to the *Gentiles*, ſome Diſciples born in *Cyprus* and *Cyrene*, who ſince the Death of *Stephen* had travell'd in many Countries, preaching the Goſpel to the *Jews* only, now arriv'd at the great City of *Antioch*; and hearing of the Converſion of *Cornelius* and others, they alſo preach'd *Jeſus* to the *Greeks* and *Gentiles* of that City: And God exceedingly proſper'd their Endeavours, and brought in numerous Converts daily. The Apoſtles who remain'd at *Jeruſalem*, hearing of this happy Progreſs, ſent *Barnabas* to *Antioch*, to aſſiſt and confirm the Diſciples in that City; who coming and ſeeing with what good Succeſs the Goſpel had been preach'd among them, rejoyc'd extremely, exhorting them firmly to hold faſt to the Faith in *Chriſt:* And being a pious Perſon, and of many excellent Gifts and Graces, by his Means, great Numbers of others were alſo won over to the Goſpel. *Acts* 11. 19-24.

Many Gentiles *converted at* Antioch.

Barnabas *ſent to them.*

St. Matthew's *Goſpel written.*

In the ſame Year, according to the moſt receiv'd Opinion, St. *Matthew* at *Jeruſalem*, firſt of all others undertook to commit the chief Actions of our bleſſed Saviour to Writing, calling his Book by the Name of Εὐαγγέλιον, or Goſpel, becauſe it brought joyful and happy Tydings to Mankind, namely, Pardon and Redemption by the Blood of *Jeſus*. It was written at the Requeſt of the *Jewiſh* Converts; and as *Epiphanius* adds, at the Command of the Apoſtles, about eight Years after the Death of *Chriſt*, according to *Euſebius*; tho' *Nicephorus* ſuppoſes it fifteen, and *Irenæus* ſeems to imply that it was written while *Peter* and *Paul* preach'd at *Rome*. Being primarily deſign'd for thoſe of the Circumciſion, he begins with the temporal and human Generation of *Jeſus Chriſt*, in which the Promiſes made in a ſpecial Manner to *Abraham* and *David*, concerning the *Meſſiah*, were apparently fulfill'd, which were particular Inducements to the *Jews* to believe. In the reſt of his Goſpel he takes more than ordinary Notice of thoſe Paſſages of our Saviour's Life which reſpected Mens Manners and the Corruptions of the *Jews*; therefore he relates the Sermon upon the Mount, *Chriſt*'s Invectives againſt the *Scribes* and *Phariſees*, and the Deſtruction of *Jeruſalem*, more largely than the other Evangeliſts: But the whole is not ſo regular and methodical as the reſt of the Goſpels. That his own Country Men might receive the greater Benefit from it, he wrote it in the *Hebrew* Tongue, or rather *Syriack*, the uſual Language of *Paleſtine*, as all the Ancients do aſſert; whoſe poſitive Determinations we cannot reject, without ſtronger Reaſons than we find brought by the modern Denyers. The Original has been long loſt, but the *Greek* Verſion remains, being made in the Time of the Apoſtles, but it is uncertain by whom it was done. Some believe it done by St. *John*, but *Athanaſius* expreſly attributes it to *James* Biſhop of *Jeruſalem*. However it imports not much, whether it was tranſlated by an Apoſtle or ſome Diſciple, ſince the Apoſtles approv'd of the Verſion, and the Church has ever receiv'd the *Greek* Copy for Authentick, and repos'd it in the ſacred Canon.

About

Acts 11. 25, 26. About the Beginning of the following Year, *Saul* after three Years hard Labour, and many Difficulties encounter'd both in *Syria* and *Cilicia*, return'd to his own City *Tarſus*. Here he was met by *Barnabas*, who probably knowing he was deſign'd for Miniſter to the Uncircumciſion, gave him an Account of his Succeſs in *Antioch* among the *Gentiles*, and deſir'd his Aſſiſtance in that Place. Which being a large and populous *Joſeph.* City, and the Reſidence of the *Roman* Governor of the Eaſt, *Saul* readily attended him thither, and continu'd with him preaching the Goſpel for a whole Year with extraordinary Succeſs. About the Time of *Saul*'s Arrival, the Governor was chang'd; *Petronius* was recall'd from his Government, and *Vbius Marſus* ſent in his Room; a Perſon not ſo great a Friend to the *Jews*, at leaſt not to their King *Agrippa*, as the other. For in the ſame Year *Agrippa* having turn'd his Care chiefly upon the City *Jeruſalem*, to ſhew ſome Marks of his Magnificence, began to fortifie and enlarge the Walls of the New City, in ſuch manner, that if finiſh'd it wou'd have been an impregnable Fortreſs. But *Marſus*, jealous of the Greatneſs of this Prince, ſo repreſented the Danger of this Attempt to *Claudius* his Maſter, that he thought fit to lay his Commands upon him to deſiſt from the Undertaking.

A.D. 42. Claud. 2.

Saul *goes with* Barnabas *to* Antioch.

Agrippa *check'd by* Marſus.

This ſame Year is remarkable for a great Famine that hapned in *Rome*, which is not the ſame with that mention'd in *Act* 11. this being particular, and that general. And this is the Year, *viz.* the ſecond of *Claudius*, in which *Baronius*, and moſt of the *Roman* Writers, will have St. *Peter* to have gone to *Rome*, and founded the Biſhoprick there, he himſelf continuing Biſhop of the Place twenty five Years, till his Martyrdom. This is an Opinion in which they are very poſitive; but after the moſt diligent Search, we can find no real Foundation for it; but on the contrary, to us it appears repugnant to the *Acts of the Apoſtles*, to the Epiſtles of St. *Paul*, to the moſt evident Circumſtances in Chronology, and likewiſe to the Teſtimony of the Ancients, particularly *Origen* and *Lactantius*, who mention St. *Peter*'s coming to *Rome* in the latter part of his Days, under the Reign of *Nero*. So that we muſt defer this Subject to ſome more probable Year of his Arrival at *Rome*.

Of St. Peter's *going to* Rome.

Joſeph. IV. Tho' *Agrippa* was diſappointed of his Deſigns in *Jeruſalem*, yet he omitted no Opportunity of diſplaying his Grandeur, but in Imitation of the *Romans*, at immenſe Charges built a magnificent Theatre and Amphitheatre, together with large Baths and Porticos at *Berytus* in *Phœnicia*; all which he dedicated in the third Year of *Claudius*, with all imaginable Pomp and Splendor, as all Kinds of Muſick and Feaſtings, Plays and Spectacles, with a formal Battel of 1400 Malefactors, like the *Roman* Gladiators. After which he repaired to *Tiberias*, his Uncle *Herod*'s Seat by the Sea of *Galilee*, where he entertain'd no leſs than five Kings at one Time, namely, *Antiochus* King of *Comagena*, *Sampſigeran* King of the *Emeſens*, *Cotys* King of the leſſer *Armenia*, *Polemon* King of *Pontus*, and his Brother *Herod* King of *Chalcis*. To theſe alſo came the *Roman* Governor *Marſus*, whom he met out of the City to ſhew his Reſpect to the Empire; but ſuch an Interview of Kings, riding all in the ſame Chariot with *Agrippa*, caus'd *Marſus* to ſuſpect a dangerous Alliance; therefore without conſidering the Rules of Hoſpitality, he immediately gave a particular Order for each of them to depart into their own Country. Which Action caus'd *Agrippa* to hate him, and afterwards to uſe all his Endeavours, by Writings and other Means to procure the Emperor to remove *Marſus* from his Government of *Syria*. At his Return to *Jeruſalem*, he made a third Change of the Prieſthood, taking it from *Mat-*

A.D. 43. Claud. 3.

Marſus *affronts* Agrippa.

Elionæus *made High-Prieſt.*

thias, who had held it about two Years, and giving it to *Elionæus* the Son of *Cithæus*.

The Believers firſt obtain'd the Name of Chriſtians.

About the ſame Time, *Saul* and *Barnabas* having preach'd a Year at *Antioch*, where were above 200000 Souls, gain'd Ground daily; and the Believers became ſo numerous and conſiderable, that in this City they firſt obtain'd the honourable Name of CHRISTIANS, about ten Years after our Saviour's Aſcenſion; which Name in a ſhort Time prevail'd all over the World. They were formerly call'd *Nazarenes* and *Galileans* by the *Jews*, but among themſelves, *Diſciples*, *Believers*, *Saints*, *Brethren*, and *thoſe of the Church*; but from hence forward the Name of *Nazarenes* or *Nazarites* was fix'd upon thoſe *Jewiſh* Converts, who mix'd the Law and the Goſpel, and compounded a Religion out of *Judaiſm* and *Chriſtianity*. Some ſay the Name of *Chriſtians* was given to the Believers by *Evodius*, newly made Biſhop of *Antioch* in St. *Peter*'s Room; and others obſerve that the Word χρηματίσαι us'd by St. *Luke* implys the thing to have been done by ſome publick Act and Declaration of the whole Church, ſuch being the uſe of the Word in the Imperial Edicts and Proclamations of thoſe Times. In the ſame Year, certain Perſons who at that Time had the Gift of Propheſie came from *Jeruſalem* to this City; one of whom nam'd *Agabus*, by the Spirit of God foretold that there ſhou'd be a great Famine through many Parts of the World, which occaſion'd the *Chriſtians* carefully to provide againſt it, it hapning in the following Year, and fourth of *Claudius*, when Contributions were made in many Provinces. Acts 11. 26-29.

A Famine foretold by Agabus.

St. Mark's *Goſpel written.*

In the ſame Year that the Believers were call'd *Chriſtians*, and third of *Claudius*, it is generally ſuppos'd that a ſecond Goſpel was publiſh'd, namely, that of St. *Mark*, about two Years after St. *Matthew*'s; tho' as to the Time of Writing, both are uncertain, eſpecially this latter. St. *Mark* was of the Tribe of *Levi*, and one of the Seventy; and moſt probably was not the ſame *Mark*, who is ſo often nam'd in the Acts of the Apoſtles and St. *Paul*'s Epiſtles. He is ſuppos'd to be a Kinſman of St. *Peter*'s; however he was his conſtant Attendant and Companion in his Travels, ſupplying the Place of an Amanuenſis and Interpreter. Having wrote his Goſpel, which we are aſſur'd was done at the Intreaty of the Converts at *Rome*, St. *Peter* perus'd it, ratify'd it with his Authority, and commanded it to be publickly read in the religious Aſſemblies. It was frequently ſtil'd St. *Peter*'s Goſpel, not ſo much upon the Account of its being dictated by him, as becauſe he principally compos'd it out of thoſe Diſcourſes which St. *Peter* uſually deliver'd to the People. Whereas St. *Matthew* begins his Goſpel at, and ſomewhat before, the Birth of our bleſſed Saviour; St. *Mark* begins his at the firſt Preaching of *John Baptiſt*; ſo that the whole conſiſts of leſs than four Years Tranſactions, all deliver'd in a ſuccinct and regular Method. And tho' in ſeveral Places he ſeems to epitomiſe St. *Matthew*, yet in ſome Paſſages he is more large and particular; and that he might not ſhew the leaſt Partiality, he wou'd not ſpare his dear Tutor and Maſter *Peter*, in his Account of his Lapſe and Denial, which he repreſents with greater Aggravations than the other Evangeliſts. As to the laſt Chapter of his Goſpel, or part of it, ſaid to be wanting in moſt *Greek* Copies, and by ſome rejected, as partly diſagreeing with the other Goſpels, St. *Jerom* has ſo well reconcil'd them, that he makes them fairly conſiſtent with each other. It is generally ſaid that this Goſpel was written at *Rome*, when St. *Peter* was there; which if true, it was written much later than the Time we have aſſign'd; for which

Reaſon,

Reaſon, many believe it was written in *Latin*; but this is contrary to St. *Auſtin*'s and St. *Jerom*'s Opinion, and has no Pretence to ſupport it, beſides a ſingle Note at the End of the *Syriack* Verſion of this Goſpel, which Note is of very uncertain Antiquity and Authority.

Acts 11. 30. *Chap.* 12. 1, 2. In the fourth Year of *Claudius*, the *Famine* foretold by *Agabas* growing ſevere, the *Chriſtians* of *Antioch*, making a Collection for the Friends in *Judæa*, ſent it by the Hands of *Barnabas* and *Saul*, who were made Stewards of the Church's Mony. Before their Arrival, in the Beginning of the Year, the Church at *Jeruſalem* began to ſuffer extremely from the Acts of King *Herod Agrippa*, who being zealous of the *Moſaick* Rites, and deſirous to ingratiate himſelf with the *Jews*, rais'd a ſharp Perſecution againſt the *Chriſtians*, who for near ten Years had met with no great Diſturbance in *Jeruſalem*. And that he might not fail in his popular Deſigns, he ſtruck at the Apoſtles themſelves, and began with one of the *Sons of Thunder*, *James* the Son of *Zebedee*, whoſe brave and active contending for the Truth had render'd him a fit Object for his Turn: Therefore without Delay he condemn'd *James* to Death. As he was led out to the Place of Martyrdom, *Clemens Alexandrinus* tells us, that the Officer that guarded him, or rather his Accuſer, having been convinc'd by the extraordinary Courage and Conſtancy he ſhew'd at his Trial, repented of his Fact, fell down at this Apoſtle's Feet, and heartily deſir'd Pardon for what he had done. The holy Martyr, after a little Surprize, and a Pauſe, rais'd him up, embrac'd and kiſs'd him, crying, *Peace be to thee, my Son:* Upon which the other publickly profeſs'd himſelf a *Chriſtian*, and ſo both were beheaded at the ſame Time. And thus fell St. *James*, ſirnam'd the Great, the Apoſtolick Protomartyr, the firſt of that Number that gain'd the Crown, chearfully taking that Cup, which he had long ſince told his Lord he was ready to drink; having fitted himſelf for it by his great Temperance and Auſterities. This hapned juſt before the Paſſover, eleven Years after our Saviour's Crucifixion, ten after St. *Stephen*'s Martyrdom, and about four after the firſt Call of the *Gentiles*.

A.D. 44. Claud. 4.

Agrippa *perſecutes the Church*;

And puts James *the Son of* Zebedee *to Death*.

CHAP. IV.

From the Martyrdom of James, *the firſt of the Apoſtles, to the End of the firſt Council in the Chriſtian Church, namely, at* Jeruſalem.

Containing the Term of about five Years.

Acts 12. 3-17. I. THE Death of the Apoſtle *James*, who was a Leader and Governor of the Church, was more pleaſing to the *Jews*, than of a Multitude of private *Chriſtians*; therefore *Agrippa* that he might farther ingratiate himſelf with the Rulers, proceeded to apprehend *Peter* alſo, well knowing how acceptable ſuch a Sacrifice wou'd be. And having impriſon'd him, he appointed four Quaternions or ſixteen Soldiers to

A.D. 44. Claud. 4.

Agrippa *impriſons* Peter.

guard him, four at a Time, according to the Watches of the Night, deſigning immediately after the Feaſt of the Paſſover to bring him forth to the *Jews*, and have him executed. Theſe Proceedings caus'd great Sorrow and Affliction to the *Chriſtians* in *Jeruſalem*, who inceſſantly ſent up their fervent Prayers to Heaven for his Deliverance; which ſo prevail'd, that the Night before his intended Execution, God purpoſely ſent an Angel from Heaven, who coming to the Priſon, found him faſt aſleep between two of his Keepers, free from Fears, tho' in the utmoſt Danger and in the Confines of Death. The Angel, all ſurrounded with Brightneſs and Light, gently ſtruck him on the Side, rais'd him up, knock'd off his Chains, and bad him gird on his Garments, and follow him. *Peter* obey'd him, and having paſs'd the firſt and ſecond Guards, they came to a great Iron Gate leading into the City, which open'd to them of its own accord; and having gone through one Street, the Angel departed from him. *Peter* tho' obſervant of the Angel's Call, yet being ſcarcely awak'd, thought himſelf in ſome Trance, and his Deliverance only imaginary; but being left alone, and plac'd beyond Danger, he perceiv'd it was real, and cou'd not but thankfully acknowledge God's Goodneſs in his miraculous Eſcape from *Agrippa* and the *Jews*. And that he might comfort the *Chriſtians*, whom he knew to be under great Afflictions for his Sufferings, he firſt went to the Houſe of *Mary* the Mother of *John-Mark*, where many of them were at that Time met to pray for him. Knocking at the Door, the Maid call'd *Rhoda*, who came to let him in, perceiving it was his Voice, being overjoy'd, ran back to tell them, that *Peter* himſelf was at the Door. Which they at firſt look'd upon as the meer Effect of Fright ann Fancy, but ſhe ſtill affirming it, they concluded it was his Angel, or ſome particular Meſſenger from him, or perhaps ſome Angel in his Shape. The Door being open, they were extremely ſurpriz'd with Joy and Wonder; but he briefly inform'd them of the Manner of his great Deliverance, charging them to acquaint *James* and the Brethren, and then withdrew himſelf to a Place of greater Secrecy and Security.

Who is miraculouſly deliver'd by an Angel.

In the Morning there was no little Confuſion among the Soldiers, by Reaſon of *Peter*'s Eſcape; and *Agrippa* finding himſelf diſappointed in his chiefeſt Deſigns, in a great Rage commanded the Keepers to be put to Death, and departed from *Jeruſalem* to *Cæſarea*. While he was here, he proclaim'd ſolemn Games and feſtival Entertainments in Honour of the Emperor, which caus'd a great Confluence of the Nobility and Magiſtrates from all Parts of the Country; among theſe the Ambaſſadors from *Tyre* and *Sidon*, by the Mediation of *Blaſtus* the King's Chamberlain, beg'd Peace and Friendſhip, ſince their Country was ſupported by his, eſpecially in this Time of Scarcity. *Agrippa*, tho' highly diſpleas'd at them, appointed them a Day of Audience, which was the ſecond of the Solemnity; and early entering the publick Theatre, he ſat upon his Throne, glorioufly array'd with magnificent Robes of Silver Tiſſue, which encountring with the Beams of the riſing Sun, reflected ſuch Luſtre upon the Eyes of the People, as begat an equal Wonder and Veneration in them. Upon his making an Oration to the Ambaſſadors, the People, prompted by ſome Flatterers gave a Shout, and with loud Acclamations cry'd out, *It is the Voice of a God and not of a Man!* adding alſo ſome Tokens of Adoration. This impious Applauſe was receiv'd by *Agrippa*, without any kind of Diſlike, or Senſe of the Injury done to the ſupreme Being of the World; but a ſudden Accident chang'd the Scene, for looking up, he eſpy'd an Owl ſitting upon a Rope over his Head, which he immediately beheld as the fatal Meſſenger of his Death, as it had

Acts 12. 18-23. Joſeph.

Agrippa *goes to Cæſarea;*

And after a ſplendid Appearance,

had formerly been of his Proſperity. At the ſame Inſtant, an Angel from Heaven, probably the ſame that deliver'd *Peter*, ſtruck him, becauſe he gave not God the Glory; and he was ſuddenly ſeiz'd with an incurable Melancholy, and exquiſite Torments in his Bowels. Then turning to thoſe about him, he ſaid, *Behold the Deity you admir'd, and your ſelves convinc'd of Flattery and Falſhood; ſee me here by the Laws of Fate condemn'd to die, whom juſt now you ſtil'd Immortal.* Being remov'd into the Palace, his Pains ſtill encreas'd; and tho' the People mourn'd and wept, faſted and pray'd for his Life and Health, yet the divine Vengeance never left him, but his acute Torments diſpatch'd him in five Days, being devour'd with Worms after a miſerable Manner. *Dies miſerably.*

Joſeph. Thus dy'd *Herod-Agrippa*, the firſt Prince that dipp'd his Hands in the Blood of the Apoſtles, having reign'd, tho' not in full Power, between ſeven and eight Years. He left behind him one Son nam'd *Agrippa*, about ſeventeen Years of Age, and three Daughters, *Berenice* married to her Uncle *Herod*, *Mariamne* betroth'd to *Julias Archelaus*, and *Druſilla* betroth'd to *Epiphanes*, Son to the King of *Comagena*. Upon the News of *Agrippa*'s Death, the Inhabitants of *Cæſarea* and *Sebaſte* or *Samaria*, Cities built by *Herod* the Great, threw out great Reproaches againſt the dead Prince, and the common Soldiers unanimouſly dragging his and his Daughters Statues out of the Palace, brought them into the Brothel Houſes, and abus'd them after a ſhameful Manner; and making Feaſts and Banquets, they adorn'd themſelves with Garlands, and made Offerings to *Charon* for Joy of the King's Death. At the ſame Time young *Agrippa* was with the Emperor at *Rome*, and wou'd undoubtedly have obtain'd all his Father's Kingdom, but *Claudius* was eaſily overaw'd by his Freedmen and Favourites, who repreſented to him how dangerous it was to commit ſuch a Kingdom to a Perſon leſs than eighteen Years of Age. Upon which he appointed a particular Friend call'd *Cuſpius Fadus* to be Preſident not only of *Judæa* but alſo of all *Agrippa*'s Dominions; ſo that all *Paleſtine* now became ſubject to *Roman* Governors, and in a manner diſtinct from *Syria*; for *Claudius* in Memory of his deceas'd Friend, wou'd not permit his Enemy *Marcus* to act any thing in his Dominions. And farther he commanded *Fadus* to chaſtize the *Cæſareans* and *Sebaſtians* for their Injury to their dead King, and the Affront to his Daughters; and he deſign'd to have remov'd the *Roman* Soldiers into worſe Quarters, but he was prevail'd upon to continue them there, who afterwards prov'd the Beginning of the moſt grievous Calamities to the *Jews*. *His Memory inſulted.* *Fadus the ſeventh Governor in Judæa.*

Acts 12. 25. *Comp.* 13. 1-3. II. About the Time of *Agrippa*'s Death, which ended the ſhort Perſecution of the Church, *Saul* and *Barnabas* having diſpos'd of their Contributions to the *Chriſtians* in *Jeruſalem* and *Judæa*, return'd back to the City of *Antioch*. In which City, as the Scripture obſerves, there were then certain Teachers endued with prophetick Gifts beſides themſelves; namely, *Simeon* who was call'd *Niger*, *Lucius* of *Cyrene*, whom ſome ſuppoſe to have been St. *Luke* the Evangeliſt, and *Manaen*, a Perſon of that Rank and Quality, that he had been educated with *Herod* the Tetrarch. While theſe five were engag'd in the Duties of Prayer and Faſting, and other publick Exerciſes of their Religion, the Spirit of God, by ſome ſenſible *Afflatus* or Revelation to the Perſons preſent, commanded that *Barnabas* and *Saul* ſhou'd be ſet apart for that peculiar Miniſtry to which God had deſign'd them. This Call was accordingly obey'd, and having faſted and pray'd, the reſt ſolemnly laid their Hands upon theſe two, to denote their particular and ſpecial Deſignation to that Service; which was to be Miniſters of the Uncircumciſion, it being now a ſecond Time confirm'd by *Saul and Barnabas ſeparated by God for the Service of the Gentiles.*

by the Mouth of Heaven. From this joint Commiſſion *Barnabas* alſo obtain'd the Name of an Apoſtle, not only among the later Wrters, but with St. *Paul* himſelf, 1 *Cor.* 9. 5, 6. and St. *Luke*, *Act.* 14. 4. upon which Account St. *Jerom* calls him the fourteenth Apoſtle, and the *Greek* and *Latin* Church ever honour'd him as ſuch. But before their Departure, *Saul* was taken up into the third Heaven or Paradiſe; and that he might be every way fitted for his Apoſtolate, was admitted to the Knowledge and Sight of the ineffable Miſteries of Heaven, and the Glories of God, which Men can neither expreſs nor comprehend. This was done, as we may reaſonably imagine, to equalize him with the very chiefeſt Apoſtles in Knowledge and Revelation, that he might be encourag'd boldly to preach the Goſpel to a *Pagan* and Idolatrous World, in hopes of the Enjoyment of that Glory of which he had ſo noble a Proſpect. But leſt he ſhou'd be exalted above Meaſure with the great Abundance of his Revelations, and ſo be unfit to compaſſionate the Feeble and the Tempted, God permitted him to be tempted by ſome turbulent and unruly Luſts, through the Miniſtry of *Satan*'s Agents, which he calls a Thorn in the Fleſh, by which he was ſo humbled and afflicted, that he beſought God thrice to remove it from him; but the divine Wiſdom thought fit to continue it in ſuch a Strength all his Life, that had not he given him a Sufficiency of Grace, and excited him to conſtant Mortification, he had become a Caſt-away, as he inſinuates himſelf in 1 *Cor.* 9. 27.

Saul's Rapture. 2 *Cor.* 12. 2-9.

Not long before *Saul* and *Barnabas* were thus ſeparated for the Miniſtry, *Fadus* arriv'd in his Government of *Paleſtine*, being the ſeventh *Roman* Governor after the Baniſhment of *Archelaus*. At his firſt Entrance he found the *Jews* beyond *Jordan* up in Arms againſt the *Philadelphians*, about the Limits of a certain Town call'd *Mia*, well ſtored with valiant Men. *Fadus* was highly diſpleas'd becauſe the Matter was not referr'd to him, as it ought to have been; therefore apprehending three of the principal Ringleaders, he executed one call'd *Annibas*, and baniſh'd the other two. Shortly after he undertook to clear *Judæa* of Thieves and Robbers, and made an Example of the chief of them call'd *Tholomæus*, who had committed great Ravages in *Idumæa* and *Arabia*. In the ſame Year, while the Famine rag'd in *Paleſtine*, *Helena* Queen of *Adiebena* on the Confines of *Aſſyria* and *Meſopotamia*, having been converted to the *Jewiſh* Religion by ſome Merchants, came to viſit the Temple of *Jeruſalem*, to worſhip the true God, and pay her Vows. Here ſhe brought great Riches and large Preſents, and finding many *Jews* in a ſtarving Condition, ſhe immediately ſent Mony out of her own Purſe to *Alexandria* in *Ægypt* to buy a large Quantity of Wheat, and likewiſe to the Iſland *Cyprus* for Figs for the Relief of the Poor; all which was effected in a ſhort Time, and her Bounty highly applauded. Alſo her Son *Izates*, who had likewiſe been converted to the ſame Religion, hearing of the Diſtreſſes of the *Jews* by Famine, generouſly ſent Mony to the chief Magiſtrates at *Jeruſalem* to diſtribute to the Neceſſitous.

Joſeph.

Fadus ends Diſturbances.

Queen Helena *relieves* Jeruſalem *in a Famine.*

A.D. 45. Claud. 5.

At the beginning of the following Year, *Caſſius Longinus* was ſent Governor of *Syria* in the Room of *Marcus*; and both he and *Fadus*, taking a conſiderable Force, enter'd the City *Jeruſalem*, declaring to the *Prieſts* and Governors, *That it was the Emperor's Commands, That all the High-Prieſt's Robes and Ornaments ſhou'd be again lodg'd in the Caſtle* Antonia, *that they might be at the* Romans *Diſpoſal, as before* Vitellius's *Time*. The Rulers durſt not contradict this Command, but after many Entreaties, and upon depoſing their Children for Hoſtages, they obtain'd Leave of *Fadus* and *Longinus* to ſend Ambaſſadors to the Emperor, to petition him to continue their Privileges, and to wait his Anſwer. Young *Agrippa* was then

Joſeph.

Fadus with Longinus *diſturb the* Jews.

then at *Rome*, and attending upon *Claudius*, which caus'd the Ambaſſadors to apply themſelves firſt to him, who earneſtly interceding with the Emperor for his Country Men, gain'd the Cauſe, and a Decree in their Favour. About the ſame Time, *Herod* King of *Chalcis*, by a Petition to *Claudius*, obtain'd full Power over the Temple at *Jeruſalem*, and the ſacred Treaſury, and Authority of chuſing the High-Prieſts; by which Authority he made *Joſephus Caneus* High-Prieſt, and depos'd *Simon Cantharus*, who had formerly been depriv'd by King *Agrippa* in the Year 41, and probably had uſurp'd that Dignity ſince his Death. In the ſame Year a Magician or Falſe-Meſſiah call'd *Theudas* (not the Perſon mention'd *Act.* 5. 36.) perſuaded great Multitudes of the *Jews* to take all their Riches with them, and follow him to the River *Jordan*, promiſing them, that the River ſhou'd divide it ſelf as in the Days of *Joſhua* and *Elias*, and afford them a free Paſſage. But *Fadus* ſuſpecting a Rebellion, ſent a ſtrong Body of Horſe, who ſuddenly charging theſe deluded People, kill'd great Numbers, and took many Priſoners; among whom was *Theudas* himſelf, whoſe Head was ſtricken off, and afterwards ſent to *Jeruſalem*.

Herod *of* Chalcis *obtains Power over the Temple*;

And makes Joſephus *High-Prieſt.*

Theudas *the Impoſtor defeated.*

III. For twelve Years after our bleſſed Saviour's Aſcenſion, all the Apoſtles beſides St. *Paul*, had in a manner confin'd themſelves to *Jeruſalem* and *Paleſtine*; but now the Time was come, that they were to diſperſe themſelves, and preach the Goſpel in all Parts of the World, according to their Lord's Command, as appears from *Clemens Alexandrinus*, and *Apollonius*, a Writer of the ſecond Century. Many believe that before their Departure they compos'd that Creed, call'd *the Apoſtles Creed*, and thoſe Canons call'd *the Apoſtles Canons*; but moſt learned Men are ſatisfy'd that they are both the Compoſures of later Times, tho' the former is acknowledg'd to be the Summary of the Apoſtles Doctrine. It is generally affirm'd by the Ancients, that the Apoſtles agreed among themſelves, what Parts of the World they ſhou'd take; and this according to ſome was done by way of Lot, tho' probably not without the Guidance and Direction of the Holy Ghoſt. According to this Diviſion St. *Peter* went into *Pontus*, *Galatia*, and thoſe other Provinces of the leſſer *Aſia*, at firſt confining his Labours to the *Jews* in thoſe Parts; but whether he went to *Rome* before the Council of *Jeruſalem*, and met the famous *Philo* there, as ſome are of Opinion, we cannot determine; only if he did ſo, it is almoſt unqueſtionable that he made two Journies to that City. St. *Andrew* had thoſe vaſt Northern Countries of *Scythia* and *Sogdiana* allotted to his Portion; tho' afterwards he is ſuppos'd to return towards *Greece*, and to have founded the Biſhoprick of *Bizantium*. St. *John*'s Portion was partly the ſame with *Peter*'s, namely, the leſſer *Aſia*; tho' it is believ'd he did not immediately enter upon his Charge, but ſtay'd ſome Years in *Jeruſalem*, till after the bleſſed Virgin's Death. St. *Philip* had the Upper *Aſia* appointed him with ſome Parts of *Scythia* and *Colchis*. The *Hither India*, commonly call'd *Arabia Fælix*, was allotted to St. *Bartholomew*; into which Parts he carry'd the Goſpel of St. *Matthew*. St. *Matthew* himſelf preach'd the Goſpel in the *Aſiatick Æthiopia* by *Chaldæa*, *Perſia*, and *Parthia*: But *Parthia* was more particularly allotted for St. *Thomas*, who alſo preach'd to the *Hyrcanians*, *Bactrians*, and *Indians*. St. *James* the Leſs being Biſhop of *Jeruſalem*, continu'd principally in that City, with ſo much Goodneſs and Diſcretion, that his greateſt Enemies had a Veneration for him. St. *Simon* had for his Portion, *Ægypt*, *Cyrene*, *Lybia*, and *Mauritania*. St. *Jude* had *Syria* and *Meſopotamia*; and St. *Matthias*, *Cappadocia* and *Colchis*. Of all their Travels and Actions, we have but a very ſhort and uncertain Account; tho' afterwards we ſhall ſay ſomething more of each.

The general Diſperſion of the Apoſtles.

Their Creed and Canons.

They divide the World by Lot.

Peter's *Share*,

Andrew's,

John's,

Philip's,

Bartholomew's,

Matthew's,

Thomas's,

James's,

Simon's

Jude's,

And Matthias's.

In

Saul *and* Barnabas *begin their Circuit.*

In the mean Time the thirteenth Apoſtle *Saul*, having been ſeparated with *Barnabas* by the immediate Command of Heaven, departed with him from *Antioch* to *Seleucia*, a City of *Syria*, adjoining to the Sea, from whence they took Shipping for *Cyprus*, a famous Iſland not far diſtant in the *Mediterranean* Sea. In *Salamis*, one of the chief Cities of the Iſle, they firſt began the Miniſterial Office; and tho' they were ſent principally to the *Gentiles*, yet uſually they firſt preach'd the Goſpel in the Synagogues of the *Jews*; *John Mark*, who accompany'd them thither, attentending their Motions, and doing many Offices in the Church, eſpecially about the Poor. Acts 13. 4-11.

They come to Paphos;

And paſſing through the Iſle, they arriv'd at *Paphos*, a large City on the Weſtern Parts, and the Seat of the *Roman* Proconſul or Governor of the Iſle, which was then *Sergius Paulus*, a Man of great Wiſdom and Prudence, but unhappily ſeduc'd by the magical Illuſions of a *Jewiſh* Sorcerer, nam'd *Barjeſus* or *Elymas*. Upon their Preaching there, the Governor, having been inform'd of ſomething extraordinary, ſent to the Apoſtles to hear their Doctrine himſelf: But *Elymas* fearing to loſe ſo great an Admirer, induſtriouſly oppos'd his good Intentions, and us'd all Methods to divert him from the Belief of *Chriſt*. *Saul* being in the Preſence of the Governor, and inſpired with a noble Zeal, fix'd his Eyes upon *Elymas*, and ſolemnly declar'd him a *Child of the Devil, a Wretch full of Subtilty and Malice, and an Enemy to all Goodneſs, in perverting the right Ways of the Lord: For which Reaſon the Hand of Heaven was upon him, which ſhou'd ſtrike him blind, and deprive him of the Sight of the Sun for a Sea-*

Where they ſtrike Elymas *the Sorcerer blind;*

ſon. Upon denouncing theſe Words, the Magician was immediately ſtruck blind, and cou'd not go without leading; the Vengeance of God juſtly puniſhing that Man with the Loſs of his bodily Eyes, who had ſo wilfully ſhut the Eyes of his Mind againſt the Light of the Goſpel, and had endeavour'd to keep others in ſo much Blindneſs and Darkneſs.

This was the firſt Miracle we find wrought among the *Gentiles*, which was ſo aſtoniſhing to the Governor, that he himſelf immediately became a Convert to the *Chriſtian* Faith. Nor had it a leſs Effect upon the Magician, according to *Origen* and St. *Chryſoſtom*, who aſſure us, That his Puniſhment wrought ſuch a Remorſe in his Heart, that he repented and believ'd, and together with his Sight recover'd the Knowledge of *Chriſt*, and the Viſion of the Sun of Righteouſneſs. And from this Time, forwards, *Saul* was always call'd *Paul*, a Name poſſibly given him by the Houſhold of *Sergius Paulus*, or perhaps at his Circumciſion; ſo that tho' he was call'd *Saul* as long as he convers'd with the *Jews*, *Syrians*, and *Arabians*; yet afterwards, when he was in a ſpecial manner ſent to the *Gentiles*, the *Greeks*, and the *Romans*, he then had the Name of *Paul* given him, as being more agreeable to them. After this ſucceſsful Victory over the Power of *Satan*, *Paul* continu'd a while at *Paphos*, and probably made ſeveral Converts in that City, which had been remarkable for the Worſhip of *Venus*, the tutelar Goddeſs of the Iſland, who had a famous Temple dedicated to her here, wherein ſhe was ſerv'd with the moſt wanton and immodeſt Rites. From this City *Paul* remov'd with all his Company, and leaving *Cyprus*, ſail'd to *Perga* in *Pamphilia*, a Country in the leſſer *Aſia*, North-Weſt from *Cyprus*; in which City was a remarkable Temple dedicated to *Diana*. Here *John Mark* being weary of his itinerant Courſe of Life, and the Hazards and Dangers attending it, took his Leave of the Apoſtles, and return'd to *Jeruſalem*; which laid the Foundation of an unhappy Difference that broke out between *Paul* and *Barnabas* afterwards. Here it is moſt probable *Paul* firſt took *Titus* to be his Aſſiſtant inſtead of *Mark* a young *Grecian* Convert of the Iſle of *Crete*.

And convert the Governor Sergius Paulus. Acts 13. 12, 13.

They remove to Perga:

The

Acts 13. 14-41. The two Apoſtles ſtay'd not long at *Perga*, nor in the adjoining Towns, but travell'd 70 or 80 Miles Northwards to a City call'd *Antioch*, the Metropolis of *Piſidia*, another Province of the leſſer *Aſia*; from whence they knew it wou'd be moſt proper to diſperſe the Knowledge of the Goſpel into the neighbouring Regions. In this City, on the firſt Sabbath Day, they enter'd the Synagogue among the other *Jews*, where they were courteouſly invited by the Rulers of the Synagogue to make a Deſcant upon the Leſſons out of the Law and the Prophets, juſt before read to the Aſſembly, according to the Cuſtom. Whereupon *Paul* took that Opportunity to preach *Jeſus Chriſt*, and ſolemnly requiring the *Jews* Attention, he firſt declar'd the many ſignal Mercies and Favours that God in former Ages had ſhewn to thoſe of their Nation, particularly, *by a miraculous Deliverance of them from the* Ægyptian *Slavery*; *by patiently bearing with their forty Years Murmurings in the Wilderneſs*; *by expelling ſeven Nations out of the Land of* Canaan, *that They might enjoy ſo rich and pleaſant a Country*; *by giving them a Succeſſion of Judges and Deliverers, for four hundred and fifty Years*; *and by giving them Kings, eſpecially* David, *a Perſon according to his own Heart and Mind, to whom he gave the Promiſe that the* Meſſiah *ſhou'd be of his Poſterity, which Promiſe he had lately fulfill'd in the Perſon of* Jeſus. *For tho' that great Perſon, who was indeed the Saviour of the World, had met with cruel and barbarous Uſage from their Brethren the* Jews *at* Jeruſalem, *being crucify'd and ſlain by them*; *yet this was no more than what the former Prophets had foretold ſhou'd happen to the* Meſſiah. *And moreover, there were ſo many convincing Evidences to prove that Truth, that it cou'd not reaſonably be queſtion'd*; *for not only* John Baptiſt, *who was ſent before to make Way for his Coming, and to qualifie Men for the Reception of him by the Baptiſm of Repentance, did openly and plainly declare* Jeſus *to be the* Meſſiah, *which he had learnt by immediate Revelation*; *but alſo God himſelf gave a Demonſtration of it, in raiſing him from the Dead, according to the Propheſies deliver'd concerning him, and in ſhewing him after his Reſurrection to Multitudes of Witneſſes then alive. All which was exactly agreeable to the Pſalmiſt's Words, where God had declar'd him 'his Son, and that 'he ſhou'd not ſee Corruption*; *which was never accompliſh'd in the Perſon of* David. *Wherefore ſince the Forgiveneſs of Sins, and Juſtification, which was not attainable by the Law of* Moſes, *was now tender'd to them by believing in* Jeſus, *they ought to beware how they contemn'd ſuch free Mercy and Grace, leſt they brought upon themſelves that prophetical Curſe, which God had threatned to the* Jews *of old for their great Neglect and Contumacy.*

From thence to Antioch *in Piſidia*;

Where Paul *preaches firſt to the* Jews;

Acts 13. 42-52. This Diſcourſe met with a double Effect; the Gentiles who were unacquainted with ſuch kinds of Doctrine, deſir'd better Information in the Truth of it the following Sabbath; and the *Jews*, who waited for Redemption in *Iſrael*, with the Proſelytes of the Gate, believ'd and attended on *Paul* and *Barnabas* for farther Inſtruction; who earneſtly exhorted them to perſevere in the Faith notwithſtanding the greateſt Diſcouragements. The next Sabbath almoſt the whole City flock'd to the Synagogue to be their Auditors, which when the *Jews* ſaw, acted by a Spirit of Envy and Contempt, they proceeded to blaſpheme, and to contradict the Apoſtles. Whereupon they, with no little Courage and Boldneſs, declar'd, *That tho' they were commiſſion'd to preach to the* Jews *firſt*, *yet ſince they had ſhewn themſelves ſuch obſtinate Infidels*, *and render'd themſelves unworthy of eternal Life*, *they were order'd to preach to the* Gentiles, *which they now reſolv'd to do*; *that ſo* Chriſt *might prove a Light to the* Gentiles, *and his Salvation extend to the utmoſt Limits of the World.* This extenſive Promiſe was highly pleaſing to the *Gentiles*, who magnify'd the Word of God, and as many of them as were prepar'd and diſpos'd for eternal Life, heartily

And then to the Gentiles.

clos'd with it and embrac'd it. The Apoſtles not only preach'd in the City but alſo in the neighbouring Country with great Succeſs, which ſtill farther exaſperated the *Jews*, who to carry on their Revenge, engag'd ſome of the devout and honourable Women, with ſome of the principal Men of the City, who being led by a blind Zeal, perſecuted them, and forc'd them from the Place. Whereat *Paul* and *Barnabas*, ſhaking off the Duſt of their Feet, as a Teſtimony againſt their Ingratitude and Infidelity, departed from thence; leaving many Converts behind them, who were fill'd with a ſpiritual Joy and the Gifts of the Holy Ghoſt.

Being diſturb'd, they remove to Iconium.

The two Apoſtles took their Journy Eaſtward, above a hundred Miles, to *Iconium*, the Metropolis of *Lycaonia*, another Province of the leſſer *Aſia*, where they again enter'd the *Jewiſh* Synagogues, notwithſtanding the ill Treatment they had receiv'd from the *Jews* in all Places. According to their uſual Courſe they began their Preaching there, which was attended with ſuch Succeſs, that great Numbers both of *Jews* and of *Gentiles* were converted to the Faith; and this encourag'd them to continue a long Time in that City, inſtructing and teaching the Believers more fully, and confirming their Doctrine by Signs and Miracles. But tho' they had gain'd a conſiderable Part of the City, yet there remain'd many unbelieving *Jews*, who according to their uſual Malice, excited the *Gentiles* againſt them, and by Calumnies render'd them ill affected to the *Chriſtians*; and being arm'd by the City Magiſtrate's Authority, they reſolv'd to have the Apoſtles apprehended and ſtoned. But they two having warning of their Deſigns, timely withdrew themſelves, and fled to the next Cities of the ſame Province, *Lyſtra* and *Derbe*; and there continuing, preach'd the Goſpel to the Inhabitants of thoſe Cities, and to the People of the adjoining Parts. At *Lyſtra* they ſaw an impotent Cripple, lame from his Birth, who had never walk'd; and *Paul*, perceiving by his attentive Behaviour at his Preaching that he had Faith to be ſav'd, thought fit to add the Cure of his Body to that of his Soul; and that the Miracle might be more conſpicuous, he ſpake out aloud in the midſt of the Aſſembly, *Stand upright on thy Feet!* and immediately the Cure was effected, and he both walk'd and leap'd. This Miracle amaz'd all the *Lyſtrians*, who being ſenſible of a divine Power in the Work, cry'd out in the *Lycaonian* Tongue, *That the Gods were come down to them in human Shape!* taking *Barnabas* for *Jupiter*, and *Paul* for *Mercury*; the firſt for his venerable Gravity, and the other for his powerful Elocution. And according to the idolatrous Worſhip in thoſe Times, they proceeded to offer Sacrifice to them; and the Prieſt of *Jupiter* brought Oxen and Garlands for that purpoſe. But as ſoon as the Apoſtles perceiv'd it, in Abhorrence of this ſuperſtitious Attempt, they rent their Clothes, and running in among the People, declar'd, *That they were miſtaken in the Object of their Worſhip; for that notwithſtanding their Miracles, they were no more than Men, and of like Paſſions with themſelves; and that the chief End of their Preaching was to turn them from the idolatrous Worſhip of Creatures to that of the living God, who had created Heaven and Earth, and the Sea, and all Things contain'd in them; whom they had long defrauded of his due Honour, tho' he gave them convincing Arguments of his Being and Providence, doing them good, giving them Rain and fruitful Seaſons, and ſo filling them with Food vnd Gladneſs.* The Apoſtles having with much Difficulty reſtrain'd their Superſtition and Sacrifices, the Peoples Minds in a ſhort Time turn'd to the other Extreme; and by the Inſtigations of ſome *Jews* who had ſeen the Apoſtles at *Antioch* and *Iconium*, they took *Paul* and ſton'd him, and then drew him out of the City, ſuppoſing him dead. Thus *Paul* met with the ſame Puniſhment he had brought upon St. *Stephen*, tho' not ſo fatally; for as the

Acts 14. 1-20.

From thence to Lyſtra;

Where, upon curing a Cripple they are accounted Gods.

Paul *is ſtoned, but eſcapes.*

the Diſciples were attending upon his Corps, he ſuddenly reviv'd, and returning firſt into the City, departed the next Day with *Barnabas* to *Derbe*. This hapned in the ſixth Year of *Claudius*, in which Year *Fadus* after two Years was remov'd from his Government of *Paleſtine*, and *Tiberius Alexander* ſent in his Room, being the eighth *Roman* Governor after the Baniſhment of *Archelaus*.

Joſeph.

Alexander *the 8th Governor in* Judæa.

Acts 14. 21-27. The two Apoſtles having preach'd and converted many at *Derbe*, proceeded no farther in their Progreſs, but return'd back again to *Lyſtra*, *Iconium*, and *Antioch* in *Piſidia*, confirming the new Converts in thoſe Places in the Belief and Profeſſion of *Chriſtianity*, earneſtly perſuading them to perſevere, and to remember, *That they were to meet with many Difficulties and Afflictions in the Way to the Kingdom of Heaven.* And that all Things might ſucceed, and the Goſpel flouriſh, with Faſting and Prayer, they ordain'd Presbyters and Paſtors in every Church, and having recommended them to the ſpecial Protection of God, took their Leaves of them. From hence they paſs'd through *Piſidia*, and thence came to *Pamphilia*; and having preach'd to the People at *Perga*, they went down to *Attalia*, a Port and the Metropolis of the Province. And thus having at this Time finiſh'd the whole Circuit of their Miniſtry, they return'd by Shipping to *Antioch* in *Syria*, from whence they had ſet out about three Years before, when they were by the divine Command ſeparated for this particular Service of converting the *Gentiles*. And being return'd thither, and having aſſembled the Church in that City together, they declar'd what God had wrought by their Hands, how he had co-operated in their Miniſtry, and how he had open'd a large Door of Faith to the *Gentiles*, ſo that great Multitudes of them were come in, and believ'd in *Jeſus Chriſt*.

A.D. 47. Claud. 7.

Paul *and* Barnabas *return to* Antioch.

Tacit. Dion. IV. In the ſame Year that *Paul* and *Barnabas* finiſh'd their Circuit, and return'd to *Antioch*, which was the 7th of *Claudius*, and juſt 800 Years after the Building of the City of *Rome*, the Emperor order'd the Celebration of the famous ſecular Games, as it were ſolemnizing the Birth-Day of the City: Which Games were the moſt ſolemn and magnificent of all others among the *Romans*, and were not regularly exhibited but once in a hundred Years, tho' there were but ſixty four Years after the laſt under *Auguſtus*. To theſe, as at former times, all Perſons were ſolemnly invited by an Herauld, *to be Spectators of ſuch Shews as they never ſaw before, nor ever ſhou'd again*, being attended with all imaginable Pomp and Splendor, with all Kinds of martial and cruel Exerciſes, and no leſs Variety of religious Rites and *Pagan* Superſtitions; a ſufficient Inſtance of the Prevalency of Idolatry in theſe Times. About the ſame Time, the Empreſs *Meſſalina*, who before by her impious Practices had caus'd infinite Miſchiefs in the State, now began to appear more publick in her Lewdneſs, and triumphant in her adulterous Deſigns. After ſhe had ſacrific'd many of her Gallants, who were too deficiently ſerviceable to her unbounded Deſires, ſhe fell paſſionately in Love with *C. Cilius*, the moſt beautiful Youth in *Rome*, whom ſhe oblig'd, tho' unwillingly, to divorce his Lady, that ſhe might be free from all Rivals. And in the following Year they proceeded to a notorious Expedient, impudent beyond all Example, and almoſt all Belief; which was openly and publickly to marry each other almoſt in the Emperor's Preſence, relying upon his ſtupid Blindneſs, and the tranſcendent Power ſhe had over him. But *Claudius* ſhortly after being inform'd, or rather rous'd by his Favourites *Narciſſus* and *Pallas*, aſſum'd ſo much Reſolution, as to cauſe the Deaths of all her Confederates, and alſo of her ſelf: But after ſuch a careleſs and inſenſible Manner, that he rather

The grand ſecular Games celebrated at Rome.

A.D. 48. Claud. 8.

The Death of Meſſalina.

rather ſeem'd to be a Stock than a Man, much leſs a Prince and an Emperor.

In the ſame Year *Claudius*, or his Friends, made a Removal in the Government of *Paleſtine*, recalling *Tiberius Alexander*, after two Years Continuance, and ſending *Ventidius Cumanus* in his Room, who was the ninth *Roman* Governor after the Baniſhment of *Archelaus*. *Herod* King of *Chalcis*, according to the Power given him, alſo made a Change in the High-Prieſthood, removing *Joſephus Caneus*, and conſtituting *Ananias* the Son of *Nebedæus*, who was the 12th High-Prieſt after the Birth of our Saviour. Shortly after *Herod* dy'd; and tho' he left three Sons behind him, the Emperor out of his great Love to young *Agrippa*, gave his Dominions to him. About the ſame Time, the Feaſt of the Paſſover drawing near, *Cumanus*, according to the Example of former Governors, appointed Soldiers to guard the Porticos of the Temple, to prevent Tumults and Diſorders, at the Time of ſuch a Conflux of People. On the fourth Day of the Feaſt, one of the *Roman* Soldiers by his horrid obſcene Behaviour and Diſcourſe, highly provok'd all the Spectators, many of whom being raſh young Men, and prone to Sedition, began with reviling Terms, and then proceeded to Stones; while others tumultuouſly repaired to *Cumanus*, requiring Juſtice againſt the Soldier. The Governor ſuſpecting the Numbers and Fury of the *Jews*, immediately ſent a conſiderable Force to ſeize all the Gates of the Temple; which caus'd all the People to fly, which they did with ſuch Precipitation and Confuſion, that great Numbers were trodden to Death, and above twenty thouſand ſlain in the Sedition: So that the Feſtival was in all Places turn'd into Lamentations and Mournings. This Calamity was ſhortly after ſucceeded by another; for near *Bethoron*, about twelve Miles from *Jeruſalem*, one *Stephanus*, Servant to the Emperor, being rob'd of ſeveral rich Goods, *Cumanus* ſent Forces to pillage the neighbouring Villages, and bring the Inhabitants bound, for not purſuing and apprehending the Robbers. In one of the Villages, a certain Soldier finding a Book of the Holy Scriptures, cut it in pieces, and burnt it; which ſo enrag'd the whole Body of the *Jews*, that in vaſt Throngs and Multitudes they repair'd to *Cumanus* then at *Cæſarea*, requiring that the Soldier who had ſo highly affronted God and their Law, might not eſcape Puniſhment. *Cumanus*, perceiving that the *Jews* wou'd not be appeas'd without ſome Satisfaction, by the Advice of his Friends, commanded the Soldier to be beheaded in their Preſence; which ended the Diſturbance. *Joſeph.*

Cumanus the 9th Governor in Judæa.

Ananias *made High-Prieſt.*

Young Agrippa *ſucceeds* Herod *of* Chalcis.

A Sedition in Jeruſalem.

In this Year, it is moſt generally ſuppos'd that the Mother of our Lord, the ever bleſſed Virgin, dy'd; tho' ſome think it was three Years before. But in this there is very little Certainty, no more than there is about the Place, or the Manner of her Death. As to the Place, ſome believe it *Jeruſalem*, as it ſeems moſt probable, and others *Aſia Minor* with St. *John*; as to the Manner, ſome think ſhe dy'd a natural Death, and others that ſhe ſuffer'd Martyrdom, grounding it upon *Luke* 2. 35. where it is ſaid, *A Sword ſhou'd pierce through her Soul.* But thoſe of the *Romiſh* Church have a particular and formal Account, That the Apoſtles were miraculouſly tranſported from divers Parts of the World to *Jeruſalem* to be preſent at her Death, which was altogether without Pain; and that on the third Day after her Burial, ſhe aroſe from the Dead, and aſcended into Heaven in the Preſence of the Apoſtles, *Dionyſius* the *Areopagite*, *Timotheus*, and *Hierotheus*: In Memory of which they keep the 15th Day of *Auguſt* with great Pomp and Solemnity; but we cannot find any kind of Foundation in Antiquity for this or any Story like it. There are ſome Letters that are attributed to the bleſſed Virgin, as there is one to our Lord himſelf; but they are generally look'd upon as ſpurious, eſpecially thoſe of the Virgin's.

The Death of the Virgin Mary.

V. The

Acts 4. 28. Chap. 15. 1-3.

V. The two Apoſtles *Paul* and *Barnabas*, after their three Years Circuit, continu'd at *Antioch* and the neighbouring Places about a Year longer; during which Space *Chriſtianity* daily encreas'd, and the Church of God flouriſh'd exceedingly. But at length it began to be greatly diſturb'd, by means of certain *Jewiſh* Converts from *Judæa*, who being unſound in the Faith, and led by their former Zeal and Prejudices, taught the *Gentile* Converts, *That unleſs they obſerv'd Circumciſion and the Moſaick Inſtitutions, they cou'd never be ſav'd.* The Broaching of this Doctrine caus'd great Uneaſineſs and Diſputes among the Brethren; and *Epiphanius* tells us, that the noted Heretick *Cerinthus* was the Ringleader of the Faction. *Paul* and *Barnabas* us'd all Methods to put a Stop to this growing Evil, which they found ſo prevailing by Reaſon of the ſtrong Impreſſions the *Jews* had receiv'd in their Education, and their profound Veneration for their Law-giver *Moſes*; and after many Conferences and Diſputations, it was judg'd moſt requiſite for them two, with ſome others, to go up to *Jeruſalem*, there to conſult the Apoſtles and Presbyters concerning this important Affair; which was not done without ſome Revelation from Heaven, as appears from *Gal.* 2. 2. And taking *Titus*, and ſome ſelect Perſons with them, in the Beginning of the following Year, being conducted part of their Way by the chief of the Church, they paſs'd through *Phœnicia* and *Samaria*: In both which Provinces they were careful to relate what great Things the Lord had wrought by their Hands, in the Converſion of the *Gentiles*, to the great Joy and Comfort of all the Brethren in thoſe Parts.

The Church diſturb'd by Judaizing Chriſtians.

A.D. 49. Claud. 9.

Galat. 2. 1-10. Acts 15. 4, 5.

Paul arriving at *Jeruſalem*, among the Apoſtles of the Circumciſion, refus'd to circumciſe *Titus*, becauſe of ſeveral falſe Brethren, who watch'd all Opportunities to ſcandalize the Liberty of the Goſpel; and he was unwilling to give Way to ſuch by any Condeſcenſion, leſt he ſhou'd have injur'd the Faith. For tho' he afterwards allow'd of the Circumciſion of *Timothy*, and us'd ſome of the *Moſaick* Ceremonies himſelf, for avoiding any Offence to the weak, and to win others, yet he wou'd not comply in the leaſt Degree with thoſe treacherous Deſigners, who endeavour'd to find Matter to diſgrace the Goſpel. *Paul* and *Barnabas* firſt addreſs'd themſelves to the Apoſtles *James*, *Peter* and *John*, the Pillars and principal Perſons in that Place; by whom they were kindly entertain'd, and admitted to the Right Hand of Fellowſhip, as St. *Paul* himſelf expreſſes it. And perceiving by the Account that *Paul* gave them, that the Goſpel of the Uncircumciſion was committed to him, as that of the Circumciſion was to *Peter*, they ratify'd it by Compact and Agreement, that *Peter* ſhou'd preach to the *Jews*, and *Paul* to the *Gentiles*, not forgetting the Poor of either. And whereas the Neceſſity of Circumciſion and the *Moſaick* Law was alſo zealouſly aſſerted in *Jeruſalem* as well as *Antioch* by many of the believing *Phariſees*, the Apoſtles thought fit to appoint a particular and ſolemn Aſſembly of themſelves and Presbyters to determine this Matter. And this is the firſt, and alſo the pureſt Council in the *Chriſtian* Church.

Paul and Barnabas *go to* Jeruſalem.

Acts 15. 6-21.

When the Council was aſſembled, after many Debates and various Arguments, *Peter* at length ſtood up, and acquainted all the reſt, *That God having made Choice of him among all the Apoſtles, to be the firſt that ſhou'd preach the Goſpel to the* Gentiles, *the ſame God, who was beſt able to judge of the Hearts of Men, had born Witneſs to them of his merciful Acceptance, by beſtowing his Holy Spirit upon them as well as the* Jews; *having put no Difference between the one and the other, but equally purifying their Hearts by Faith. That therefore it was a tempting and a provoking of God, to lay a Yoke upon the Necks of the Diſciples, which neither they themſelves, nor their Fathers*

The Council at Jeruſalem.

were

were able to bear: There being ſufficient Ground to believe, that the Jews *were to expect Salvation by the Grace of* Jeſus Chriſt, *as well as the* Gentiles. *Peter* having ended his Speech, after ſome Silence *Paul* and *Barnabas* gave an Account to the Aſſembly what Wonders and Miracles God had enabled them to work, in the converting of the *Gentiles*; a plain Evidence, that tho' uncircumcis'd, they were now accepted by God as well as the *Jews* with all their legal Rites and Privileges. After they had finiſh'd their Narration, *James* the Biſhop of the Place ſtood up, and deſiring the Attention of the reſt, declar'd, *That* Peter *had demonſtrated, That it was God's Pleaſure to viſit the* Gentiles, *and out of them to take a People to bear his Name: All which was agreeable to what the Prophet* Amos *had foretold; namely,* 'That 'God wou'd return and rebuild the Houſe of David, *which was fallen down,* 'and repair all the Ruins and Breaches thereof; that the reſt of Mankind, and 'all the Gentiles *that were call'd in his Name, might ſeek after the Lord. And this had been declar'd by God, who knew all Things from the Beginning of the World.* After this he proceeded to determine the whole Matter, and to give Sentence, *That the* Jewiſh *Rites ought not to be impos'd upon the believing* Gentiles. But that the zealous *Jews* might have no Offence, and the *Gentiles* no Burthen neither, he propounded that the latter ſhou'd be requir'd the Obſervance of theſe four Things: Firſt, to *abſtain from Meats offer'd to Idols*, becauſe it might ſeem a Participation in the Idolatry: Secondly, *from Fornication*, which the *Gentiles* accounted little or no Crime: Thirdly, *from Things ſtrangled*, which were exceeding odious to the *Jews:* And fourthly, *from Blood*, which was ſuppos'd to have been forbidden to affright Men from Cruelty and Bloodſhed. That theſe Things ought to be forborn, becauſe of the *Jews*, who cou'd not but have an Abhorrence for them, *ſince they heard the Writings of* Moſes, *that prohibited them, read in their Synagogues every Sabbath Day.*

The Determination of *James*, which was deliver'd with ſome Authority, was readily allow'd by the Council; and by the Conſent of the whole Church, it was reſolv'd, That *Judas*, and *Silas* or *Silvanus*, two eminent Men of their own Number, ſhou'd go over with *Paul* and *Barnabas* to *Antioch*, that by the Teſtimony of their own Commiſſioners, and the Letters and Decrees of the Council, the falſe Teachers might be ſilenc'd, and the believing *Gentiles* confirm'd in the Truth. By theſe four they wrote Letters to the believing *Gentiles* in many Parts, after this Manner. *Acts 15. 22-29.*

The Decree of the Council.

'*The Apoſtles,* 'and *Presbyters, and Brethren of* Jeruſalem, *wiſh Happineſs to the Brethren* 'that *are of the* Gentiles *in* Antioch, *in* Syria, *and* Cilicia. *Foraſmuch as* 'we *are inform'd, that certain Perſons who went from this Place, have diſturb'd* 'you *with their Diſcourſes, enſnaring your Souls, by declaring, That you are* 'oblig'd *to be circumcis'd, and to keep the Law; to whom we gave no ſuch In-* 'ſtructions: *It ſeem'd good therefore to us to ſend ſome ſelect Perſons to you,* 'with *our dear Brothers* Barnabas *and* Paul, *Men who have hazarded their* 'Lives *for the Name of our Lord* Jeſus Chriſt. *Upon which Account we* 'have *ſent* Judas *and* Silas, *who will tell you our Minds by Word of Mouth.* 'For *it ſeem'd good to the Holy Ghoſt, as well as to us, to lay upon you no greater* 'Burthen *than theſe at preſent neceſſary Things.* THAT YE ABSTAIN 'FROM MEATS OFFER'D TO IDOLS, AND FROM BLOOD, AND 'FROM THINGS STRANGLED, AND FROM FORNICATION: 'Which *you will do well, if you obſerve. Farewel.* And thus concluded the Council of *Jeruſalem* in the Year 49, and 9th of *Claudius*, about five Years after the Death of *James* the Son of *Zebedee*, and 14 after the Converſion of *Paul*, as appears from *Gal.* 2. 1. tho' ſome Chronologers by Miſtake add the three Years mention'd, Chap. 1. 18. which wou'd make it 17 Years.

CHAP.

CHAP. V.

From the End of the Council of Jeruſalem, *to* St. Paul's *laſt Journy to that City, when he firſt became a Priſoner.*

Containing the Term of about nine Years.

Acts 15. 30-35. *Galat.* 2. 11-19.

I. THE Apoſtles *Paul* and *Barnabas* being diſmiſs'd by the Council of *Jeruſalem*, and taking *Judas* and *Silas* with them, carry'd the decretal Epiſtle to *Antioch*, and preſented it to the whole Body of the Church, which was receiv'd by all with great Joy and Satisfaction. Here *Judas* and *Silas*, being Men of eminent Gifts in teaching and interpreting the Scriptures, alſo employ'd themſelves in confirming and eſtabliſhing the Believers in the Truth of the Goſpel. After a ſhort Continuance in the City, theſe two were with all Kindneſs and Civility diſmiſs'd by the Church, in order to return to *Jeruſalem*; but *Silas*, for ſome Reaſons, was not willing to depart ſo ſoon, but choſe to tarry with *Paul* and *Barnabas*, who continu'd in this great City, teaching and propagating the *Chriſtian* Faith, with many others. Not long after *Peter* alſo came to *Antioch*, who having been a principal Perſon in deciding the Controverſies in the late Council, conſonant to the Goſpel Liberty there confirm'd, convers'd freely for a Time with the *Gentile* Converts, eating with them, and living like them, and not as did the *Jews*, who obſerv'd the Diſtinction of Meats preſcrib'd by the Law. But in the Beginning of the following Year, when certain *Jewiſh Chriſtians* came to this City from *James* at *Jeruſalem*, who were tenacious of the Ceremonial Law, *Peter* out of Fear of Offence, began to ſeparate himſelf from the *Gentile* Converts, refuſing to eat with them, as if God had never taught him to call no Man common or unclean; which Practice of his confirm'd the *Jews* in their darling Opinions, and fill'd the *Gentiles* with new Doubts and Scruples: So that what was lately eſtabliſh'd was in danger of being deſtroy'd; for many of the *Jews*, and even *Barnabas*, was carry'd away with the Stream of his Diſſimulation, and follow'd his Example. But *Paul* perceiving this, and knowing that *Peter* did not walk uprightly, according to the Truth of the Goſpel, bravely withſtood him to the Face, and reprov'd him before the whole Church; declaring, *That his Hypocriſie did great Injury to the* Gentiles, *by inducing them to live in* Jewiſh *Obſervations, when he himſelf, tho' a* Jew, *thought himſelf at Liberty to live as the* Gentiles *did: That he deſir'd to be juſtify'd by Faith, and not by the Works of the Law, and yet impos'd that Yoke upon others; which was an Offence againſt* Chriſt, *and a rebuilding of that which had been once deſtroy'd.* *Peter* bore this ſharp and impartial Reproof with Patience and Humility, and no doubt amended his Carriage upon it. *Porphyry*, one of the great Enemies of the *Chriſtians*, took an Occaſion from this Management to accuſe St. *Peter* of Falſhood, and St. *Paul* of Inſolence: But St. *Auſtin* anſwers, That the Liberty of the latter, and the Humility of the former were both highly commendable; and that as one teaches us not to fear the reproving boldly any that hinder the Goſpel, ſo the other teaches them to accept ſuch Advice with Humility. This is the laſt Time that we read of St. *Peter* in the Holy Scriptures.

A.D. 49. Claud. 9. Paul *and* Barnabas *return to* Antioch.

A.D. 50. Claud. 10

Paul *rebukes* Peter.

About

About the ſame Time *Paul*, who deſir'd not only to plant Churches but alſo to water them, propounded to *Barnabas* to go and viſit the Cities they had converted, and confirm and eſtabliſh them in the Truth they had receiv'd. *Barnabas* freely conſented to ſuch a pious Propoſal, but was very earneſt to take along with them his Kinſman *John Mark*. But *Paul* oppos'd his Deſire, becauſe he had formerly found him defective in the Miniſtry; having either through Fear or an unſound Faith, deſerted them at *Perga* in *Pamphilia*. *Barnabas*, whoſe natural Love to his Siſter's Son, caus'd him to overſee former Faults, and to hope for a better Management, was angry at this Refuſal; and being both reſolute in their Opinions, it not only occaſion'd a ſharp Contention between them, but alſo an intire Separation from each other. Thus were theſe two excellent Men by a ſmall Punctilio parted, after a joint Labour of ſeveral Years Miniſtry: The Holy Spirit intending by this Account to ſhew us that the beſt *Chriſtians* are ſtill ſubject to the ſame Paſſions and Infirmities with other Men; and that therefore none ought to be too much elevated with an Opinion of their own Piety, or to deſpiſe others whom they imagine to be their Inferiors. God however turn'd all to the beſt; for tho' they differ'd about *John Mark*, yet neither forſook his Office or Miniſtry, and tho' they were ſeparated as to their Perſons, yet not as to their Faith and Doctrine; and being thus parted, the Goſpel was preach'd by them in more Places. *Barnabas* with his Kinſman, ſail'd to his native Country *Cyprus*, where he preach'd to the *Jews*, who were very numerous in that Iſland: From whence he is ſaid to have gone and preach'd at *Rome*, and after that in *Liguria*, where he founded the Biſhoprick of *Milan*. *Baronius* is unwilling to acknowledge the former, but ſeems very poſitive in the latter; yet we have but very little Certainty of either.

Acts 15. 36-39.

Paul *and* Barnabas *part aſunder.*

In the mean Time, *Paul* choſe *Silas* for his Companion, and enter'd upon his Journy, being recommended by the Prayers of the Faithful to the Protection and Favour of God. He firſt viſited the neighbouring Churches of *Syria*, then thoſe of his own Country *Cilicia*, confirming them in the Faith with his Inſtructions and Exhortations. From hence he departed to *Derbe* and *Lyſtra* in *Lycaonia*, Cities he had converted three Years before, where he met with a young Man call'd *Timothy*, whoſe Father was a *Grecian*, but his Mother *Eunice* a *Jewiſh* Convert, by whom he had been brought up under all the Advantages of a pious and religious Education, and particularly in an extraordinary Skill in the Holy Scriptures: Which Accompliſhments drew *Paul*'s Affection to him; and knowing that ſo promiſing a Perſon wou'd be highly ſerviceable to him, he determin'd to take him for his Companion, and a ſpecial Inſtrument in the Miniſtry of the Goſpel. *Timothy* was a *Gentile* born, and tho' *Paul* wou'd not permit *Titus* to be circumcis'd when perverſe Men declar'd it neceſſary, yet here he thought it convenient for the *Jews* Sake to circumciſe *Timothy*; being willing in lawful and indifferent Matters, ſuch as Circumciſion was at preſent, to accommodate himſelf to Mens Humours and Apprehenſions for the ſaving of their Souls. In all the Places he paſs'd through, he left the *Chriſtians* a Copy of the Decrees made by the Apoſtles and Presbyters of *Jeruſalem*, to confirm them in the right Uſe of their *Chriſtian* Liberty; by which means the Churches were eſtabliſh'd in the Faith, and daily encreas'd in Number.

Acts 15. 40, 41. *Chap.* 16. 1-5. 2 *Tim.* 3. 14, 15.

Paul *circumciſes* Timothy.

From hence with his Companions *Paul* paſs'd through *Phrygia* and *Galatia*, both Provinces of the leſſer *Aſia*; in which latter Country he was entertain'd with as great Kindneſs and Veneration, as if he had been an Angel immediately ſent from Heaven. And paſſing from thence into *Myſia*, they were forbidden by the Impulſe of the Holy Spirit to go either into

A.D. 51. Claud. 11

Acts 16. 6-15. *Galat.* 4. 14, 15.

into *Bithynia*, or *Aſia Propria*, the Country about *Epheſus*; therefore they went down to *Troas*, a Port upon the *Ægean* Sea. Here *Paul* had a Viſion by Night from God, and ſaw a Man in a *Macedonian* Habit ſtanding by him, and beſeeching him to come over into their Country and aſſiſt them; a Viſion and a Call different from all others he had found before. Hereupon he immediately reſolv'd to paſs from *Aſia* into *Europe*, where he had never been before, concluding that God had call'd him to preach the Goſpel in *Macedonia*, and the famous Country of *Greece*. And here it ſeems *Paul* was join'd by *Luke*, a *Chriſtian* Convert of *Antioch*, admirably accompliſh'd in all Parts of Learning and human Sciences, particularly Phyſick, if not Painting, who from this Time became *Paul*'s inſeparable Companion and Attendant, and afterwards one of the four Evangeliſts. *Paul* being thus accompany'd with *Silas*, *Luke*, and *Timothy*, ſail'd North-Weſtward from *Troas*, and touching upon *Samothrace*, an Iſle not far from *Thrace*; the next Day they landed at *Neapolis*, a Port in *Macedonia*; from whence they travell'd a few Miles to *Philippi*, a City famous for the Defeat of *Brutus* and *Caſſius*, the Metropolis of that Part of *Macedonia*, and a *Roman* Colony. In this City they tarry'd a conſiderable Space, and *Paul*, according to his Cuſtom, preach'd in a *Proſeucha*, or Oratory of the *Jews*, which ſtood by a River Side at ſome Diſtance from the City, and was much frequented by the devouter Women of their Religion, who met there to pray, and to hear the Law. To theſe *Paul* deliver'd the Word of God, and by the Influence of God's Spirit converted, among others, a certain Woman nam'd *Lydia*, a Purple Seller, born at *Thyatira*; who being baptiz'd with all her Family, was ſo importunate with *Paul* and his Companions to lodge at her Houſe, if they judg'd her ſincere in her Converſion, that they cou'd not deny her Civility.

Paul goes into Europe.

Acts 16. 16-40. So long as they remain'd in the City they continu'd their daily Courſe of worſhiping God in the ſame Oratory, whither they were often follow'd by a *Pythoneſs*, a Maid Servant, actuated by a Spirit of Divination, who openly cry'd out, *That theſe Men were the Servants of the moſt High God, who came to ſhew the Way of Salvation to the World*; ſo eaſily can Heaven extort a Confeſſion from the Mouth of Hell. But *Paul*, deteſting the Teſtimony of *Satan*, commanded the Demon in the Name of *Jeſus Chriſt* to come out of her. The evil Spirit obey'd, but immediately rais'd a Storm againſt the Apoſtles; for the Maſters of this Maid, who formerly receiv'd great Advantages from her infernal Arts, finding the Loſs of their Gain, in a great Rage drag'd *Paul* and *Silas* into the *Forum* before the Magiſtrates and Governor of the Colony, declaring, *That theſe Men, who were* Jews, *had introduc'd many Innovations prejudicial to the State, and a Religion unlawful for the* Romans *to obſerve*. The Magiſtrates being jealous of all Diſturbances, were very ready to puniſh ſuch as were accus'd by a Multitude, and therefore commanded their Clothes to be torn off, and them to be ſeverely ſcourg'd as ſeditious Perſons; after that they committed them to cloſe Priſon, giving a ſtrict Charge to the Jaylor to keep them ſafely; who thereupon unmercifully thruſt them into the Inner Dungeon, and made their Feet faſt in the Stocks. Theſe Sufferings were ſo far from abating their ſpiritual Joy, that at Midnight, they both pray'd and ſung Pſalms to the Almighty, ſo that all the Priſoners heard them; and God ſoon manifeſted the Effect and Power of their zealous Devotion, by cauſing a great Earthquake, which ſhook the Foundations of the Priſon, open'd all the Doors, and miraculouſly loos'd every Man's Chains. The Jaylor awaking with this amazing Accident, concluded that the Priſoners were all fled; and to prevent the Sentence of publick Juſtice, was ready to execute himſelf by his own Sword; which *Paul* perceiving, cry'd

At Philippi *he is ſcourg'd and impriſon'd with* Silas.

out to him to hold his Hand, *For that they were all there.* The Jaylor being touch'd with the divine Power, came trembling in with a Light, and with no leſs Commotion in his Conſcience demanded, *What he muſt do to be ſaved?* They without reſenting the Severity he had us'd towards them, readily reply'd, *That if he believ'd in* Jeſus Chriſt, *he might be ſav'd, and all his Family.* The Jaylor, after a competent Inſtruction, receiv'd the Faith, and was baptiz'd with all his Houſe; and as a Teſtimony of his Sorrow for his former Uſage, he waſh'd their Wounds, and joyfully entertain'd them in his Houſe with the utmoſt Kindneſs and Civility. Early in the Morning the Magiſtrates ſent Officers privately to releaſe them, and the Jaylor deliver'd the Meſſage, bidding them *Depart in Peace*; but the Apoſtles refus'd, declaring, *That they were not only innocent Perſons, but alſo* Romans; *that ſince they had been illegally ſcourg'd, they expected a Delivery as publick as the Injury, and an open Vindication of their Innocency, and that they themſelves who had ſent them thither, ſhou'd fetch them thence.* The Magiſtrates were extremely affrighted at this, and being ſenſible of their Error, and the Strictneſs of the *Roman* Laws, repair'd to the Priſon, and with all Submiſſion deſir'd them to leave the City. Theſe holy Men, ſatisfy'd with this ſmall Recompence, went to the Houſe of *Lydia*; and having comforted the Brethren with the Proof of their Deliverance, they left the City, having there laid the Foundation of a very eminent Church, as appears from *Paul*'s Epiſtle to the *Chriſtians* of this City *Philippi.*

He goes to Theſſalonica;

Paul and his Companions having left *Philippi*, they travell'd Weſtward through *Amphipolis* and *Apollonia*, and went to *Theſſalonica*, the Metropolis of all *Macedonia*, about 120 Miles from *Philippi.* Here being a Synagogue of the *Jews*, *Paul*, according to his Cuſtom, went in, and firſt preach'd the Goſpel to them, and for three Sabbath Days ſucceſſively plainly ſhew'd them, *That according to the Scriptures the* Meſſiah *promis'd to the* Jews *ought to ſuffer and riſe again, and that* Jeſus *was the very Perſon.* Some of the *Jews* were perſuaded to believe and embrace the Faith, and aſſociated themſelves with *Paul* and *Silas*, as likewiſe did great Numbers of *Grecians* who were Proſelytes of the Gate, and many Women of the better Rank and Quality. Here *Paul* inſtructed them, not only concerning Faith in *Chriſt*, but alſo concerning the future Apoſtacy of *Anti-Chriſt* and his Revelation; and here alſo he receiv'd Relief from the believing *Philippians*, being as little Burthenſom as poſſible to thoſe of this City. But after ſome Time, ſeveral of the unbelieving *Jews* in this Place, according to their uſual Perverſeneſs, join'd with certain mean and lewd Perſons, and aſſaulted the Houſe of *Jaſon*, a conſiderable Man, where they lodg'd, intending to drag them out to the People, and poſſibly to ſtone them. But miſſing of them, they hal'd *Jaſon* and other Believers, after a tumultuous Manner to the Magiſtrates, crying out, *That* Jaſon *had harbour'd thoſe that wou'd overturn the World, and had ſet up one* Jeſus *for King, in Oppoſition to* Cæſar *the Emperor.* Theſe Suggeſtions were ſufficient to oblige the Magiſtrates to take Security from *Jaſon*; but the Brethren privately ſent away the Apoſtles by Night to *Beræa*, a City about 50 Miles South of *Theſſalonica.* Here going into the Synagogue, they found the *Jews* of a more noble and unbyaſs'd Temper, ready to entertain the *Chriſtian* Doctrine, but yet not willing to take it meerly upon the Apoſtle's Word, till they had firſt compar'd his Preaching with what the Scriptures ſaid of the *Meſſiah* and his Doctrine. The Succeſs was anſwerable, and great Numbers both of Men and of Women of the ſuperior Rank were converted. But in a ſhort Time they were purſu'd by the Malice of the *Jews* of *Theſſalonica*, who coming to *Beræa* rais'd great Diſturbances; which

Acts 17. 1-15. 2 *Theſ.* 2. 2-5. *Phil.* 4. 16.

And to Beræa.

A.D. 52. Claud. 12

which occaſion'd the Believers to ſend *Paul* towards the Sea Side, as if they deſign'd to put him on Shipboard, and then to conduct him another Way, near 240 Miles Southwards, as far as the great City *Athens*. But *Silas* and *Timothy*, not being ſo much known or hated as *Paul*, continu'd ſome Time longer, to confirm the Believers.

From thence to Athens;

Athens was once the Metropolis of all *Greece*, and one of the moſt renowned Cities in the World for Arts and Arms; and tho' now much declining, yet was ſtill the principal Academy in the *Roman* Empire for all kinds of polite Learning. The Inhabitants of it were very religious and ſuperſtitious, and ſo careful, that no Deity ſhou'd want due Honour from them, that they had an Altar inſcrib'd *TO THE UNKNOWN GOD*; which many believe was the Name which the *Pagans* generally gave to the God of the *Jews*. While *Paul* remain'd at *Athens*, expecting *Silas* and *Timothy*, by taking a particular View of the Place, he cou'd not but take Notice of the exceeding Progreſs of Idolatry, for *Petronius* ſays, 'It was eaſier to find Gods than Men at *Athens*; and he was deeply concern'd to ſee ſo much Zeal and Devotion miſplac'd, and earneſtly deſir'd it might be fix'd upon a proper Object. Wherefore he us'd his utmoſt Endeavours for the *Athenians* Converſion, and not only on the Sabbath Days diſputed with the *Jews* and Proſelytes in the Synagogues, but took all Opportunities, where ever he met with a convenient Auditory, to inſtruct them in the Coming of the *Meſſiah*, and the Reſurrection; which he often found in the main *Forum*, whither the *Athenians* and Foreigners daily repair'd to hear and tell News, which was the great Buſineſs of their Lives. His Doctrine was new and ſtrange to the *Athenians*; and tho' they did not perſecute him as the *Jews* did, yet he was entertain'd with Scoffs and Contempt by the Philoſophers of the *Stoick* and *Epicurean* Sects, and by others of a more ſerious Temper, as a Diſcoverer of new Gods hitherto unknown; which tho' they were not unwilling to receive, yet becauſe the *Areopagus*, the ſupreme Court of the City, was to canonize all Gods that were to be allow'd publick Worſhip, they brought him before thoſe Judges to give an Account of his Doctrine. Being brought before this grave Aſſembly, *Paul* with an Air of Majeſty and Courteſie, declar'd to the whole Audience, *That he cou'd not but obſerve how unhappily they were over-run with Superſtition, finding an Altar among them inſcrib'd to the unknown God; therefore in Compaſſion to their miſguided Zeal, he wou'd declare to them the Deity which they ignorantly worſhip'd; which was no other than the great God, the Creator of all Things, the Supream Governor of the World, who was incapable of being confin'd within any Temple or human Fabrick. That no Image cou'd be made to repreſent him, who neither needed Gifts nor Sacrifices, being himſelf the Fountain from whence Life, Breath, and all other Bleſſings ſpring: That from one common Original he produc'd the whole Race of Mankind, wiſely fixing and determining the Times and Bounds of their Habitation; and all this, that Men might be more ſtrongly oblig'd to ſeek after him, and ſincerely ſerve him; a Thing the more eaſily attainable, becauſe he was ſo very near every one. That it was entirely from him that they had either Life, Motion, or Exiſtence; which was acknowledg'd by one of their own Poets* Aratus *by Name, in that Sentence of his, WE ALSO ARE HIS OFFSPRING. That therefore if they were the Offspring of God, it was highly irrational to ſuppoſe that their Creator cou'd be the Work of their Hands, as an Image of Gold, Silver, or Stone was. That the divine Patience had long born with Mens blind Idolatries, but that now God expected a general Repentance and Reformation from the World; eſpecially having by the Publication of the Goſpel evidenc'd a future Judgment, and particularly appointed the Holy* Jeſus *to be*

Acts 17. 16-34

Where he pleads and preaches before the Areopagus.

the Judge of the World, and having given ſufficient Aſſurance of the Truth of it by his Reſurrection from the dead. Theſe laſt Words concerning the Reſurrection were derided by ſome of the Philoſophers; but others more gravely anſwer'd, *That they wou'd hear him again upon the ſame Subject.* His ſolemn Diſcourſe, however contemn'd by ſome, had a happy Effect upon ſeveral, and thoſe of the higheſt Rank amongſt them; particularly *Dionyſius*, one of the Senators and Judges of this Court, and *Damaris*, whom ſome think to be his Wife. It is generally believ'd that *Dionyſius* was afterwards by St. *Paul* conſtituted the firſt Biſhop of *Athens*.

The Jews *baniſh'd by* Claudius.

About the Time of *Paul*'s Arrival at *Athens*, the Emperor *Claudius* by his own Edict baniſh'd all the *Jews* from *Rome*, by Reaſon of their being continually in an Uproar and Tumult upon the Account of *Jeſus Chriſt*, whom *Suetonius* calls *Chreſtus:* And many are of Opinion, that under the Name of the *Jews* the *Chriſtians* were alſo expell'd, among whom St. *Peter* has been improbably ſuppos'd to be one. Before *Paul*'s Departure from this City, *Timothy* according to Order came to him from *Macedonia*, and brought him an Account, That the new *Chriſtians* at *Theſſalonica* were under Perſecution from their Fellow-Citizens ever ſince he left them. Which was ſo great a Concern to *Paul*, that he deſign'd to return to them again, and by his own Preſence to confirm them in the Faith, that none of them might be deterr'd or diſcourag'd by Perſecutions, which he had formerly told them ſhou'd be the conſtant Attendants of their Profeſſion. But being hinder'd by the Malice of the Enemies of the Goſpel, he ſent *Timothy* to them to ſupply his Office, and to eſtabliſh them and comfort them in their Afflictions; and departed himſelf 50 or 60 Miles South-Weſtward to *Corinth*, a City ſituated upon the narrow Iſthmus of *Peloponneſus*, then the Metropolis of all *Greece*, and the Reſidence of the Proconſul of *Achaia*. Being arriv'd at this rich and populous City, he met with *Aquila* and his Wife *Priſcilla*, lately baniſh'd from *Rome* by the Decree againſt the *Jews*; and they being of the ſame Trade of Tent-making with himſelf, he join'd and wrought together with them, that he might not be burthenſom to that Place where no Church was yet eſtabliſh'd. On the Sabbath Days he taught in the *Jewiſh* Synagogue, and by his convincing Arguments brought many *Jews* and *Grecians* to the Faith: *Stephanus* and his Family were the Firſt-Fruits of his Converſion, and baptiz'd by him with *Criſpus* and *Gaius*, to be Miniſters in that Office to the reſt that ſhou'd believe; for he himſelf was not ſent to baptize, but to preach. While he was thus buſy'd in this City in Preaching the Goſpel, in which he ſuſtain'd many Labours and Troubles, *Timothy* arriv'd from *Theſſalonica*, bringing *Silas* along with him, and gave him an Account of the ſtedfaſt Firmneſs and Perſeverance of that Church; which extremely pleas'd the Apoſtle, and was as a comforting Cordial to him in his Afflictions. This caus'd him to take ſome freſh Reſolutions of going to viſit them in Perſon; but in the mean Time he thought it convenient to write to them, which he did ſhortly after; and this was the firſt of all his Epiſtles, and the third, if not the ſecond, or firſt of the Books of the New Teſtament. Tho' our vulgar Poſtſcripts aſſert, it was written from *Athens*, yet the manifeſt Circumſtances of the Hiſtory prove it to be from *Corinth*.

Paul *goes to* Corinth.

His firſt Epiſtle to the Theſſalonians.

'It was written in the Name of *Paul*, and *Silas* or *Silvanus*, and *Timothy*, and manifeſts an extraordinary Tenderneſs and Affection for the 'Chriſtians of *Theſſalonica*, highly applauding their Courage and Zeal 'for their Faith in *Chriſt*, and exhorting them to a noble Conſtancy and 'Perſeverance amidſt their Afflictions. After which he commended their 'Charity to the Believers of *Macedonia*, adding many Inſtructions con-

'cerning

Athens. 1 *Theſſ.* 3. 1, 2. *Chap.* 2. 14, 17, 18. *Acts* 18. 1-4. 1 *Cor.* 3. 6. 1 *Theſſ.* 3. 6, 7.

'cerning a good Life and Converſation, urging them to the ſtrict Practice 'of Holineſs; particularly to uſe Marriage chaſtly and piouſly, to avoid 'Lazineſs, and be diligent in their Callings; not to be immoderate in 'their Grief for the Dead, as tho' there was no Reſurrection or 'Hope of another Life; with many other pious Inſtructions and Ex-'hortations. In this Epiſtle he alſo caution'd them about the Coming 'of *Anti-Chriſt*.

Acts 18. 5-11. *Paul*, who by the Obſtinacy of the *Jews*, was almoſt diſcourag'd from preaching to them, yet finding himſelf repleniſh'd with a freſh Zeal for them at the coming of *Silas* and *Timothy*, thereupon boldly teſtified again to them, *That* Jeſus *was the* Meſſiah: But they oppoſing his moſt ſerious Aſſertions, and blaſpheming both *Chriſt* and him, he took his Leave of them, as incorrigible Infidels; and ſhaking his Garment to denote their utter Rejection from Grace and Mercy, he ſolemnly declar'd, *That their Blood ſhou'd fall upon their own Heads, for he was clear and innocent; and that from thence forward he wou'd preach to the* Gentiles. And accordingly he left his Lodgings with *Aquila* the *Jew*, and made his abode with one *Juſtus*, a Proſelyte of the Gate, whoſe Houſe join'd to the Synagogue, being deſirous that the *Jews* might ſee his Succeſs among the *Gentiles*, and through Emulation be provok'd to believe. Nor did his pious Deſign want ſome Effect; for *Criſpus* himſelf, the chief Ruler of the Synagogue, believ'd in *Jeſus*, as did likewiſe all his Houſe, and were baptiz'd into the *Chriſtian* Faith. But his Preaching had far greater Succeſs among the *Gentiles* than among the *Jews*; for by the Aſſiſtance of *Silas* and *Timothy*, great Numbers of the *Corinthians* were converted to the Faith and baptis'd; ſo that in no long time a very conſiderable Church was founded in this City, tho' extremely over-run with Impiety and Idolatry, having a Temple of *Venus* ſo large, that above a thouſand young Women were its
2 Cor. 11. 9. 1 Cor. 2. 3. conſtant Attendants. The more the Goſpel proſper'd in *Macedonia* by by *Paul*'s Labours, the more his Enemies encreas'd, who conſulting and practiſing all Methods to deſtroy him, he was often reduc'd to very great Straits and Wants of bodily Neceſſaries, as he himſelf aſſures us, and liv'd in continual Fears and Terrours of Mind. But leſt theſe afflicting Circumſtances ſhou'd deter him from the Work he had undertaken, *Jeſus Chriſt* was pleas'd to appear to him in a Viſion by Night to comfort him, bidding him *Fear nothing, but ſpeak with all Freedom, for he was with him to protect and defend him, ſo that no Man ſhou'd ſet on him to hurt him; for that be had a numerous People in that City.* This Aſſurance caus'd him to tarry in the Place a full Year and ſix Months, preaching the Word of God among them and in the neighbouring Parts; in which Space, beſides the Doctrine he taught, he eſtabliſh'd ſeveral Ordinances among them concerning Church Order and Matters of Decency; as that Women in their publick Prayers ſhou'd have their Heads cover'd with a Veil; that Men ſhou'd wear ſhort Hair and Women long; with ſeveral others of the like Nature.

He is encourag'd by a Viſion.

II. During the Travels and Labours of St. *Paul*, the reſt of the Apoſtles were buſily employ'd in preaching and propagating the Goſpel in many other Parts of the World; but we have but a very ſhort and uncertain Account of their Actions. In this Year, the twelfth of *Claudius*, *Baronius* and ſome others place the Death of one of them, namely St. *Philip*, who after a happy Progreſs and making numerous Converts in the Upper *Aſia*, part of *Scythia* and *Cholchis*, ſuffer'd Martyrdom in *Hierapolis*, a noted City of *Phrygia* in the Leſſer *Aſia*. The Occaſion and Particulars of his Death we have from no better Authorities than *Metaphraſtes* and *Nicephorus*,

The Death of the Apoſtle Philip.

who tell us that the Inhabitants of *Hierapolis*, among their many trifling Deities, at this Time paid their Adorations to a Serpent or Dragon of prodigious Bulk; which highly mov'd the Pity and Indignation of this Apoſtle, who by his Prayers to Heaven procur'd the Death or Diſappearance of the Serpent, and by his Preaching the Converſion of many of the City. This ſo exaſperated the Magiſtrates, that throwing him into Priſon, they caus'd him firſt to be ſeverely ſcourg'd, and then to be hang'd by the Neck againſt a Pillar, tho' others ſay he was crucify'd; his Body being taken down and bury'd by the Apoſtle *Bartholomew*, who coming that Way eſcap'd with great Difficulty. If he dy'd this Year, it is moſt probable he dy'd the ſecond of the Apoſtles, it being eight Years after the Death of St. *James* the Son of *Zebedee*: The *Greeks* and Eaſtern Churches keep his Feaſt on *November* the 14th, but *Bede*'s and the other Martyrologies order its Celebration on *May* 1. with St. *James* the leſs. He was one of the Apoſtles who left no Writings behind him, the greater Part of them, as *Euſebius* obſerves, being ſo buſily employ'd in their Functions, wanted Leaſure to write: Tho' *Epiphanius* tells us, that the *Gnoſticks* us'd to produce a Goſpel forg'd under St. *Philip*'s Name, which they abus'd to the Patronage of their horrible Principles and Practices.

Diſturbances in Judæa.

About this Time, the *Jews*, who were continually purſued by the Vengeance of Heaven, met with new Troubles and Diſturbances, occaſion'd by Diſſentions between the *Galilæans* and *Samaritans*, of whom the latter murther'd great Numbers of the former as they travell'd through their Country to the Paſſover. Whereupon the Magiſtrates of *Galilee* appeal'd to *Cumanus* the Governour, requiring Juſtice at his Hands; but he being brib'd by the *Samaritans* took little Notice of their Complaint. Which ſo exaſperated the *Galileans*, that joining with the ordinary ſort of the *Jews*, and being headed by a noted Robber call'd *Eleazar*, they made great Devaſtations in *Samaria*; but *Cumanus* with his ſtanding Troops aſſiſted the *Samaritans*, and made a dreadful Slaughter, killing and taking great Numbers of Priſoners. *Quadratus* Governour of *Syria* was likewiſe call'd in to their Aſſiſtance; who coming to *Cæſarea*, crucified all thoſe whom *Cumanus* had made Priſoners; but coming to *Lydda*, and underſtanding that the *Samaritans* were the Aggreſſors, and that *Cumanus* was corrupted, he firſt commanded eighteen of the chief of the *Samaritans* to be beheaded and then order'd *Ananias* the High-Prieſt, *Cumanus* the Governor, and *Celer* a Tribune to go immediately to *Rome*, and anſwer before the Emperour to all Accuſations that ſhou'd be brought againſt them. Here they had a Day appointed them; and *Cumanus* and the *Samaritans* had unqueſtionably prevail'd upon the Weakneſs of *Claudius*, had not young *Agrippa* by the Aſſiſtance of the Empreſs *Agrippina*, oblig'd him to do Juſtice: which he did by the Execution of *Celer* and ſeveral of the *Samaritans*, and by the final Baniſhment of *Cumanus*. After which *Claudius* made ſome Alterations in the Government of *Paleſtine*, and prefer'd *Agrippa* from *Chalcis* to a larger Kingdom, making him King of all thoſe Dominions formerly belonging to *Philip* the Tetrarch, adding alſo *Abilene* which belong'd to *Lyſanias*. But in the Room of *Cumanus* he ſent *Fælix*, Brother to his Favourite *Pallas*, to be Governour of *Judæa*, *Samaria* and *Galilee*; a Perſon ſufficiently noted for all Sorts of Vices and Corruptions. This was the tenth *Roman* Governour of the *Jews* after the Baniſhment of *Archelaus*.

Joſeph.

Cumanus *baniſh'd.*

A.D. 53. Claud. 13

Agrippa *preferr'd.*

Fælix *the tenth Governor of* Judæa.

Paul *brought before* Gallio.

About the Time of theſe Changes, *Gallio* elder Brother to the famous *Seneca*, was ſent to *Corinth* to be Proconſul of *Achaia*; a Perſon of celebrated Virtues and Probity. The *Jews*, who implacably hated *Paul*, thought this Governour a fit Judge of their Quarrel againſt him, and therefore having ſeiz'd upon him, in a tumultuous Manner they carry'd

Acts 18. 12-17.

 him

him before *Gallio*'s Tribunal, accuſing him of introducing a new Way of Worſhip contrary to the *Jewiſh* Law and the *Roman* Government. The Apoſtle was ready to have pleaded his own Cauſe, but the Proconſul told them, *That had it been a Matter of Right or Wrong, that had fallen under the Cognizance of the Civil Judicature, it won'd have been proper and reaſonable for him to have heard and determin'd the Caſe; but ſince the Controverſie was only concerning the Punctilio's and Niceties of their Religion, he won'd be no Judge in ſuch Matters.* But the *Jews* being ſtill clamorous, he commanded his Officers to drive them out of the Court; and ſome of the Towns-Men ſeiz'd upon *Soſthenes*, the chief Ruler of the Synagogue, and the Head of *Paul*'s Accuſers, and publickly beat him before the Tribunal, the Proconſul not at all concerning himſelf with it. Thus did the Apoſtles Enemies in vain attempt to injure him, God having warranted his Security, and promis'd, *That no Man ſhou'd be able to hurt him.* *Paul* ſtaid in *Corinth* a conſiderable Time after this Tumult was over, and before his Departure thence, he wrote his ſecond Epiſtle to the *Chriſtians* of *Theſſalonica*, to ſupply the Want of his coming to them, which in his former he had reſolv'd on, and for which, he had in a manner engag'd his Promiſe. This was alſo written in the Name ‘ of *Paul* and *Silas*, or ‘ *Silvanus*, and *Timothy*; and becauſe ſome took Occaſion from what he ‘ had ſaid of the Day of Judgment in his firſt Letter, or rather from an Epiſtle forg'd in his Name, to cauſe Men to believe that the Day of the ‘ Lord was at Hand, he warn'd them not to be ſeduc'd by thoſe falſe ‘ Teachers, aſſuring them, That tho' the Miſtery of Iniquity was then ‘ working, the Day of Judgment ſhou'd not happen, till the *Man of Sin* ‘ was come and deſtroy'd. He alſo endeavour'd to confirm their Minds ‘ in the Faith, and to animate them couragiouſly to endure Perſecution ‘ from the unbelieving *Jews*, a loſt and undone Race of Men, whom the ‘ divine Vengeance was ready to overtake, giving them Aſſurance that he ‘ continually pray'd for them; ordering farther, that all idle, diſorderly ‘ and buſie Bodies ſhou'd be reprov'd, and avoided as Drones and Incumbrances. In Concluſion, upon Suſpicion that a Letter was counterfeited in his Name, that they might not be deceiv'd, he inform'd ‘ them, that he had ſign'd this with his own Hand; which was the Token ‘ in every Epiſtle.

His ſecond Epiſtle to the Theſſalonians.

Acts 18. 13-28. *Paul* having continued about two Years in *Europe*, of which a Year and an half was in *Corinth*, where he planted a conſiderable Church, reſolv'd to return into *Aſia*, particularly *Syria*. And taking along with him *Aquila* and *Priſcilla*, at *Cenchrea*, the Port and Harbour of *Corinth*, He or *Aquila* (for Criticks are not agreed upon the Perſon) ſhav'd his Head, in Performance of a *Nazarite* Vow he had formerly made, the Time whereof was now expired. Having ſail'd above 100 Leagues Eaſtward, he landed at the famous City *Epheſus* in *Aſia Propria*, the Metropolis of thoſe Parts, where he preach'd for a ſhort Time in a Synagogue of the *Jews*, arguing with them about the *Meſſiah*. He was much deſir'd to ſtay in this City, but being fully determin'd to be at *Jeruſalem* at the Paſſover, either to conſult with Friends, or to make more Converts, he left *Aquila* and *Priſcilla* at *Epheſus*, promiſing to return again to them if God permitted. And ſailing thence above 200 Leagues South-Eaſtward, he landed at *Cæſarea*, and from thence went up to *Jeruſalem*, which was his fourth Journy to that City after his Converſion. Having viſited the Church, and kept the Feaſt, he went down to *Antioch* in *Syria*; and after ſome little Stay, he travers'd the Provinces of *Galatia* and *Phrygia*, confirming the Diſciples, and enjoining them to make Contributions to the Poor every Lord's Day. While *Paul* was taking this large Circuit, Providence took

A.D. 54. Claud. 14

Paul goes to Epheſus;

And to Jeruſalem.

1 *Cor.* 16. 1, 2.

took Care of the Churches of *Epheſus* and *Corinth* by the Means of one *Apollos* a *Jew* of *Alexandria*, eminent for his flowing Eloquence and his admirable Knowledge of the Old Teſtament, who coming to *Epheſus*, tho' he was only inſtructed in the Rudiments of the *Chriſtian* Religion, and the Baptiſm of *John*, taught the Word of God with great Boldneſs, and a moſt powerful Zeal. And having been fully inſtructed in the Faith by *Aquila* and *Priſcilla*, he reſolv'd to paſs over into *Achaia*, being particularly recommended by Letters from the Believers of *Epheſus* to thoſe of *Corinth*. In this City he prov'd highly ſerviceable to the Church, and water'd what *Paul* had before planted, confirming the Diſciples, and powerfully convincing the *Jews*, That *Jeſus* was the true and only *Meſſiah* promiſs'd in the Holy Scriptures. 1 Cor. 3. 6.

Apollos's *Succeſs.*

While *Apollos* was thus happily employ'd in *Corinth*, *Paul* having viſited the Churches in *Galatia* and *Phrygia*, return'd to *Epheſus*, according to his Promiſe, bringing ſeveral Companions along with him. Here meeting with twelve *Chriſtian* Diſciples, he enquir'd of them, *Whether ſince their Converſion they had receiv'd the miraculous Gifts of the Holy Ghoſt?* They intimated, *That the Doctrine which they had receiv'd had nothing in it of that Nature; nor had they ever heard that any ſuch extraordinary Spirit had of late been beſtow'd upon the Church.* Whereupon he farther enquir'd, *In what Name they had been baptiz'd*; ſince the *Chriſtian* Baptiſm had ever been adminiſter'd in the Name of the Holy Ghoſt. They anſwer'd, *That they had receiv'd no more than* John's *Baptiſm*; which tho' it oblig'd Men to Repentance, yet it did not ſpeak explicitly of the Holy Ghoſt, or its Gifts and Powers. Upon this the Apoſtle let them know, *That tho'* John's *Baptiſm did openly oblige to nothing but Repentance, yet it did implicitly acknowledge the whole Doctrine concerning* Chriſt *and the Holy Ghoſt.* This Anſwer gave them ſuch Satisfaction, that they receiv'd from him the compleat *Chriſtian* Baptiſm, which was in the Name of the Father, and the Son, and the Holy Ghoſt. To which the Apoſtle added Confirmation, and laying his Hands upon them, they immediately receiv'd the Holy Ghoſt, in the Gift of Tongues, Propheſie, and other miraculous Powers conferr'd upon them. After this *Paul* enter'd into the *Jewiſh* Synagogue of this City, where for three Months he earneſtly contended and diſputed with the *Jews*; endeavouring to convince them of the Truth of thoſe Things that concern'd the *Chriſtian* Religion. Acts 19. 1-8.

Paul *returns to* Epheſus.

While this great Apoſtle of the Uncircumciſion was thus diligently purſuing his Miniſtry, the other of the Circumciſion, St. *Peter*, after his Departure from *Antioch*, preach'd the Goſpel to the *Jews* in ſeveral Provinces of the leſſer *Aſia*; and travelling Eaſtward, arriv'd at the ancient City *Babylon* in *Chaldæa*, above 700 Miles Eaſt of *Jeruſalem*, where great Numbers of the *Jews* reſided, having a famous Academy, and ſeveral Schools. In this City it is probable that *Silas* or *Silvanus* came to him, leaving *Paul* at *Epheſus*; and having the Evangeliſt *Mark* with him, from this Place, and in this Year 54, as Mr. *Dodwell* fairly conjectures, he wrote his firſt Epiſtle, which is call'd a Catholick or general Epiſtle. 'It is eſpecially 'directed to the elect ſtrangers, diſpers'd through *Pontus*, *Galatia*, *Cappa-* 'docia, *Aſia*, and *Bithynia*; that is to ſay, to all the converted *Jews* diſ- 'pers'd in thoſe ſeveral Provinces; and was ſent to them by *Silvanus*. In 'this Epiſtle, after a ſolemn Thankſgiving to God for their Call to *Chri-* 'ſtianity, whereby they had a lively Hope of an eternal Inheritance in 'Heaven, he adviſ'd them to the Practice of ſeveral Virtues, as a Means 'to make their Calling and Election ſure; namely, That they ſhou'd live 'in a conſtant Worſhip and Fear of God, and imitate their Maſter *Jeſus* '*Chriſt* in Holineſs and Purity: That they ſhou'd love each other fer-

Peter *goes to* Babylon:

From whence he writes his firſt Epiſtle.

'vently

'vently and unfeignedly, as Brethren not only by Nature but Grace: 'That they ſhou'd be diligent Hearers of the Goſpel, and grow up to 'Perfection by it. That they ſhou'd lead exemplary Lives among the '*Gentiles*, abſtaining from the carnal Luſts ſo commonly practis'd among 'them, and carrying themſelves modeſtly and innocently, that they might 'convince their Enemies that their Calumnies were unreaſonable. That 'they ſhou'd behave themſelves well under their reſpective Relations, 'ſubmitting themſelves to their Governors, whether ſupreme or ſubordi-'nate; that Servants ſhou'd obey their Maſters, Wives be ſubject to their 'Husbands, and Husbands honour their Wives. That they ſhou'd live in 'Unity, ſympathize with each other in their Afflictions, be compaſſionate 'and courteous. That they ſhou'd endure Perſecution patiently, bleſſing 'God for making them like their Maſter in his Sufferings. Laſtly, he ex-'horted the Paſtors and Miniſters of thoſe Churches to take a ſpecial Care 'of their Flocks, to teach them diligently, and to govern them gently, 'not ſeeking for Gain, but to ſave their Souls. The whole is written with a Fervor and Zeal becoming ſo great an Apoſtle; and ſome have thought it was written in the *Hebrew* Tongue, but without Ground. As for *Babylon*, from whence it is dated, ſome believe it to be *Babylon* in *Ægypt*, others that it means *Rome*, and others *Jeruſalem*; but the Opinion we have follow'd ſeems to us to have far greater Probability.

Suet. Tacit. In this Year, the Emperor *Claudius* began to feel the fatal Effects of his Folly and Miſgovernment. After he had been freed from a dangerous and infamous Wife, he became Captive to his own Niece *Agrippina*, a Woman of a vaſt Spirit and unbounded Ambition, who being marry'd to him, ſoon procur'd her own Son *Nero* to be preferr'd before the Emperor's Son *Britannicus*; and ſhe was ſo zealous for his ſucceeding in the Empire, that when it was told her from ſome Oracle or Augur, *That her Son ſhou'd be Emperor, but wou'd be the Cauſe of her Death*, ſhe anſwer'd, *Let him, ſo he but reigns.* She procur'd the Deaths of ſeveral Ladies of the higheſt Quality, who had been her Rivals for her Marriage with the Emperor, and made many Changes in the greateſt Offices; but in a few Years the exorbitant Power ſhe aſſum'd became not only diſtaſtful to the Nobility, but alſo very troubleſome to *Claudius* himſelf; who, notwithſtanding his ſtrange Inſenſibility, began heartily to repent of his Marriage with her, and the Adoption of her Son *Nero.* Which *Agrippina* ſoon diſcover'd by his unuſual Favours to his Son *Britannicus*, and by what he accidentally declar'd when he was heated with Wine, *That he had ever been unfortunate in his Wives, but that none of them had eſcap'd unpuniſh'd.* Whereupon *Agrippina* ſoon took a Reſolution to procure her Husband's Death by Poyſon, but was very doubtful what Kind to uſe; for ſhe thought a ſtrong Poyſon might make her Villany too apparent, and a ſlow one wou'd give the Emperor Opportunity of diſcovering ſo much of her Practices, as to prevent her Son's Succeſſion; at length ſhe fix'd upon ſome ſingular Portion, that wou'd diſtract his Senſes, and not too ſuddenly end his Life. For this ſhe wanted not her Aſſiſtants, who infus'd the Poyſon into ſome Muſhrooms, a Diſh that *Claudius* lov'd beyond Meaſure; but that only indiſpoſing him, *Agrippina* ſuddenly ſent for *Xenophon* her Phyſician, who upon Pretence of making him vomit, according to his uſual Cuſtom after his gluttonous Debauches, thruſt a poiſon'd Feather down his Throat, which ſhortly after ended his Life. Whereupon *Agrippina*, as one overwhelm'd by the Extremity of Grief, embrac'd *Britannicus* in her Arms, calling him, *the dear Image of his Father's Face*; and by many Artifices detain'd him and his Siſters *Autonia*

Agrippina's Deſigns.

Claudius poiſon'd.

and *Octaria* in the Chamber, placing a ſtrong Guard at every Door and Paſſage, and often publiſhing, That the Emperor was ſtill in an hopeful Condition, till ſhe found a proper Minute for her Son's Advancement. *Claudius* dy'd in the Year 54, on the 13th Day of *October*, under the Conſulſhips of *Marcellus* and *Ariola*, being in the 64th Year of his Age, and having reign'd 13 Years, 8 Months, and 19 Days.

A.D. 54. NERO, *the ſixth* Roman *Emperor.*

III. On the ſame Day that the Emperor *Claudius* dy'd, the Palace Gates were ſuddenly ſet open, and young *Nero* accompany'd with *Burrhus*, Prefect of the *Prætorian* Guards, went out to the Cohort then attending, who at the Command of *Burrhus*, receiv'd him with loud Acclamations, tho' not without ſome Enquiries after *Britannicus*, and carry'd him in a Chariot to the reſt of the Troops; where, after a Promiſe of a Donative, he was ſaluted Emperor, and ſhortly after confirm'd by the Senate, and acknowledg'd by the Provinces. *Nero*, tho' but 17 Years of Age, began his Reign with the general Joy and Satisfaction of the City, which conceiv'd great Hopes from his outward Endeavours to ſerve the Publick. For firſt he promiſs'd to govern according to the wiſe Rules and Inſtitutions of the great *Auguſtus*, and began both in Words and Actions to ſhew himſelf juſt, liberal and merciful; conferring Favours, and dividing Mony to the Citizens, moderating Impoſitions and Tributes, aſſigning Penſions to decay'd Senators, and uſing all Men with ſuch Courteſie and Humanity, as that there ſeem'd no Reaſon to fear the ſucceeding Miſeries. He ſhew'd ſuch Clemency and Pity in the Execution of Juſtice and Puniſhments, that when he was to ſign a Warrant for a condemn'd Perſon, he with a Sigh ſaid, *Wou'd to Heaven that I knew not how to write!* And likewiſe ſuch Modeſty to the Senate, that when they applauded him for the Juſtneſs and Regularity of his Adminiſtration, he made Anſwer, *Pray defer your Thanks till I deſerve them.* So that it ſeem'd as if Heaven had ſent the *Romans* ſuch a Prince as they deſir'd; and his firſt five Years Government was ſo excellent in general, that the famous Emperor *Trajan* afterwards ſaid, *That for that ſpace all Government came ſhort of his.* But a great part of this is to be attributed to the wiſe Conduct of *Burrhus* and *Seneca*, who were the young Emperor's Guides and Governors, in equal Authority, and equal Sharers in divers Faculties; *Burrhus* in military Diſcipline, and Gravity of Manners; *Seneca* in Precepts of Eloquence, and courteous Demeanors. Yet in this Space *Nero* fell into divers Kinds of Extravagancies and Impieties; and how abominably lewd and ſcandalous, how unnaturally cruel and barbarous, and how prodigious a Monſter he prov'd in a few Years, we ſhall have a proper Occaſion to ſay hereafter.

A.D. 55. Ner. 1/2

In the firſt Year of his Reign, he made *Ariſtobulus* the Son of *Herod* of *Chalcis*, King of the leſſer *Armenia*; and added to *Agrippa*'s Kingdom four Cities with their Territories, *Abila* and *Julias* beyond *Jordan*, and *Tiberias* and *Tarichæa* in *Galilee*: So that the Dominions of *Fælix*, were ſomewhat abridg'd. At this Time *Judæa* began to be over-run with Robbers, Enchanters and Deceivers of the Vulgar, who daily became Sacrifices to this Governor; particularly *Eleazar*, who had commanded a conſiderable Troop for many Years, who was ſent bound to *Rome* himſelf, and had all his Aſſociates crucify'd. Tho' *Fælix* ſeem'd thus careful of the Publick, yet he was a wicked Governor, and was Guilty of many Impieties and corrupt Practices. In the beginning of his Government he was captivated with the Beauty of *Agrippa*'s Siſter *Druſilla*; and tho' ſhe was marry'd to *Azizus*, King of the *Emeſſenians*, by the Aſſiſtance of a Magician call'd *Simon*, he perſuaded her to quit her Husband and marry him, *Joſeph.*

The Government of Fælix.

him, and likewiſe to renounce her Religion, which was that of the *Jews*. Not long after *Fælix* turn'd his Hatred againſt *Jonathan*, one of the Chief Prieſts, who having by his Intereſt procur'd him this Government of the Emperor, took the Freedom to reprove him for his frequent Miſmanagements; which prov'd ſo uneaſie to him, that he reſolv'd upon his Death, and to effect his Deſign, by a great Sum of Mony, he corrupted one of this Prieſt's Confidents call'd *Dora*, engaging him to bring in a convenient Number of Aſſaſſinates to murther *Jonathan*. Several of theſe reſorted to *Jeruſalem*, under the Colour of Devotion, with ſhort Swords hid under their Garments, who mixing with this Prieſt's Family, firſt accoſted him civilly, and then ſlew him: And becauſe this Murther was unpuniſh'd, many invited by this Licentiouſneſs, repaired to the City at publick Times, hiding their Swords after the ſame Manner, and being in Throngs, freely kill'd ſuch as were Enemies to them, or to their Friends that hired them; and this not only in the Streets and publick Places, but alſo in the Temple it ſelf, where Men expected the greateſt Security.

Thus was *Jeruſalem* infeſted with Robbers and Murtherers: And as touching Magicians and Deceivers, they, according to our Saviour's Predictions, entic'd and drew great Multitudes into the Deſerts, promiſing to ſhew them Signs and Miracles wrought by the Power of the Almighty; but ſuch as were perſuaded after them ſufficiently ſuffer'd for their Folly, being purſu'd by ſome Troops from *Fælix*, and cut in pieces. But a certain *Ægyptian Jew*, a falſe Prophet, occaſion'd far greater Miſchiefs to the *Jews*: For being a Magician, he came into *Judæa*, and calling himſelf a Prophet, gather'd together almoſt 30000 *Jews*, of whom St. *Luke* names 4000 as Murtherers, *Act.* 21. 38. Theſe Men following him as the expected *Meſſiah*, came from the Deſerts to Mount *Olivet*, where he promiſs'd them, *That they ſhou'd ſhortly ſee the Walls of* Jeruſalem *fall to the Ground, from whence they ſhou'd drive the* Roman *Forces, and fix the Seat of his Empire there.* But *Fælix* being inform'd of his Progreſs and Deſigns, met him at the Foot of the Mountain with his Legions, and a great Number of other *Jews*; and engaging with him, many were kill'd, others taken Priſoners, and the reſt diſpers'd into the Country; but the *Ægyptian* eſcap'd in the Battel, with ſome Followers, who were never heard of after. Theſe being thus ſuppreſs'd, another Part, as it often happens in ſick Bodies, began to ariſe: For ſome Magicians and Robbers being gather'd together, exhorted the People to ſhake off the *Roman* Yoke, and threatned preſent Death to ſuch as ſuffer'd ſo ſhameful a Servitude; ſo that they conſtrain'd many to Diſobedience, who were willing to ſubmit. Theſe Men being dispers'd all over the Country, robb'd and pillag'd the Houſes of the Rich, killing many, and firing Villages; ſo that all *Judæa* was in extreme Fear of them. After which there hapned a great Sedition and Diſturbance in *Cæſarea* between the *Jews* and *Syrians* in that Place, which ended to the great Damage of the former, and to the enriching of *Fælix*, who never fail'd to make ſufficient Advantages of all ſuch Tumults: So that every Day the *Jews* felt the Beginnings of God's Vengeance, and the Fore-runners of their final Ruin.

A.D. 56. Ner. 2/3

An Ægyptian Magician routed.

Acts 19. 9-20. *Chap.* 20. 18-21.

IV. During theſe Troubles in *Judæa*, *Paul* diligently purſu'd his Miniſtry in the great City *Epheſus*; and after he had preach'd three Months in the Synagogue of the *Jews*, and found moſt of them obſtinate in their Infidelity, he withdrew himſelf from their Aſſemblies, and met in a publick School of one *Tyrannus*, a *Chriſtian* Convert, with the reſt of the Diſciples. In this Place he continu'd two whole Years, and converted ſo

Paul continues at Epheſus.

many from all Parts of the World, who coming to this City upon the Account of Commerce and its renowned Temple, had Opportunity of hearing the Goſpel, that partly by Perſons ſent on Purpoſe, and partly by accidental Converſation, all that dwelt in the Proconſular *Aſia*, heard the Word of God, both *Jews* and *Greeks*. *Paul* tarry'd longer in this City than in any other Place, meeting here with uncommon Difficulties in the Conqueſt of Philoſophers, Magicians and other Superſtitions; which caus'd him to uſe more than ordinary Labour as well as Time. Upon which account he preach'd not only in Publick but in private Houſes, concealing nothing that cou'd be uſeful to his Auditors, warning all Men, and inſtructing every one Night and Day with Tears, continually affording them an Example of Humility and Patience. God was pleas'd to join his Power to theſe Endeavours of the Apoſtle, working extraordinary Miracles by his Hands, and putting ſuch a wonderful Virtue into his Body, that if Napkins or Handkerchiefs were but touch'd by him, and apply'd to the Sick and Poſſeſſed, they immediately cur'd them. Yet all theſe Miracles had but ſmall Effect upon the obſtinate *Jews*, till a new Accident awaken'd their Thoughts; which was occaſion'd by ſeven Brothers, the Sons of one *Sceva* a *Jewiſh* Prieſt, who travel'd from Town to Town, as ſeveral other *Jews* did, to caſt out Devils and cure Diſeaſes by their Exorciſms for Mony. Before our Saviour's Coming, the *Jews* us'd the Name of the God of *Abraham*, *Iſaac* and *Jacob* to work theſe Effects; while our Saviour liv'd, they did it in his Name, and after his Death it ſtill continu'd to be effected by ſome that were not Believers, as ſeveral of the Fathers teſtifie. But *Chriſt* wou'd not always ſuffer his Name to be abus'd through Vanity and Intereſt, and therefore made the Devil an Inſtrument to puniſh the Profanation of it: For when theſe Brothers exorcis'd a certain Demoniack, commanding him to come out in the Name of *Jeſus*, whom *Paul* preached; the Devil reply'd, Jeſus *I know, and* Paul *I know; but who are ye?* and ſetting upon them, tore off their Cloaths, wounded their Bodies, and ſcarce ſuffer'd them to depart with Life. This Accident being divulg'd in *Epheſus*, among both *Jews* and *Gentiles*, fill'd them with ſuch a reverential Fear, that none dared to ſpeak of the Name of *Jeſus* but with profound Reſpect. This alſo brought many over to the Faith, cauſing them to confeſs their Sins, and forſake their wicked Arts, and burning ſo many Magical Books as amounted to 1500 Pounds of our Mony, they became ſincere *Chriſtians*. Thus did the Goſpel ſpread and prevail, and this was that great Door which St. *Paul* ſays was open'd to him at *Epheſus*; yet it was not without much Oppoſition and great Perſecution from the *Jews* and ſome others, who daily laid wait for him, and ſought to caſt him to the wild Beaſts. He hazarded his Life to ſave others, and dy'd daily that they might live for ever.

The Sons of Sceva defeated.

1 *Cor.* 16. 9. *Chap.* 15. 31, 32.

A.D. 57. Ner. 3/4. *Paul* having continu'd above two Years in *Epheſus*, took up ſome Reſolutions to return into *Macedonia* and *Achaia*, and winter at *Corinth*, and ſo paſs to *Jeruſalem*, where he deſign'd to celebrate the Feaſt of *Pentecoſt*: After which Circuit he intended for *Rome*, to viſit the Church there, which he had deſired to do many Years, and beg'd of God to direct his Way to them. But this Journy being deferr'd for ſome Time, he ſent *Timothy* and *Eraſtus* into *Macedonia*, appointing the former to viſit the Church of *Corinth* before his Return, and prepare their Alms for *Jeruſalem*. Not long after *Timothy*'s Departure, *Apollos*, *Stephanus*, *Fortunatus*, and *Achaicus* came from *Corinth* to *Paul*, bringing him an Account of the State of that Church from ſome Perſons of the Family of *Chloe*, and alſo a Letter from the Church it ſelf, deſiring a Reſolution of ſeveral Points concerning Marriage and Chaſtity; and ſome other Subjects.

Acts 19. 21, 22. 1 *Cor.* 16. 5, 6.

By

By the Account from theſe Perſons, he underſtood the diſtracted and bad Condition of that Church; That the *Corinthians* were unhappily broken into many Parties and Factions upon the Account of their Teachers, ſome adhering to *Paul*, others to *Cephas* or *Peter*, (who, as *Clemens* in his Epiſtle ſays, was at *Corinth* when *Apollos* was there) and others to *Apollos*, and others to *Chriſt*, ſeparating from, and contemning each other, as not ſo well or edifyingly inſtructed: That many Diſorders were committed at their Love-Feaſts, and the Holy Sacrament corruptly and irreverently celebrated: That the *Chriſtians* injur'd and defrauded each other, and went to Law at the Heathen Tribunals; and, that a *Chriſtian* of their City had marry'd his Mother-in-Law, and that ſome deny'd the Reſurrection. In Anſwer therefore to this Account and their Letter, *Paul* compos'd his firſt Epiſtle to the *Corinthians*, 'wherein he ſharply reprov'd them for their 'Affectation, teaching them that they ought not to ſay, They were of 'this or that Perſon, but of *Jeſus Chriſt*: That Miniſters ought not to 'boaſt, or aſcribe the Converſion of the People to their own Eloquence 'and Abilities; for that God did not convert the World by this human 'Wiſdom, but by the Preaching of the Fooliſhneſs of the Croſs. He 'inform'd them that they ought to excommunicate the inceſtuous Per'ſon, leſt his Example ſhou'd infect others: He blam'd their contentious 'Law-Suits, adviſing them to refer their Differences to ſome prudent Per'ſons of the Church: To bring them to the right Uſe of the Sacra'ment, he propounded the Inſtitution, exhorting them to fit themſelves 'for it by examining their Lives. He anſwer'd their Queſtions concern'ing Marriage, Celebracy, and Meats offer'd to Idols; adding ſeveral 'Things concerning the Veils that Women were to wear, of the different 'Gifts of the Holy Ghoſt, of the Excellency of Charity, of the Gift of 'Tongues, of Prayer in a known Tongue, of the Truth of the Goſpel, and the 'Certainty of the Reſurrection. This Epiſtle was written in the Name of himſelf, and of *Soſthenes*; and was ſent to *Corinth* by *Stephanus*, *Fortunatus*, and *Achaicus*; *Apollos*, tho' deſir'd, being not willing to go along with them. Some are of Opinion that St. *Paul* wrote a former Epiſtle to the *Corinthians*, which they ground upon the Words of Chap. 5. 9. *I wrote unto you in an Epiſtle*, &c. but theſe Words may very well be referr'd to to the foregoing Part of this Epiſtle. What Effect this Epiſtle had, the next informs us; it brought them to a ſerious Remorſe for their Faults, and a careful Vigilance of doing their Duty for the Future; and none more than the inceſtuous Perſon, who fell into ſuch Sorrow, that *Paul* fear'd he ſhou'd be ſwallow'd up with it.

Paul's firſt Epiſtle to the Corinthians.

Not long after *Paul* writ an Epiſtle to the *Galatians*, upon this following Occaſion: He had preach'd twice in the Province of *Galatia*, firſt in the Year 51, and next in the Year 54, finding the Inhabitants very ready and compliant Auditors. And as they embrac'd the Faith readily, ſo God approv'd their Sincerity by beſtowing on them the Holy Spirit; and running well, they made a conſiderable Progreſs in the Ways of Truth, and gave good Proofs of their Conſtancy, by ſuffering many Things for the Goſpel. But after *Paul*'s Departure, they deviated from the Truth, and began to entertain another Goſpel: For certain *Jews* who had embrac'd the Faith, coming to *Galatia*, taught them, That Faith in *Chriſt* was not ſufficient to ſave them, but that they muſt alſo be circumciſed; pretending the Commands and Practices of the three great Apoſtles, *Peter*, *James* and *John*: And whereas the *Galatians* alledg'd, that they had receiv'd no ſuch Doctrine from *Paul*; they told them, That he was not to be compar'd with thoſe Lights of the Church, who had receiv'd their Doctrine from the Mouth of *Chriſt* himſelf, and were inſpired with extraordinary Knowledge;

His Epiſtle to the Galatians.

Knowledge; whereas *Paul* was no Apoſtle, but taught by them, or ſome others. Theſe falſe Teachers pretended a great Zeal for the Salvation of the *Galatians*, tho' indeed they chiefly aim'd at their own Intereſt, and to bring them under the *Moſaick* Inſtitutions; and the *Galatians* being a dull and ignorant People, cou'd not ſee through their fair Pretences, but ſuffer'd themſelves to be carry'd away with their Doctrine. *Paul* having heard of this their Apoſtacy from the Truth and purity of the Goſpel, thought it neceſſary to write this Epiſtle to them. In which 'he 'manifeſted a Zeal proportionable to the Cauſe he undertook, charging 'them with Madneſs and Folly, to be led away with ſuch extravagant Er'rors, that overturn'd the Foundation of the Goſpel; and proving that he 'had his Doctrine and Apoſtleſhip from *Jeſus Chriſt* himſelf, and that he 'found it neceſſary to reprove *Peter* at *Antioch* for his Diſſimulation and 'too great Condeſcenſion to ſuch *Judaizers*. After which he produc'd ſe'veral Arguments from Scripture to convince them of their Error; demon'ſtrating, that the Slavery of the Law brought a Curſe with it, deſtroy'd 'their *Chriſtian* Liberty, and that no Man cou'd be juſtify'd by it in the 'Sight of God: That the Law was not given for Juſtification, but to be 'ſubſervient to it; not to leave Men under a Curſe, but to ſhew them the 'Curſe, and drive them from it; the Way in which Men were to ſeek for 'Juſtification, but not the Means to obtain it. Among his Reproofs and 'Arguments he mingled ſeveral Exhortations to that Church, full of Pater'nal and Apoſtolick Charity; and becauſe he always took as much Care 'of their Manners as their Faith, towards the latter end he gave them 'many excellent Directions and Rules to moderate and govern their Con'verſation. He wrote this Epiſtle all with his own Hand, contrary to 'his ordinary Cuſtom of dictating.

A little before *Paul*'s Departure from this City, an Accident hapned that involv'd him in great Trouble and Danger. *Epheſus* above all the Cities in the Eaſt was celebrated for the famous Temple of *Diana*, a moſt magnificent Structure, for Beauty, Riches and Capaciouſneſs, reckon'd one of the ſeven Wonders of the World; in which was a fam'd Image of this Goddeſs, ſo admirably wrought, that it was generally believ'd to have been form'd by *Jupiter*, and drop'd down from Heaven; for which Reaſon not only *Epheſus*, but the whole World had a mighty Veneration for it. Of this Temple and Image, either through Superſtition or Curioſity, it was very uſual both for the Citizens and Travellers to have Silver Shrines and Models: For the making of which great Numbers of Silver-Smiths were employ'd and maintained, among whom *Demetrius* was a leading Man, who foreſeeing that if the *Chriſtian* Religion encreas'd, their gainful Employment wou'd be ruin'd, immediately call'd together the Men of his Profeſſion, and repreſented to them, *That this* Paul *had not only perverted the City but the whole Province, and perſuaded the People that the Images they made and worſhip'd were no real Gods; by which Means their Trade and Livelihood was in danger of being loſt; and what was worſe, the Honour and Reputation of the great Goddeſs* Diana, *whom all* Aſia *and the World ador'd.* Being fired with this Diſcourſe, they all cry'd out, *Great is* Diana *of the* Epheſians! and the whole City was immediately in a Tumult and Uproar, who ſeizing upon *Gaius* and *Ariſtarchus* two of *Paul*'s Companions, hurry'd them into the publick Theatre, probably to caſt them to the wild Beaſts. *Paul* hearing of their Danger, not regarding his own Life, wou'd have ventur'd himſelf among them, had not the *Chriſtians*, and even ſome of the *Aſiarchæ*, Managers of the Theatrical Games, diſſuaded him from it. Great was the Noiſe and Confuſion of the Multitude, the major Part not ſo much as knowing the Reaſon of the Concourſe. In which Diſtraction *Alexander* a *Jew*, being thruſt forward by

Acts 19. 23-41.

A Tumult in Epheſus by Demetrius.

by his Countrymen, endeavour'd to make an Apology to the People, intending, no doubt, to clear himſelf by caſting the whole Blame upon *Paul* and the *Chriſtians*. But the Multitude perceiving him to be a *Jew*, and thereupon ſuſpecting he was one of *Paul*'s Aſſociates, began to raiſe a loud Out-cry for near two Hours together, wherein nothing cou'd be heard but *Great is* Diana *of the* Epheſians! The Noiſe being a little abated, the Town-Clerk or Recorder, a diſcreet and prudent Man, came forth, and calmly told them, *That it was ſufficiently known to all the World what a mighty Veneration the City of* Epheſus *had for the great Goddeſs* Diana, *and the famous Image which fell from Heaven, ſo that there needed not that Diſturbance to vindicate its Reputation: That they had ſeiz'd on Perſons who were neither Guilty of Sacrilege nor blaſphemy againſt their Goddeſs; that if* Demetrius *and his Company had any juſt Charge againſt them, the Courts were ſitting, and they might prefer their Indictment; or if their Controverſy were about any other Matter, it might be determin'd by ſuch a proper Judicature as the Law appointed: that therefore they ought to be pacify'd, having done more already than they cou'd anſwer, and being in great Danger of being puniſh'd for that Day's riotous Aſſembly.* With which prudent Diſcourſe he appeas'd and ſent home the Multitudes; but *Paul*, tho' he fell not into their Hands, yet was in ſo great Danger, that he ſpeaks of it as of a miraculous Deliverance. 'We had 'the Sentence of Death in our ſelves, that we ſhou'd not truſt to our ſelves, 'but in God who rais'd the Dead, who deliver'd us from ſo great a Death, 2 *Cor.* 1, 9, 10.

Paul *in Danger.*

Acts 20. 1, 2. 2 *Cor.* 2. 12, 13. *Chap.* 7. 5, 6. Shortly after the Diſturbance was over, *Paul* having continu'd near three Years at *Epheſus*, and founded a very great and conſiderable Church, call'd the *Chriſtians* together, and with all the Marks of mutual Love, took his Leave of them, having firſt conſtituted *Timothy* Biſhop and Governor of the Church, as ſeveral of the Ancients teſtifie. He travell'd about 200 Miles Northwards to *Troas* before he took Shipping, expecting and deſiring to meet *Titus* there; but miſſing him, he purſu'd his Voyage into *Macedonia*. In this Country he gave many Exhortations to a ſound Faith and holy Life; and as he tells us himſelf, preach'd the Goſpel round about unto *Illyricum*, ſome Parts of *Macedonia* bordering on that Province. He met with many Troubles and Dangers in this Journy, without were Fightings and Contentions, within were Fears and Suſpicions; but God who comforts thoſe who are caſt down, comforted him by the Arrival of *Titus*, who gave him an Account of the good Effects his Epiſtle had at *Corinth*, how great a Reformation it had wrought, and how all the *Chriſtians* ſeparated themſelves from the Company of the inceſtuous Perſon, and had deliver'd him to *Satan*; at which he was ſo much humbled, that he earneſtly deſir'd the Apoſtle's Abſolution. *Titus* alſo aſſur'd him, that the Alms of the *Corinthians* for the *Jews* were ready; which he ſignify'd to the *Macedonians* to provoke them to a liberal Contribution, as he did theirs to the *Corinthians*. But notwithſtanding the good Effects of his firſt Epiſtle, yet ſtill ſeveral vain-glorious Teachers perſiſted in their Contumacy, vilifying the Apoſtle's Authority, and miſinterpreting his Words and Actions; particularly they charg'd him with Levity in deferring his intended coming to them, with Severity and Uſurpation in his Dealings with the inceſtuous Perſon, and with Contempt and Carnality in overthrowing the *Moſaick* Law; and that tho' he was imperious in Writing, his Perſon was abject and contemptible. Having receiv'd a full Account from *Titus*, he thought it neceſſary to write a ſecond Epiſtle to the *Corinthians*, which he ſent by *Titus* and two other Brethren, this being the fifth Epiſtle that he writ. It was written from *Philippi* in *Macedonia*, in the Name of *Paul* and *Timothy*, and directed to the Church of God in *Corinth*, 'and to all the Saints in 'Achaia;

He leaves Epheſus.

Timothy *made Biſhop of* Epheſus.

Paul's *ſecond Epiſtle to the* Corinthians.

'*Achaia*; in it he excus'd his not coming directly to *Corinth*, for fear of 'occaſioning their Sorrow, commended their Zeal againſt the inceſtuous Per-'ſon, and allow'd them to be reconcil'd to him. After which he juſtify'd 'his Conduct, vindicated the Dignity and Miniſtry of the Goſpel, and 'proved the Excellency of it above that of the Law; farther exhorting 'them to a liberal Contribution by the Example of the *Macedonians*, 'finding their Alms to come ſhort of what he expected. He diſclaim'd 'the falſe Teachers, who ſeduc'd them, and endeavour'd to eſtrange them 'from him, threatning them with his Apoſtolick Authority; and that he 'might ſecure them againſt their wicked Inſinuations, he was oblig'd againſt 'his Inclination to glory in his Revelations, his extraordinary Labours and 'Sufferings for the Goſpel; in Delivery of which he us'd much Eloquence, 'which was natural to his Pen. In a Word, he ſpoke to them with Au-'thority, and teſtify'd that he was as firm and bold as ever.

Paul having paſs'd over *Macedonia* came into *Greece*, that is, into *Achaia*, and continu'd there for the Space of three Months, reſiding principally at the Metropolis of it *Corinth*. Here having gotten together a Contribution for the poor Saints at *Jeruſalem*, juſt before his Departure he wrote his famous Epiſtle to the *Romans*, the largeſt and the ſixth Epiſtle he wrote, tho' either for the Dignity of the City of *Rome*, or the Profoundneſs of its Subject and Matter, firſt plac'd in the ſacred Canon. The Apoſtle had heard of ſome Diſagreements both of Judgment and Affection among the *Chriſtians* at *Rome*, who were partly believing *Jews*, and partly believing *Gentiles*. The former claim'd the Preference upon the Account of their great Privileges and Revelations, and the *Meſſiah*'s coming from their Nation, and mingled the Law and Goſpel together in point of Juſtification, zealouſly contending for the Neceſſity of Circumciſion: The latter maintain'd, that the *Jews* for the moſt part had rejected their *Meſſiah*, and continu'd Unbelievers, boaſting of their own Philoſophy and the Light of Nature, and becauſe they were exempted from the Obſervation of the *Moſaick* Rites, they us'd their Chriſtian Liberty not without Offence. 'Whereupon the 'Apoſtle deliver'd his Judgment with that Wiſdom, as to beat down all 'Opinion of Merit in both Parties, uniting them both in *Jeſus Chriſt* as 'the chief Corner Stone, and ſhewing that God's calling either *Jew* or '*Gentile* was an Act of pure Mercy. He firſt humbled the *Gentiles*, by ſhew-'ing them the Blindneſs and Impiety of their Philoſophers; and then the '*Jews*, by declaring that they themſelves did what they condemn'd in the '*Pagans*; proving alſo by the Example of *Abraham*, That a Man was 'juſtify'd by Faith only, but ſuch a Faith as was actuated by Love; and 'that no Man was juſtify'd by Works, as the *Jews* affirm'd. Then he ma-'nifeſted the Effects of original Sin, and the Power it had even in the 'Regenerate; and explain'd the profound Queſtion concerning Election 'and Reprobation, in his Diſcourſe of the Calling of the *Gentiles*, and 'the Rejection of the *Jews*. To theſe Doctrines of Faith he added ſeve-'ral Chapters concerning Moral and *Chriſtian* Duties, chiefly the 5th, 6th, '12th, and 13th Chapters; in which he produc'd many admirable Inſtru-'ctions, and Inſtances of evangelical Obedience. He had not been at *Rome* when he wrote this Epiſtle, but being an Apoſtle of the *Gentiles* he look'd upon them as part of his Charge, tho' that Church was planted by ſome other Perſon. It was written by *Tertius* his Amanuenſis, and carry'd to *Rome* by *Phœbe*, a Diaconeſs of the Church of *Cenchræa*.

His Epiſtle to the Romans.

Acts 20. 3.

A.D. 58. Ner. 4/5

Paul having continu'd three Months in *Greece*, at laſt reſolv'd to go into *Syria*, to carry the Alms which he had gather'd in *Macedonia* and *Greece*, to the poor *Chriſtians* in *Judæa*. His firſt Deſign was to take the ſhorteſt cut by Sea, but having Information that the *Jews* deſign'd to intercept him

Acts 20. 3-12.

by the Way, he determin'd to go about through *Macedonia*. He was accompany'd by *Sopater* of *Beræa*, *Ariſtarchus* and *Secundus* of *Theſſalonica*, *Tychicus* and *Trophimus* of *Aſia*, *Gaius* of *Derbe*, and *Timothy*, as far as *Philippi*; from whence he ſent them to *Troas*, ordering them to ſtay there till he came to them. At *Philippi* he continu'd with the Evangeliſt *Luke* and ſome others, till after the Paſſover, and celebrated the Feaſt with the *Philippians*, a very pious and charitable People; this being the third Time of his viſiting that Church, Looſing from thence, in five Days he landed at *Troas*, and there tarry'd ſeven Days. While he remain'd in this Town, the *Chriſtians* met, according to their Cuſtom, on the firſt Day of the Week, to celebrate the Lord's Supper and the other Parts of divine Worſhip. Here *Paul* preach'd to them; and becauſe he was to leave them the next Day, he lengthned out his Sermon till Midnight, neither Preacher nor Hearers being tired; only a young Man nam'd *Eutychus* diſturb'd their Devotion, who ſitting in a Window, and falling into a deep Sleep, fell down from the third Loft, and was taken up dead. But God made uſe of this Accident to magnifie his Power and his Apoſtle's Miniſtry; for *Paul* going down, and falling upon him in Imitation of the Prophets *Elijah* and *Eliſha*, immediately brought him to Life, bidding the Company not be concern'd ſince he was alive. Tho' *Paul* manifeſtly rais'd him from the Dead, yet through Humility, he ſeem'd to conceal the Miracle; and after that proceeded in the divine Offices, and the Celebration of the Sacrament, adding farther Exhortations till break of Day, when all departed to their Houſes, greatly rejoycing for the young Man's Reſtauration.

At Troas *he raiſes* Eutychus *from the Dead.*

Acts 20. 13-38. The next Day *Paul* departed from *Troas*, and went on Foot to *Aſſos*, a few Miles South of it, probably that he might give ſome Inſtructions to the *Chriſtians* dwelling in the Way. At *Aſſos* he met with *Luke* and his other Company, whom he had ſent before to meet him there by Sea, and taking Ship they all ſail'd to *Mitylene*, a City in the Iſle of *Lesbos*. The next Day they ſail'd thence, and ſtood over againſt the Iſle *Chios*, and the Day following arriv'd at *Samos*, another Iſle in the *Ægean* Sea, and landed at *Trogyllium*, a Promontory of *Ionia*, near *Samos*; and the next Day he went to *Miletus*, a City and Port of *Caria*, above 30 Miles South of *Epheſus*. *Paul* being deſirous to be at *Jeruſalem* before *Pentecoſt*, that he might celebrate the Feaſt, wou'd not go up to *Epheſus*, leſt that Journy ſhou'd detain him too long, but ſent for the Presbyters and Governors of the Church, thinking it neceſſary to give them a particular Charge of the Flock upon which he had ſpent ſo much Time, and which he knew not whether he cou'd ſee again. At their Arrival he put them in mind, *With what Integrity and Affection, with what Humility and Fidelity, and with how great Danger and Trouble he had been converſant amongſt them, and had preach'd the Goſpel to them, ever ſince his coming into thoſe Parts: That he had not fail'd to acquaint them both publickly and privately with whatſoever might be profitable to their Souls, urging both* Jews *and* Gentiles *to Repentance and Reformation, and an hearty Entertainment of the Faith of* Chriſt: *That now he was determin'd to go up to* Jeruſalem, *where he knew not what particular Sufferings wou'd befal him, only he had been inform'd by the Holy Spirit, in every Place, that great Afflictions and Impriſonment attended him: But that all this did not move him, who valu'd not his own Life, ſo he might but ſucceſsfully propagate the holy Goſpel, and triumphantly finiſh his Courſe: That he knew that henceforth they ſhou'd ſee his Face no more, but he had this particular Comfort, that they themſelves cou'd teſtifie that he was clear from the Blood of all Men, and that no Soul had periſh'd through his Negligence. He told them, that now he was to bid them finally adieu, the whole Care of that Flock of God was devolv'd upon them; wherefore he adjur'd them to be infinitely tender and careful of themſelves*

His farewel Sermon to the Presbyters of Epheſus.

ſelves and of that Flock, over which the Holy Ghoſt himſelf had made them Overſeers, and for which Chriſt *had paid no leſs a Purchaſe than his own Blood. For that after his Departure, there ſhou'd ariſe Seducers, who like devouring Wolves, ſhou'd enter upon their Flock, and make a Prey both of their Eſtates and Souls; of whom many ſhou'd ſpring from themſelves, whom they had leaſt Reaſon to ſuſpect: That therefore they ſhou'd be vigilant, remembring with what Tears and Sorrow, he had for three Years ſucceſſively warn'd them of theſe Things.* He concluded his Diſcourſe with a ſolemn Recommendation of them *to God's ſpecial Grace and Protection, wiſhing them all the Benefits of the Goſpel, Perfection of Knowledge here, and an heavenly Inheritance hereafter, and cautioning them againſt Avarice and making a Prey of their Flocks, which he himſelf had avoided, who had choſen rather to work with his own Hands than be too Burthenſom to them; that ſo ought they alſo to act ſo as they might ſupport themſelves and others, being mindful of that excellent Saying of the bleſſed* Jeſus, '*It is more bleſſed to give than to receive.* After this farewel Sermon, the Apoſtle kneel'd down, and concluded all with a Prayer: Which done they all melted into Tears, and with the livelieſt Expreſſions of Sorrow attended him to the Ship; tho' that which made the deepeſt Impreſſion upon their Minds was, that he had told them, *That they ſhou'd ſee his Face no more.*

His laſt Journy to Jeruſalem.

Being gotten from *Miletus*, *Paul* and his Companions came with a ſtrait Courſe to *Coos*, and the next Day to *Rhodes*, two Iſles in the *Ægean* Sea, and from thence to *Patara*, a Port and Metropolis of *Lycia*, where they chang'd their Ship, and ſail'd in a Veſſel bound for *Tyre* in *Phœnicia*; and leaving *Cyprus* on the left Hand, they landed at *Tyre* after five Days ſail. Here meeting with ſome *Chriſtians*, *Paul* was advis'd by thoſe among them who had the Gift of Propheſie, that he ſhou'd not go up to *Jeruſalem:* But he cou'd not yield to their Propoſals; and having ſtaid with them a Week, he proceeded in his Journy, the *Chriſtians* with their Wives and Children accompanying him to the Ship, where before his Entrance, he embrac'd them and pray'd with them on the Shore, as he had done at *Miletus*. From *Tyre* they ſail'd a few Leagues to *Ptolemais*, a City of *Phœnicia* near *Galilee*, where only ſaluting the Brethren, they came the next Day to *Cæſarea*. Here they lodg'd in the Houſe of *Philip* the Evangeliſt, one of the ſeven Deacons that were firſt ſet apart by the Apoſtles, who had four Virgin Daughters, all endu'd with the Gift of Propheſie. During their ſhort Stay here, *Agabus* a *Chriſtian* Prophet came down thither from *Judæa*, who taking *Paul*'s Girdle bound his own Hands and Feet with it, ſolemnly ſhewing them, *That by that external Symbol the Holy Ghoſt did ſignifie and declare, That* Paul *ſhou'd be thus treated by the* Jews *at* Jeruſalem, *and be by them deliver'd over to the Hands of the* Gentiles. Whereupon they all earneſtly beſought him, *That he won'd divert his Courſe to ſome other Place*; but the Apoſtle having an invincible Courage ask'd them, *What they meant by thoſe compaſſionate Diſſuaſives to add more Affliction to his Sorrow? That he was now ready not only to ſuffer Impriſonment at* Jeruſalem, *but alſo Death it ſelf for the Sake of* Chriſt *and his Religion.* Finding his Reſolution fix'd and immovable, they importun'd him no farther, but left the Event to the divine Will and Pleaſure. And all Things being in Readineſs, *Paul* and his Company ſet forwards for *Jeruſalem*, and arriving at the City, they were kindly and joyfully entertain'd by the *Chriſtians* there, lodging at the Houſe of one *Mnaſon* of *Cyprus*, an old Diſciple. This was St. *Paul*'s laſt Journy to *Jeruſalem* that we are certain of, and the fifth from his Converſion: His firſt was in the Year 38, his ſecond in 44, his third in 49, his fourth in 54, and this his laſt in the Year 58, about 23 Years after his Converſion, and nine from the Council of *Jeruſalem.*

Acts 21. 1-17.

CHAP.

CHAP. VI.

From St. Paul's *laſt Journy to* Jeruſalem, *to the Beginning of the firſt General Perſecution of the Church under the Emperor* Nero.

Containing the Term of about ſix Years.

Acts 21. 18-26. I. PAUL and his Company being arriv'd at *Jeruſalem*, with the Collection for the indigent *Chriſtians*, the ſecond Day repair'd with them to the Houſe of the Apoſtle *James* the Biſhop, where the reſt of the *Presbyters* and Governors of the Church were met together. After mutual Salutations, *Paul* gave them a particular Account with what Succeſs God had bleſs'd him in propagating *Chriſtianity* among the *Gentiles*, for which they all glorify'd the Almighty; but withal inform'd him, *That he was now come to a Place, where there were many thouſands of* Jewiſh *Converts, who ſtill retain'd a mighty Zeal and Veneration for the Law of* Moſes, *and who had been aſſur'd, That he taught the* Jews, *whom he had converted in every Place, to renounce Circumciſion and the Ceremonies of the Law: That as ſoon as the Multitude heard of his Arrival, they wou'd certainly gather together to watch his Behaviour in that Matter; and therefore to prevent future Diſturbances, they thought it adviſable, that ſince there was at that Time four Men, who were to accompliſh a particular Vow, he ſhou'd join himſelf to them, perform the uſual Rites and Ceremonies with them, and provide ſuch Sacrifices as the Law requir'd in that Caſe, and that in Diſcharge of their Vow they might ſhave their Heads: By which it might appear, That the Reports ſpread concerning him were wholly Groundleſs, and that he himſelf did ſtill obſerve the Rites and Orders of the* Moſaical *Inſtitution. But as for the* Gentile *Converts, they requir'd no ſuch Obſervances at their Hands, nor expected any Thing more from them in theſe indifferent Matters, than what had been before determin'd by the Apoſtolical Synod in that Place, namely, an abſtaining from Meats offer'd to Idols, from Things ſtrangled, from Blood, and from Fornication.* *Paul*, who in ſuch Caſes was willing to *become all Things to all Men*, conſented to their Counſel, and taking thoſe Perſons along with him to the Temple, let the Prieſts know, That the Time of a Vow they had made being now expired, and having purify'd themſelves as that Caſe required, they were come to make their Offerings according to the Law. A.D. 58. Ner. 4. 5. *Paul advijes with* James; *And complies with ſome Rites.*

Acts 21. 27-40. Chap. 22. 1-21. It was now the Feaſt of *Pentecoſt*, and the ſeven Days for theſe Sacrifices being to be accompliſh'd, ſome *Jews* from *Aſia*, who had been Oppoſers of *Paul*, now finding him in the Temple, and the Court of the Women, began to raiſe a Tumult and an Uproar, and laying hold of him, call'd out to the reſt of the *Jews* for their Aſſiſtance, crying out, *That this was the Man that in all Places had vented pernicious Doctrines againſt the Prerogative of the* Jewiſh *Nation, deſtructive to the Inſtitutions of the Law, and to the Purity of that Place, which he had prophan'd by bringing uncircumcis'd* Grecians *into it:* Poſitively concluding, That becauſe they had ſeen *Trophimus* a *Gentile* Convert of *Epheſus* with him in the City, therefore he had brought him alſo into the Temple. Hereupon the whole City was immediately in an Uproar, and ſeizing upon him, they barbarouſly treated him, and drag'd him out of the Temple, the Gates being immediately ſhut againſt him. Nor had they fail'd *He is in great Danger.*

there to have put a Period to all his Troubles, had not *Claudius Lyſias*, Commander of the *Roman* Gariſon in the Caſtle *Antonia*, fearing a Sedition, come in with a conſiderable Force to his Reſcue and Deliverance; and concluding him to be more than an ordinary Malefactor, commanded a double Chain to be put upon him, tho' as yet he was altogether ignorant either of his Perſon, or of his Crime; wherein he cou'd receive no Satisfaction from the clamorous Multitude, who call'd for nothing but his Death, following the Cry with ſuch Crouds and Numbers, that the Soldiers were oblig'd to take him into their Arms to ſecure him from the preſent Rage and Violence of the People. As they were going up into the Caſtle, *Paul* ask'd the Governor, whether he might have the Liberty to ſpeak to him? Who, finding him to ſpeak *Greek*, enquir'd of him, *Whether he was not that* Ægyptian *Rebel, whom* Fælix *had not long ſince defeated, who headed a great Party, of whom four thouſand were Aſſaſſinates?* The Apoſtle reply'd, *That he was a* Jew *of* Tarſus, *a Freeman of a rich and honourable City*; and therefore beg'd of him, *That he might have leave to ſpeak to the People.* Which being granted him, *Paul* ſtanding upon the Stairs near the Door of the Caſtle, and making Signs for Silence, began to addreſs himſelf to the People in the *Hebrew* or rather *Syriack* Tongue; which when they heard, they became more calm and quiet, while in a formal Oration he gave them an Account of his Birth, of his Education in his Youth, of his extraordinary Zeal for the Rites and Cuſtoms of their Religion, and with what a paſſionate Earneſtneſs he had perſecuted all the *Chriſtians* he cou'd find, of which the High-Prieſt and the *Sanhedrim* were ſufficient Witneſſes. Next he gave them an entire and punctual Relation of the miraculous Manner of his Converſion; and how afterwards, *tho' he extremely deſir'd to have continu'd at* Jeruſalem, *yet he receiv'd a Viſion and an immediate Command from God himſelf to depart that City, and to go and preach Salvation to the* Gentiles.

Reſcu'd by Lyſias, *but becomes a Priſoner to the* Romans.

He apologizes before the People;

The People patiently gave him Audience in the former Part of his Diſcourſe; but when he proceeded to defend his Practice in preaching to the *Gentiles*, they cou'd contain themſelves no longer, but unanimouſly cry'd out to have him put to Death, *it not being fit that ſuch a Villain ſhou'd live upon the Earth.* And the more to expreſs their Fury, they threw off their Cloaths, and caſt Duſt into the Air, as if they immediately deſign'd to have ſton'd him. To avoid which Violence and Tumult, *Lyſias* the Captain, greatly at a Loſs, commanded him to be brought within the Caſtle, and that he ſhou'd be examin'd by Scourging, till he confeſs'd what he had done, that had ſo much enrag'd the *Jews* againſt him. While the Lictors were binding him with Thongs in order to the Puniſhment, *Paul*, who ever took the Benefit of Laws, demanded of the Centurion that ſtood to ſee it executed, *Whether they cou'd juſtifie the Scourging a free Citizen of* Rome, *and that before any Sentence legally paſs'd upon him?* The Centurion immediately intimated this to the Governor of the Caſtle, adviſing him to be very cautious in his Proceedings againſt the Priſoner, for that he was a *Roman.* Whereupon *Lyſias* himſelf came, and ask'd him, *Whether he was really a free Denizon of* Rome? And being anſwer'd in the affirmative, he reply'd, *That it was a great Privilege, a Privilege which he himſelf had purchas'd with a very large Sum of Mony.* To whom *Paul* anſwer'd, *That it was his Birthright, and the Privilege of the City where he was born and educated.* Hereupon they gave over the Deſign of Scourging him, the Commander himſelf not being a little ſtartled, that he had bound and chain'd a Citizen of *Rome.* But however from this Time *Paul* became

Who will not be ſatisfy'd.

Acts 22. 22-29.

came a Priſoner to the *Roman* Power, for above four Year ſucceſſively.

Acts 22. 30. Chap. 23. 1-10. *Lyſias* being ſtill deſirous to know the Certainty and Nature of the Apoſtle's Crime, took another Method, namely, to have him examin'd by the *Jewiſh Sanhedrim*, which he order'd the next Day to meet for that purpoſe, and preſented *Paul* before them, *Ananias* being High-Prieſt and Preſident of that Aſſembly. *Paul* being plac'd in the midſt of the Council, began to apologize for himſelf; declaring, *That to that very Day, he had ever liv'd in all good Conſcience before God and Man.* Theſe Words being offenſive to the High-Prieſt, as if he had reproach'd the Juſtice of the Court, he commanded the Officers that ſtood by, to ſtrike him in the Face. *Paul*, tho' ready to turn the other Cheek and to ſuffer all Things for the Goſpel, yet conſidering the illegal Practice of this Magiſtrate, ſeverely reply'd by a Prophetick Spirit, *That God ſhou'd ſtrike him, Hypocrite as he was, who under a Pretence of judging according to Law, had commanded him to be puniſh'd contrary to Law.* Whereupon ſome Perſons preſent reprov'd him, for reviling God's High-Prieſt; to which he calmly return'd, *That he did not know, or own* Ananias *to be an High-Prieſt of God's Appointment:* However being a Perſon in Authority, *he confeſs'd it unlawful to revile him, God having commanded,* '*Not to* '*ſpeak evil of the Ruler of the People.* The Rulers proceeding in his Examination, were acted by ſo much Prejudice, that the Apoſtle, who always retain'd the Innocency of the Dove, was conſtrain'd to make uſe of the Wiſdom of the Serpent for his own Preſervation; for perceiving the Council to be divided among themſelves, and to conſiſt partly of *Phariſees*, and partly of *Sadducees*, he cry'd out, *That he was a* Phariſee, *and the Son of a* Phariſee, *and that the main Reaſon of his Trial was his Believing and Aſſerting a future Reſurrection.* This prov'd a Ball of Contention, and immediately divided the Council, the *Phariſees* being zealous Patrons of the Reſurrection, and the *Sadducees* violent Oppoſers of it. The Doctors of the Law, who were *Phariſees*, thereupon ſtood up to acquit him, affirming, *That he had done nothing amiſs, that poſſibly he might have receiv'd ſome Revelation by the Holy Spirit, or an Angel; and if ſo, their oppoſing his Doctrine wou'd be a Fighting againſt God.* At length the Contention grew ſo violent, that *Lyſias* was conſtrain'd to take the Apoſtle from among them by Force, and bring him into the Caſtle, leſt he ſhou'd have been torn in pieces in the Tumult; for this Commander thought himſelf oblig'd to ſecure a *Roman* Citizen from Danger, tho' he was willing to gratifie the *Jews* in puniſhing him, if he was juſtly condemn'd.

By the Order of Lyſias, *he is examin'd by the* Sanhedrim:

Who cannot agree.

Acts 23. 11-35. At Night, to comfort him after all his Fears and Troubles, God was pleas'd to appear to him in a Viſion, encouraging him to Conſtancy and Reſolution; aſſuring him, *That as he had born Witneſs to his Cauſe at* Jeruſalem, *ſo he ſhou'd certainly live to do the ſame at* Rome *it ſelf.* The next Morning the *Jews*, who were reſtleſs and implacable in their Malice, finding theſe dilatory Proceedings did only croſs their Deſigns, reſolv'd upon a quicker Diſpatch. To which End above forty of them enter'd into a wicked Conſpiracy, which they ratify'd by Oath and Execration, never to eat or drink till they had taken away his Life; and having acquainted the *Sanhedrim* with their Deſign, they beg'd of them *to importune the Governor of the Caſtle, that the next Day he might be brought down again before them, upon a Pretence of a more ſtrict Examination; and that they themſelves wou'd lie in Ambuſh by the Way, and not fail to diſpatch him.* But the divine Providence brought this Deſign to the Knowledge of *Paul*'s Nephew, who deſirous of his Uncle's Security, immediately went into the

The Jews conſpire againſt Paul.

the Caſtle and diſcover'd it to Him: *Paul* wou'd not make the Information himſelf, leſt *Lyſias* ſhou'd ſuſpect ſome ſecret Deſign, but ſent his Nephew to the Captain, to give him a full Relation of it; who gave ſuch credible Proofs and Circumſtances of it, that *Lyſias* believ'd him, and diſmiſs'd him with a Charge of Secreſie. Thus *Paul*, tho' he had infallible Security of his Protection from Heaven, yet thought it neceſſary to uſe all proper Means for his own Preſervation. *Lyſias* to prevent all future Miſchiefs, immediately commanded two Parties of Foot, 200 in each, and 70 Horſemen, to be ready by nine a Clock that Night, who carefully conducted *Paul* firſt to *Antipatris*, and then to *Cæſarea*, where *Fælix* the Governor had his Reſidence; writing a Letter to his Excellency, to ſignifie, *That* Paul *was a Freeman of* Rome *whom the* Jews *had violently perſecuted, and conſpired againſt his Life; tho' he cou'd find nothing in him that deſerv'd Death or Impriſonment: Therefore to prevent Violence, he had ſent him to his Excellency, ordering his Accuſers to appear againſt him at* Cæſarea. *Fælix* receiv'd the Lettter with much Civility, and finding that *Paul* belong'd to the Province of *Cilicia*, he promiſs'd him to allow him a fair Hearing as ſoon as his Accuſers ſhou'd come down, commanding him in the mean Time to be ſecur'd in the Place call'd *Herod*'s Hall.

Who for Security is ſent to Cæſarea:

About five Days after, *Ananias* the High-Prieſt, with ſome others of the *Sanhedrim* being diſappointed of their Deſigns at *Jeruſalem*, came down to *Cæſarea*, accompany'd with an Orator or Advocate nam'd *Tertullus*, hoping to engage *Fælix* in this Matter. *Paul* being brought forth to his Trial, *Tertullus* ſtood up for his Accuſer; and in a flattering Speech firſt celebrated the worthy Actions of *Fælix*, *under whom, ſince they had enjoy'd ſuch a happy Tranquillity, and ſuch noble Benefits, which they accepted with the profoundeſt Gratitude, they cou'd not now doubt of his Clemency, and Readineſs to hear them a few Words.* Then he accus'd *Paul of being a peſtilent Mover of Sedition, an Heretical Ringleader of the* Nazarenes, *and an impious Profaner of their holy Temple: That they wou'd have ſav'd him the Trouble of his Hearing, by judging him according to their own Law, had not* Lyſias *the Commander violently taken him from them, and ſent both him and them down thither.* To all which the *Jews* preſent readily gave their Vote and Teſtimony. *Paul* having leave from *Fælix* to make his Defence, and having declar'd *how much he was ſatisfied that he was to plead before one, who for ſeveral Years had been Governor of that Nation*, calmly and diſtinctly anſwer'd to the ſeveral Parts of the Charge. And firſt for Sedition, he ſhew'd, *That it was now but twelve Days ſince he enter'd* Jeruſalem, *where he was neither found diſputing in the Temple, nor exciting the People either in the Synagogues, or in any other Place of the City.* Secondly for Hereſie, *he ingenuouſly confeſs'd, That he worſhip'd God after the Way that they accounted Hereſie, but very unjuſtly, ſince he acknowledg'd the ſame Scriptures for the Rule of Faith and Manners, and believ'd the general Reſurrection of the Dead as they did: In Expectation of which, he was careful to live with an unblamable Conſcience towards God and Man.* Thirdly for prophaning the Temple, he ſhew'd, *That his Coming to* Jeruſalem *was to bring charitable Contributions to his diſtreſſed Brethren; that he was indeed in the Temple, but not as ſome* Aſiatick Jews *ſuggeſted, either with Multitude or Tumult, but only purifying himſelf according to the* Moſaick *Law: And that if they or any other cou'd affirm the contrary, they ought now to do it in open Court. And farther, he appeal'd to thoſe of the* Sanhedrim *then preſent, whether he had not been acquitted by their own Court in* Jeruſalem, *where nothing had been laid to his Charge but by the* Sadducean *Party, who condemn'd him for aſſerting the Doctrine of the Reſurrection.*

Where he is accus'd before Fælix.

Acts 24. 1-22.

His full Anſwer.

Fælix

Acts 24. 22-26. *Fælix* gave them the Hearing on both Sides, and was better inform'd of the Nature of the *Chriſtian* Religion by *Paul*'s Diſcourſe; but refus'd a final Determination, till *Lyſias* himſelf came down, of whom he wou'd be more fully inform'd of the Controverſie; commanding in the mean time that *Paul* ſhou'd be under the Guard of a Centurion or Captain, but yet in ſo free a Cuſtody, that none of his Friends ſhou'd be hinder'd from viſiting him. Not long after *Fælix* being with his infamous Wife *Druſilla*, Siſter to *Agrippa*, and once a *Jeweſs*, ſummon'd *Paul* again to appear before him; and as if he had deſir'd a farther Knowledge of the *Chriſtian* Doctrine, deſir'd him to ſpeak more largely concerning the Faith in *Chriſt*. *Paul* not ſeeking the Favour of any Potentate, freely diſcours'd and inſiſted on thoſe Virtues in which this Governor was extremely defective, particularly Juſtice and Temperance, adding withall ſome Diſcourſe concerning the Judgment to come, wherein Men ſhou'd be eternally rewarded or puniſh'd. *Fælix* was ſo rouz'd by the Force of the Apoſtle's Reaſonings, that he fell a trembling, and caus'd him to break off abruptly, promiſing *to hear more of thoſe Points at a convenient Seaſon.* Upon which Pretence he often ſent for him, not that he deſir'd to profit by his Diſcourſe, but in hopes that *Paul* wou'd have given him Mony for his Deliverance. But becauſe neither the Apoſtle out of the Alms, nor any of the *Chriſtians* ſought to redeem him, he was kept two Years in Priſon to gratifie the *Jews*, whom *Fælix* had before incens'd by his frequent Oppreſſions and Tyrannies. *Ananias* the High-Prieſt not long after his Accuſations, was depos'd by *Agrippa*, and *Iſhmael* the Son of *Phabeus* put in his Room; and afterwards *Ananias* came to a miſerable End, St. *Paul* having ſolemnly denounc'd the Vengeance of Heaven againſt him.

Fælix *detains him.*

Joſeph. Iſhmael *made High-Prieſt.*

Tacit. Suet. II. *Rome* and the Empire had for a few Years been well and happily govern'd, principally by the Means and Directions of *Seneca* and *Burrhus*; but now *Nero* encreaſing in Years and Extravagancies, the City began to feel the ill Effects of wicked Princes. In the ſecond Year of his Reign this Emperour had baſely poiſon'd his Predeceſſor's and Father-in-law's Son *Britannicus*; which he perform'd with the Dexterity and ſeeming Careleſneſs of an abler Politician. After which, contemning his Mother *Agrippina*'s Authority, he diveſted himſelf of his Majeſty and Quality, and in the Habit of a Slave, with many lewd Companions, nightly committed all kinds of impious and ſcandalous Actions: So that the City became infeſted with infinite Violences and Tumults, occaſion'd not only from him and his Aſſociates, but from his Example and the Encouragement he gave to Others. Then taking *Poppæa Sabina* from the Bed of her Huſband *Otho*, becauſe his Mother was ſtill ſome Reſtraint to his Enormities, in the fifth Year of his Reign he reſolv'd upon her Death; beginning with Poiſons, which three Times prov'd ineffectual, by Reaſon of her Antidotes and Preſervatives. Whereupon he invented a Ship ſo artfully contrived that it ſhou'd ſuddenly ſplit in two, and let her periſh in the Water; then diſſembling a Reconciliation, he caus'd her to ſail to the Coaſts of *Calabria*, under Colour of ſome publick Solemnities in which he himſelf was Aſſiſtant. Finding this Plot alſo ineffectual, ſhe her ſelf eſcaping, when many of her Company periſh'd, he now reſolv'd to put her to Death openly; and for that Reaſon caus'd a Report to be ſpread, *That ſhe had conſpired againſt his Life*, and a Dagger was dropt at his Feet by one who pretended a Command from *Agrippina* to diſpatch him. Under which falſe Pretext he commanded certain Tribunes to murther her; upon whoſe unſheathing their Swords, *Agrippina* pointing to her Belly, cry'd, *Strike me here; for this Part has deſerv'd it, ſince it has conceiv'd and brought forth*

A.D. 59. Ner. 5-6

Nero *degenerates.*

He orders his Mother to be ſlain.

forth ſuch a Monſter as Nero, and immediately expir'd with the Wounds ſhe receiv'd: And we are told that *Nero* came immediately after to view his dead Mother, and ſtood gazing upon her naked Body, praiſing and diſpraiſing her ſeveral Parts and Members, adding withal, *That he did not think ſhe had been ſo beautiful.* Thus impiouſly did *Nero* treat his own Mother, tho' ſhe had given him not only Birth but Dominion alſo, and for his Advancement had ſacrific'd both her Conſcience and Honour; the Horrour of which Fact became afterwards a Scourge to his Mind, he often confeſſing, *That he was frequently diſturb'd by the Apprehenſions of his Mother's Ghoſt, and tormented by the infernal Furies.*

As *Rome* was a Sufferer from its Prince, ſo *Judæa* was much more from its Governor *Fælix*, whoſe Management together with the Degeneracy and Corruptions of the Inhabitants, caus'd frequent Ravages, Seditions and Bloodſheds. But in the following Year *Fælix* was remov'd, after he had been Governor above ſeven Years; and tho' he endeavour'd to oblige the *Jews* by leaving *Paul* in Priſon, yet they accus'd him of many Crimes before the Emperour, and he eſcap'd Puniſhment only by the Interceſſion of his Brother *Pallas*, who at this Time was again in Favour with *Nero*. *Portius Feſtus* ſucceeded in his Place, who was the eleventh Procurator of *Judæa* after the Baniſhment of *Archelaus*, and the fifth after the Death of King *Herod Agrippa*, a Perſon of a much better Character than his Predeceſſor. Three Days after his Arrival at *Cæſarea*, *Feſtus* went up to *Jeruſalem*; where the High-Prieſt and *Sanhedrim* hoping to find new Favours from their new Governor, brought freſh Accuſations againſt the Apoſtle *Paul*, petitioning him to permit him to be brought and try'd at *Jeruſalem*, deſigning to aſſaſſinate him by the Way. *Feſtus* told them, *That he himſelf was returning ſhortly to* Cæſarea, *and that if they had any Thing againſt the Priſoner, he wou'd then give a fair Hearing to any Accuſation they ſhou'd bring.* And accordingly after ten Days Stay, *Feſtus* being return'd to *Cæſarea*, and ſitting in open Judicature, the *Jews* gathering round about *Paul*, renew'd their Charge with the utmoſt Violence, and laid many heavy Accuſations againſt him, to the ſame Effect as they had done before *Fælix*. But *Paul* defended himſelf ſo well, by manifeſting, *That he had neither offended againſt the* Jewiſh *Laws, nor againſt the Temple, nor againſt the Emperor*; that their Charge ſoon fell for want of ſufficient Proof. However *Feſtus* being willing to gratifie the *Jews* in the Entrance upon his Government, ask'd him, *Whether he wou'd go up and be try'd before him at* Jeruſalem? But the Apoſtle well underſtanding the Conſequences of that Propoſal, couragiouſly declar'd, *That he now ſtood at the Emperor's Judgment Seat, where he ought to have had a final Trial: That he did not at all decline Death, if he deſerv'd it; but that ſince he had injur'd none of the* Jews, *and they had prov'd nothing againſt him, he ought not to be deliver'd over to their Malice: That therefore, as he was a* Roman, *he appeal'd to the Emperor himſelf.* *Feſtus* being a little ſurpriz'd at this, conferr'd firſt with the *Jewiſh* Rulers concerning the Matter, and after that told *Paul*, *That ſince he had appeal'd to the Emperor, he ſhou'd go to him.*

Joſeph.

A.D. 60. Ner. 6–7

Acts 24. 27. Chap. 25. 1–12.

Feſtus *the* 11*th Governor of* Judæa.

Paul *is accus'd before him.*

The *Apoſtle appeals to the Emperor.*

Agrippa *and others come to viſit* Feſtus.

Not many Days after King *Agrippa* with his Siſter *Bernice*, and a numerous Train, came to *Cæſarea*, to make a Viſit and Compliment to the new Governor, and to continue with him ſome Time. After a conſiderable Stay, *Feſtus* entertain'd him with a Diſcourſe concerning *Paul*'s Caſe, acquainting him *with his being left a Priſoner by* Fælix, *and that the chief of the* Jews *had vehemently accus'd him, and earneſtly petition'd for Juſtice againſt him: But that he had told them, That he cou'd not do it by the* Roman *Laws, without firſt hearing the Cauſe, and bringing the Accuſers and*

Acts 25. 13–27.

Accuſed

Accuſed Face to Face. That this therefore he had done, and that upon hearing of both Parties, contrary to Expectation, he had found that their Accuſation related only to Matters of their own Superſtition, and to one Jeſus, *who being dead,* Paul *affirm'd to be alive: And that being himſelf unacquainted with ſuch Controverſies, he had referr'd the Priſoner to the* Jewiſh Sanhedrim; *but that he declining their Judgment had appeal'd to* Cæſar: *Whereupon he had kept him, till he cou'd conveniently ſend him to the Emperor at* Rome. This Account excited the Curioſity of *Agrippa*, who was very deſirous to ſee and hear this Perſon; and accordingly the next Day, the King and his Siſter, accompany'd with *Feſtus*, and other Perſons of Quality, came into the Court with a pompous and magnificent Retinue, where *Paul* was brought forth before them. *Feſtus* acquainted the King and the illuſtrious Aſſembly, *How much he had been ſolicited by the* Jews *both at* Cæſarea *and* Jeruſalem, *concerning the Priſoner at the Bar, that as a notorious Malefactor he might be put to Death; but that having found him guilty of no capital Crime, and the Priſoner having appeal'd to the Emperor, he was reſolv'd to ſend him to* Rome; *but yet was willing to have his Caſe again diſcuſs'd before ſo ſkilful a Perſon as* Agrippa, *that he might be furniſh'd with ſome material Inſtructions to ſend along with him; ſince it was very abſurd to ſend a Priſoner to the Emperor, without ſignifying his Crimes.*

Paul *brought before them.*

Acts 26. 1-32.

Hereupon *Agrippa* told the Apoſtle, *That now he had Liberty to make his own Defence.* To whom, after Silence made, he particularly addreſs'd his Speech; firſt proteſting, without Compliment, *That he thought himſelf happy, that he was to plead before a Prince ſo exactly vers'd in all the Rites and Cuſtoms, the Queſtions and Controverſies of the* Jewiſh *Law. That as to his own Caſe, all the* Jews *his Accuſers well knew the Courſe and Manner of his Life, and how he had been educated under the Inſtitutions of the* Phariſees, *the ſtricteſt Sect of their Religion: That he had been particularly arraign'd for aſſerting that which had been the conſtant Belief of all their Fathers, and in Hopes of which their twelve Tribes had been Day and Night inſtant in their Devotions; and which was alſo a Thing not incredible in it ſelf, and ſufficiently reveal'd in the Scriptures,* viz. *the Reſurrection of the Dead.* Next he gave him an Account of the Effects of his Education, and with what an implacable Zeal he had formerly perſecuted *Chriſtianity*; and how by an amazing Light, and a wonderful Voice from Heaven, he was ſtop'd in his Proceedings, and commanded to diffuſe the Rays of God's Bounty to the Illumination of the *Pagan* World. *That therefore ſince he cou'd not diſobey that heavenly Viſion, he had preach'd Repentance and Reformation firſt to the* Jews *of* Damaſcus *and* Jeruſalem, *and after that to the* Gentiles. *That it was for this Cauſe alone, that the* Jews *apprehended him in the Temple, and deſign'd to have murther'd him; but that being upheld by a divine Power, he ſtill continu'd in that Teſtimony, aſſerting nothing but what was agreeable to* Moſes *and the Prophets, who had plainly foretold, That the* Meſſiah *ſhou'd be put to Death, and riſe again, and by his Doctrine enlighten both the* Jewiſh *and the* Gentile *World.* While *Paul* thus confidently and warmly apply'd his Diſcourſe to *Agrippa*, *Feſtus*, unskilful in theſe Matters, cry'd out to the Apoſtle, *That he was tranſported beſides himſelf; that too much Learning had turn'd his Brain.* But the other calmly reply'd, *That his Words were not the Effect of Madneſs, but of Truth and Soberneſs; for which he appeal'd to the King, who cou'd not be unacquainted with the Life of* Jeſus, *all Things being tranſacted in ſuch an open and publick Manner; that he was confident that the King believ'd the Prophets, and therefore cou'd not be ignorant that thoſe Propheſies were accompliſh'd in* Chriſt. His Diſcourſe had ſo great an

He makes a Speech to Agrippa;

Which almoſt converts him. Influence upon *Agrippa*, That he openly declar'd, *That he had almoſt perſuaded him to embrace the* Chriſtian *Faith.* To which *Paul* return'd, *That he heartily pray'd, that he and the whole Auditory were not only in ſome Meaſure, but altogether, tho' not Priſoners, yet as much* Chriſtians *as himſelf.* This done, the King and the Governor, and the reſt of the Council withdrew a while, to confer privately about this Matter. And finding by the Accuſations againſt him, that by the *Roman* Laws he was not Guilty of any capital Crime, nor of any that deſerv'd Impriſonment; *Agrippa* told *Feſtus*, *That he might have been releas'd, if he had not prolong'd his Trial by appealing to the Emperor at* Rome.

Paul *and others ſent towards* Rome. It being now finally reſolv'd that *Paul* ſhou'd be ſent to *Rome*, in order thereto, He and ſome other Priſoners of Note were committed to the Charge of *Julius*, a Centurion or Captain of a Company belonging to the Legion of *Auguſtus*; being accompany'd in his Voyage by the Evangeliſt *Luke*, *Ariſtarchus* a *Macedonian*, *Trophimus*, and ſome others. In the Month *September*, they went on board a Ship of *Adramyttium*, a Port of *Mycia*, which probably being a trading Ship, was to ſail along by the Coaſts of the leſſer *Aſia*. Having ſail'd about 25 Leagues Northward, they caſt Anchor at *Sidon*, where *Julius* civilly gave the Apoſtle leave to go on Shore to viſit his Friends, and refreſh himſelf. Putting out from thence, they were oblig'd to ſail under the Iſland *Cyprus*, becauſe the Winds were contrary; and when they coaſted by the Provinces *Cilicia* and *Pamphilia*, after 180 Leagues ſail from *Sidon*, they landed at *Myra*, a Port in *Lycia*, where this Ship finiſh'd its Voyage. Here having left their Veſſel, they went a board a Ship of *Alexandria*, bound for *Italy*, to the Number of 276 Perſons. The Winds were ſtill contrary, and ſailing Weſtward, it was ſeveral Days before they got 70 Leagues over againſt *Cnidus*, a City and Promontory of *Caria*; from whence they turn'd Southward, and after 30 Leagues ſail, ſtood over againſt *Salmone*, a Promontory of *Crete*; and at laſt coaſting the Iſle, came to a Place call'd *The Fair Havens*, near the City *Laſia* or *Thalaſſa*. This Port was inconvenient to Winter in; but Sailing grew now very dangerous in thoſe Seas, the Faſt of the *Jews* Expiation being over, at which Time this Sea was generally very tempeſtuous; *Paul* therefore urg'd them to ſtay there that Winter, and told them by the Spirit, *That if they proceeded in the Voyage, the Ship and Goods wou'd not only be in Danger, but their Lives alſo.* Nevertheleſs the Captain gave leſs Credit to *Paul* than to the Maſter and Owner of the Ship, who encourag'd them to go on to *Phenice*, another Haven of *Crete* more convenient, about 50 Leagues Weſtward; eſpecially ſince the Company of the Ship in general deſir'd it, and a gentle Gale then blowing favour'd their Deſign. And thereupon looſing from thence, they ſtill coaſted along the Iſle; but ſhortly after there aroſe a violent North-Eaſt Wind, which ſo furiouſly bore upon them, that the Seamen cou'd not govern the Ship, but were compell'd to leave it to the Mercy of the Winds and Waves, which carry'd it to a certain Iſlet call'd *Clauda*, on the South-Weſt of *Crete*; where with much Difficulty they ſav'd the Boat, and with no leſs Labour undergirt the Ship to ſecure it from ſplitting. And being ſtill more violently toſs'd by the Storm, the next Day they lightned the Ship by parting with the Merchants Goods, and two Days after threw alſo the Tackle and Furniture of the Veſſel overboard: And being depriv'd of the Sight of the Sun Moon and Stars for many Days together, and being entertain'd with a continu'd Scene of Horror and Amazement, they utterly deſpair'd of eſcaping. After a long Abſtinence, the Apoſtle put them in mind *how ill adviſ'd they had been in not taking his Counſel*; *yet* Acts 27. 1-26.

He and his Company are in great Danger by a Storm.

he

he desir'd them to be of good Courage, for that God whom he had serv'd and worship'd, had the last Night purposely sent an Angel from Heaven, to let him know, that notwithstanding the present Danger, he shou'd be brought safe before the Emperor; that they shou'd be shipwreck'd indeed, and cast upon an Island, but that for his Sake God had promis'd to spare all in the Ship, so that not one shou'd be lost, and that he doubted not but that what had been foretold him wou'd infallibly come to pass.

Acts 27. 27-44. In the fourteenth Night, having been driven along the *Adriatick*, or rather *Mediterranean* Sea, above 230 Leagues West from *Crete*, the Seamen sounded, and finding but twenty Fathom of Water, they concluded they were near some Land: And sounding a second Time, and finding but fifteen Fathom, they durst not venture any farther, but let down four Anchors at the Stern, and earnestly wish'd for Day. In the mean Time the Seamen, who best understood the Danger, under Colour of casting Anchor, were letting down the Skiff, designing to trust themselves to that and escape to Land: Which *Paul* perceiving, told the Captain and the Soldiers, *That unless they staid to assist in the Ship, the rest cou'd not be safe*; for tho' God had promis'd certainly to save their Lives, yet it was to be with their concurrent Diligence in managing the Ship. Whereupon the Soldiers, for their own Safety, ran and cut the Ropes of the Skiff, and let it fall off into the Sea. And while the Day was approaching, *Paul*, with the utmost Care and Tenderness, besought the Company to eat and refresh themselves, that they might the better grapple with the Difficulties they were to encounter, having in all the Time of Danger kept no ordinary and regular Meals; assuring them, *That not a Hair of their Head shou'd be lost.* Then taking Bread himself, he bless'd God for it, and began to eat, the rest following his Example with great Chearfulness; so great a Comfort and Blessing was this poor despis'd Prisoner to the whole Company. Having well refresh'd themselves, to lighten the Ship, they threw all the Provision that was left into the Sea. In the Morning they discover'd Land, not knowing what Country it was; but discerning a Creek with a kind of a Haven, they resolv'd, if it were possible, to thrust the Ship in there, or at least to bring it as near Land as the Shore wou'd permit. Whereupon the Mariners weigh'd Anchor, loos'd the Rudder Bands, hoisted up the main Sail to the Wind, and made directly for Shore. In their Passage they unfortunately fell into a Place where two Seas met, where the Vessel ran a Ground; so that the Head of the Ship being fix'd and immovable, the Stern was soon broken in pieces with the Torrent and Violence of the Waves. Awakned with the Danger they were in, the Soldiers cry'd out to kill the Prisoners, to prevent their Escape; but their Captain having some Sense of *Paul*'s Worth, prevented their Design, and commanded that such as cou'd swim shou'd throw themselves first into the Sea, that they might be more helpful to others. And the Issue was, that part by Swimming, part on Planks, and part on broken Pieces of the Ship, they got all safe to Shore.

They are cast upon Melita.

Acts 28. 1-10. The Country upon which they were cast was an Island, as *Paul* had foretold, call'd *Melita*, now *Malta*, between *Sicily* and *Africk*; the Inhabitants of which were *Carthaginians*, but subject to the *Romans*, who receiv'd them with great Civility and Kindness, making them Fires to dry their wet Clothes, and cherish their Bodies benumm'd with Cold. While *Paul* was busied in throwing a Bundle of Sticks upon the Fire, a Viper dislodg'd by the Heat, came out of the Wood, and fastned on his Hand. Which being espy'd by the *Barbarians*, they by the Light of Nature concluded, That he was some notorious Malefactor or Murtherer, whom the

They are civilly treated by the Inhabitants.

divine Vengeance, tho' it had ſav'd him from the Sea, yet had reſerv'd for a more publick and ſolemn Execution. But when they ſaw him ſhake that venomous Creature into the Fire, without any ſucceeding Swelling, or any other Hurt, they chang'd their Sentiments to the other Extreme, and cry'd out, *That he was a God.* And thus was God pleas'd by a new Miracle to confirm the Apoſtle's Authority, and to make way for the Propagation of the Goſpel in this Iſle. The Shipwreck of *Paul* and his Companions being made known to *Publius* the *Roman* Governor, he out of Compaſſion to their Misfortunes, entertain'd them three Days, and lodg'd them with all Civility. *Paul* gratefully acknowledg'd the Hoſpitality of this great Man, and requited his Kindneſs with the miraculous Cure of his Father, who lay ſick of a Fever and a bloody Flux at that Time, which he did by Prayers and laying on his Hands. This he did alſo to many other of the Inhabitants, who by this Miracle were encourag'd to bring their Diſeaſed to him: Whereby great Honours were heap'd upon him, and for which afterwards both he and his Company were furniſh'd with Proviſions and Conveniencies for the reſt of their Voyage. Nay *Publius* himſelf is ſaid by ſome to have been hereby converted to the Faith, and by St. *Paul* to have been conſtituted Biſhop of the Iſland; and that it was this *Publius* that ſucceeded *Dionyſius* the *Areopagite* in the See of *Athens*, and was afterwards crown'd with Martyrdom.

Paul *cures the Governor's Father.*

The Death of St. Matthew.

In this Year 60, it is believ'd by ſeveral that the Apoſtle and Evangeliſt St. *Matthew*, after an abſtemious Life, and innumerable Labours in the Countrys of *Æthiopia*, *Perſia* and *Parthia*, ſuffer'd Martyrdom in the City of *Naddaber* in the *Aſiatick Æthiopia*, being ſlain with an Halbert. But the Time of his Death is very uncertain, and ſo likewiſe is the Place and Manner of it; ſome reporting that he was martyr'd in *Parthia*, and others that he died a natural Death. His Feaſt in the *Greek* Church is kept on the 16th of *November*, but the *Latin* Church celebrates it on the 21ſt of *September*. Several Books beſides his Goſpel, are attributed to him, as the Hiſtory of the Infancy of *Chriſt*, much us'd by the *Valentinians*, his *Æthiopick* Liturgy, with ſome others cited by *Metaphraſtes*; but they are rejected as falſe and ſpurious. We have ſomewhat more Certainty of the Death of the ſecond Evangeliſt St. *Mark*, in the following Year, and 8. of *Nero*, being atteſted by *Euſebius* and St. *Jerom*. This Evangeliſt having parted from *Peter*, probably about the Year 54, went to *Alexandria* in *Ægypt*, in which City and the Neighbouring Places he converted Multitudes of both Sexes to *Chriſtianity*. From whence he travel'd Weſtward to the Countrys of *Marmarica*, *Libia*, and other barbarous Parts of *Africa*; where by his Preaching and Miracles he not only made Way for the Goſpel, but rooted it in the Minds of thoſe People, and confirm'd them in the Profeſſion of it. After this, returning to *Alexandria*, to eſtabliſh that Church by providing Paſtors and Governors; in the Time of *Eaſter*, while he was employ'd in the Divine Worſhip, the great Enemy of God and Man rais'd the Promoters of Idolatry into a Tumult againſt him. It being the Time that their great Solemnities of *Serapis* were to be celebrated, the prophane *Ægyptians*, to vindicate their Grand Idol, violently broke in upon *Mark*, and drag'd him on the Ground through the Streets into Priſon; where in the Night he had the Comfort of a Divine Viſion. The Rage of the People being yet unſatisfied, they came again the next Morning, and dragging him again after the ſame Manner, his Fleſh was miſerably torn, and he expir'd in their Hands. Nor did their Fury end here, for according to *Metaphraſtes*, they alſo burnt his dead Body, whoſe Soul had burnt with a fervent Zeal for the Glory of God, and the Salvation of Mankind.

A.D. 61. Ner. 7/8

The Death of St. Mark.

As

As for the Θεραπευταὶ of *Ægypt* of whom *Philo* writes, that they were *Chriſtians* of St. *Mark*'s Converſion, as *Euſebius* and *Baronius* imagine, we can ſee no Reaſon to believe. After his Death the Presbyters of the Church made Choice of *Anianus* to be Biſhop in his Room, a Man moſt eminent for his Piety, and all other Qualifications, who held this Biſhoprick 22 Years, from the 8th of *Nero* to the 4th of *Domitian*. Anianus *ſucceeds him in* Alexandria.

Acts 28. 11-16. III. The Apoſtle *Paul* having made many Converts, and planted a Church in the Iſle *Melita*; at the end of three Month's Stay, being generouſly furniſh'd by the Inhabitants, he and his Company left the Place, and ſet ſail for *Rome* in a Ship of *Alexandria*, nam'd the *Caſtor* and *Pollux*, which had winter'd in the Iſle. In their Paſſage Northwards, after 40 Leagues ſail, they put in at *Syracuſe*, a famous City of *Sicily*, and tarry'd there three Days; after which they ſail'd 54 Leagues farther to *Rhegium*, a Port and City of *Calabria* in *Italy*, from whence by the South Wind they ſail'd 80 Leagues farther, and in two Days arriv'd at *Puteoli*, a Port of *Campania*, in *Italy* near *Naples*, where the Ships of *Alexandria* uſually landed. Here *Paul* meeting with ſome *Chriſtians*, at their Requeſt, tarry'd with them a Week, and then proceeded on his Journey to *Rome* by Land, which was near 100 Miles. The *Chriſtians* at *Rome* hearing that the Apoſtle was coming to that City, went out to meet him, tho' a Priſoner, ſome as far as *Appii-forum*, 51 Miles from *Rome*, and others as far as the Place call'd *The three Taverns*, 33 Miles; who when *Paul* ſaw, he bleſs'd God, and took Courage, believing that Chriſtianity was not ſo much hated at *Rome* as he fear'd; ſince they had ſo much Liberty, as that they durſt come thus publickly to own him. Arriving at *Rome*, *Julius* the Captain deliver'd his Priſoners to the *Prætorian Præfect*, the Head Commander of the Emperor's Guards, who was then *Burrhus*, a Man of a good Diſpoſition and Reputation. It is uncertain how he treated the other Priſoners, but he was very obliging to the Apoſtle, permitting him to dwell in his own hired Houſe or Lodgings, with a Chain and a ſingle Soldier to ſecure him, more from the *Jews*, as it's believ'd, than from an Eſcape. In theſe Lodgings all were freely admitted to him; and he continu'd in this manner for two Years, teaching and Preaching without any Obſtruction. Paul *leaves* Melita. *He arrives at* Rome.

Rome was now the Metropolis not only of the *Roman* Empire, but of the whole World, for People and Extent, and for Riches and Magnificence; but the Inhabitants were extremely corrupted in their Morals, by a long Security and bad Princes, and eſpecially by the Impieties and Enormities of the preſent Emperor *Nero*. This caus'd *Paul* to be more diligent in his Miniſtry, but according to his Cuſtom he firſt offer'd Salvation to the *Jews*; and three Days after his Arrival he ſent for the Heads of their Conſiſtory there, whom he acquainted with the Cauſe and Manner of his coming, *That tho' he had been Guilty of no Violation of the Law of their Religion, yet he had been deliver'd by the* Jews *into the Hands of the* Roman *Governors, who wou'd more than once have acquitted him as innocent of any capital Offence, but that by the Perverſeneſs of the other, he was conſtrain'd, in his own Vindication, without deſigning to charge his own Nation, to make his Appeal to the Emperor: That now being come, he deſir'd ſome Conference with them, to let them underſtand, That it was for his conſtant aſſerting the Reſurrection, the Hope of all true* Iſraelites, *that he was bound with that Chain which they ſaw.* The *Jews* reply'd, *That they had receiv'd no Advice concerning him, nor had any of the Nation that came from* Judæa, *brought any Charge againſt him: Only for the Religion which he had eſpous'd, they deſir'd to be a little better inform'd concerning that, it being in all Places decry'd*

Acts 28. 17-29.

decry'd both by Jew *and* Gentile. Accordingly the Apoſtle appointed a ſet Day, upon which great Numbers of the *Jews* came to his Lodgings, where he open'd to them at large theſe two Points; Firſt, *That the promis'd Kingdom of the* Meſſiah *was a ſpiritual, and not an earthly Kingdom*; Secondly, *That* Jeſus *of* Nazareth *was the true* Meſſiah: Both which he prov'd by Teſtimonies out of the Law of *Moſes*, and out of the Prophets; continuing his Diſcourſe from Morning till Night. The Effect of it was, that ſome were convinc'd by the Force of his Arguings, but others perſiſted in their Infidelity; ſo that they parted in ſome Difference and Diſagreement among themſelves. At their Departure the Apoſtle to rouſe the Unbelievers, told them, *That God had accompliſh'd in them that prophetical Curſe in* Iſaiah, *namely*, 'That they ſhou'd hear with their Ears 'and not underſtand, and ſee with their Eyes and not perceive: For that 'their Hearts were grown ſtupid, their Ears deafned, and their Eyes clos'd; 'leſt their Eyes ſhou'd direct them, their Ears inform them, their Hearts in-'ſtruct them, and convert them, and God ſhou'd heal them. Concluding all with this ſolemn Declaration, *Be it known unto you all, That the Salvation of God is ſent unto the* Gentiles, *and they will undoubtedly hearken to it.* Upon their Departure, the *Jews* had great Diſputing among themſelves about the Apoſtle's Diſcourſe, ſome oppoſing, others as zealouſly defending the Truth of it.

He diſcourſes with the Jews *of this City.*

Turns to the Gentiles.

During the two Years that the Apoſtle was a Priſoner at *Rome*, he received all that came to him, either out of Curioſity or Kindneſs, and preach'd the Goſpel of *Jeſus Chriſt* with all Confidence, without any Oppoſition or Diſcouragement; inſomuch, that his Impriſonment very much promoted the Propagation of the Goſpel, and made him famous even in the Emperor's Court, where he converted ſeveral to *Chriſtianity*. Many alſo of the Brethren taking Courage from his Succeſs, grew bolder to preach the Word without Fear; tho' ſome did it with a pernicious Deſign of making him more ſeverely perſecuted, exciting *Nero*'s Fury at the Progreſs and Fame of *Chriſtianity*. Some report, That while *Paul* continu'd at *Rome*, he had a Correſpondence with the famous *Seneca* by Letters; but thoſe Letters which now bear their Names, are rejected as ſpurious by all the learned World. And now the Apoſtle's Companion *Luke* being at Leiſure, ſet about the third Goſpel, which he compos'd by the particular Aſſiſtance of St. *Paul*; and it is generally believ'd that this is what the Apoſtle primarily intends when he ſo often ſpeaks of *his Goſpel*. The Evangeliſt dedicated it to one *Theophilus*, with the Title of *Moſt Excellent*, who probably was ſome Magiſtrate of *Antioch*, converted and baptiz'd by him. The Occaſion of it was partly to prevent thoſe falſe and fabulous Relations which even then began to be obtruded upon the World, and partly to ſupply what ſeem'd wanting in the two former Evangeliſts; tho' it is not certain whether he had ſeen St. *Matthew*'s Goſpel when he wrote this. It begins at the Angel *Gabriel*'s foretelling *John Baptiſt*'s Birth, and ends with the Aſcenſion of our bleſſed Saviour; ſo that it is an Hiſtory including, according to a preciſe Reckoning, 38 Years wanting one Month; four Years more than the vulgar Account: All containing much more Variety, and written in purer *Greek* than the former Goſpels; tho' not wholly free from *Hebraiſms* or *Syriaciſms*. He mainly inſiſts upon what relates to *Chriſt*'s ſacerdotal Office, and tho' recording other Parts of the Evangelical Story, yet it is ever with a peculiar Reſpect to his Prieſthood; a Thing properly aim'd at by him who was a *Gentile*, and aſſiſted by an Apoſtle of the Uncircumciſion, becauſe it ſhew'd the *Chriſtian* Prieſthood to be more excellent than the *Jewiſh*. Therefore in our Saviour's Genealogy, he deſign'd not ſo much

Phil. 1. 12-17.

His Succeſs.

St. Luke's *Goſpel written.*

much to ſhew him to be the Seed of *Abraham*, in whom the *Jews* truſted, as the Seed of the Woman, in whom *Gentiles* were alſo to expect Salvation; and in other Parts of his Goſpel, he is very particular in thoſe Diſcourſes or Parables of our Saviour which relate to the Rejection of the *Jews* and the Call of the *Gentiles*. As to thoſe Paſſages concerning our Saviour's weeping over *Jeruſalem*, and concerning his ſweating Drops of Blood, which were wanting in ſome Copies, they are abundantly ſupply'd in others more ancient; and 'tis believ'd that they were ſcrupulouſly omitted by ſome who were afraid of aſcribing to *Jeſus Chriſt* Marks of human Weakneſs. Some are of Opinion that this Goſpel was written eight Years before, at *Corinth* when St. *Paul* was there; but the Time that we have fix'd ſeems much more probable, *viz.* in the Year 61, 28 after our Lord's Aſcenſion.

Joſeph. In this Year, *Judæa* being grievouſly infeſted with Robbers and Murtherers, the Governor *Feſtus* prov'd very ſerviceable to the Nation in quelling and ſuppreſſing them; eſpecially thoſe, who with their ſhort Swords hid under their Garments, committed intolerable Outrages even in *Jeruſalem* it ſelf. And as the People were ready to follow after all falſe *Meſſiahs* and Impoſtors, ſo great Numbers were led into the Deſert after a Magician, who promis'd them a Deliverance from all their Troubles; but *Feſtus* by a ſtrong Party of Horſe and Foot, at once deſtroy'd both the Deceiver and the Deceived. About the ſame Time, *Agrippa* now reſiding at *Jeruſalem*, erected a ſtately Building within the Palace, which formerly belong'd to the *Aſmoneans*, being ſituated on a high Place with a pleaſant Proſpect, from whence the King with Delight cou'd behold not only the City, but alſo what was done within the Courts of the Temple. The chief Men of the City were highly diſguſted at this Building, ſince the Law had forbidden any Man to behold the Sacrifices and Oblations; therefore to prevent ſuch Prophanation, they erected an high Wall upon the Top of the Weſtern Cloyſters, which not only hinder'd the Proſpect of the King's Houſe, but of that Building alſo where the *Roman* Soldiers on publick Days kept Guard. *Agrippa* was highly offended at this, and *Feſtus* ſtill more, who commanded the Wall to be pull'd down; but they beg'd Leave of him firſt to ſend their Ambaſſadors to the Emperor, alledging, *It was Death to them to pull down any Part of the Temple.* And ſending ten of their Nobility with *Iſmael* the High-Prieſt, and *Chelcias* the Treaſurer, *Nero* by the Interceſſion of *Poppæa*, not only pardon'd what they had done, but alſo order'd that their Building ſhou'd continue. But *Iſmael* and *Chelcias* were detain'd as Hoſtages; and *Agrippa*, who had the Power of diſpoſing of the Prieſthood, remov'd *Iſmael*, after he had continu'd iu that Office near four Years, and plac'd *Joſeph*, ſirnam'd *Cabis*, the Son of *Simon* a former High-Prieſt, in his Room, who was the 14th High-Prieſt after the Birth of our Saviour. But in a very ſhort Time *Agrippa* commanded him to lead a private Life, and advanc'd in his ſtead *Ananus* the Son of *Annas*, who was one of the five Brothers who all enjoy'd this Dignity.

Feſtus's *Government.*

A.D. 62. Ner. 8/9

Joſeph *made High-Prieſt;*

And Ananus *ſoon after.*

About the ſame Time the Apoſtle *James*, tho' particularly Biſhop of *Jeruſalem*, yet having by his apoſtolical Function an unlimited Commiſſion, thought it ſuitable to his Office to take Care of all the Converted among the twelve Tribes of *Iſrael* diſpers'd in all Countries; and accordingly he wrote an Epiſtle to them, which in the ſacred Canon is plac'd firſt of thoſe call'd Catholick Epiſtles. We are aſſur'd, That not only in the moſt ancient *Latin* Copies, but alſo in ſome of the *Greek* Copies, he has the Title of an Apoſtle given him in the Inſcription, tho' in ours it is otherwiſe. The Occaſion of his Writing it, as St. *Auſtin* ſays, 'was to ſuppreſs

St. James's Epiſtle written.

'and

'and confute a dangerous Error then growing up in the Church, That a 'bare naked Faith was ſufficient to ſecure Men's Salvation, tho' good Works 'were neglected; as alſo another Doctrine of as bad a Source, That 'God was the Author of Sin; and likewiſe to comfort the *Chriſtians* 'againſt the frequent Troubles and Perſecutions rais'd againſt them by 'the worldly Powers, and to awaken them out of their ſtupid Security. 'when Judgments were at the Door: To compaſs which Ends he fill'd 'his Epiſtle with many excellent Exhortations, to bear Afflictions, to hear 'the Word of God, to mortifie their Luſts, to bridle their Tongue and 'avoid Swearing; to get right Apprehenſions of the Nature of God, and 'to adorn their *Chriſtian* Profeſſion with a good Converſation, with 'Meekneſs, Peace and Charity; laſtly, teaching them how to behave 'themſelves in Times of approaching Miſeries. He likewiſe intimated 'ſomething concerning the *Jewiſh* Cuſtom of Anointing the Sick, and of 'the Confeſſion of Faults which *Chriſtians* ought to make to each other. The whole is wrote with abundance of Simplicity and Subſtance, full of engaging, ſolid and natural Thoughts, worthy of an apoſtolical Pen. This is one of the Epiſtles that have been a little doubted; but tho' *Euſebius* and St. *Jerom* have obſerv'd, that ſome Perſons queſtion'd the Authority of it, yet 'tis certain that in their Time it was in the Canon of the new Teſtament, as they themſelves own; and it is alſo found in all the ancient Canons of the *Greek* and *Latin* Churches, and quoted by the Fathers of the ſecond and third Century.

Albinus *the 12th Governor of* Judæa.

Not long after, the Governor *Feſtus* dying in his Province, *Nero* ſent *Albinus* in his Room; who was the twelfth Governor of *Judæa* after the Baniſhment of *Archelaus*, and the ſixth after the Death of King *Herod Agrippa*. Before his Arrival, in this Interval, the unbelieving *Jews*, who having been diſappointed in their Deſigns againſt *Paul*, had turn'd their Fury againſt *James*, now found an Opportunity to effect their Purpoſes; which they did by means of the High-Prieſt *Ananus*, a bold and daring *Sadducee*, who call'd a Council of the chief Men of the *Jews*, who were Enemies to *Chriſtianity*. *James* and ſeveral others were brought before this Council; but the People had ſo great a Veneration for the Juſtice and Sanctity of *James*, that they durſt not attempt him by a formal Accuſation, and therefore the *Phariſees* aſſaulted him another Way, and by ſubtle Inſinuations thought to inſnare him. Wherefore complaining to him, *That the People were miſerably deceiv'd, and led away with ſome Errors concerning* Jeſus *being the* Meſſiah; *they earneſtly deſir'd him that he wou'd recover them from their Errors by his Word; which they were all ready to believe, becauſe they had ſuch an Opinion of his Virtue and Sincerity, that they wou'd immediately yield to his Judgment.* It was now the Time of the Paſſover, and the Multitude was come together to the Feaſt; wherefore ſetting him upon ſome of the Battlements of the Temple where all might hear him, they ſaid, *Tell us, O juſt Man, in whom we all put our Confidence, what we are to believe concerning* Jeſus, *who was crucify'd?* To whom the Apoſtle made Anſwer with an audible Voice, Jeſus *the Son of Man, after whom you enquire, now ſits at the right Hand of the divine Majeſty, as the Son of God, and ſhall come again in the Clouds of Heaven.* The People below hearing it, glorify'd the bleſſed *Jeſus*, and openly proclaim'd *Hoſanna to the Son of* David! The *Scribes* and *Phariſees* now perceiving their Miſtake, and that inſtead of weakning they had confirm'd the People in their Opinion, in a great Rage reſolv'd to diſpatch him immediately, that his ſad Fate might terrifie others from believing him. Whereupon ſuddenly crying out, *That* Juſtus *himſelf was ſeduc'd and become an Impoſtor*, they threw him down from

Joſeph. Euſeb.

from the Place where he ſtood. Tho' much bruiſed, he was not kill'd by the Fall, but recover'd ſo much Strength, as to get upon his Knees, and pray to Heaven for their Pardon, *for they knew not what they did.* This did not ſatisfie their Malice, but inrag'd at their Diſappointment, they fell afreſh upon the poor Remainders of his Life; and while he was yet at Prayer, and a *Rechabite* ſtood by entreating them *to ſpare a juſt and righteous Man who was praying for them*, they began to load him with a Shower of Stones, till one more mercifully cruel than the reſt, with a Fuller's Club beat out his Brains. His Death prov'd to the infinite Regret of all good Men, and of all ſober and juſt Perſons among the *Jews* themſelves; he being a Man of that divine Temper, that he was the Love and Wonder of his Age, and upon the Account of his ſtrict and pious Life, was univerſally ſtil'd *James the Juſt.* His Temperance was admirable, abſtaining both from Fleſh and Wine; and he was ſo frequent in his Devotions, that his Knees became hard and brawny as a Camel's; and *Joſephus* himſelf confeſſes that his Death haſtned the Ruin of his Nation. His Feaſt by the *Latin* Church is celebrated on *May* the 1ſt with St. *Philip*'s, but by the *Greek* Church on the 23d of *October.*

St. James's Martyrdom.

Euſeb. The Biſhoprick of *Jeruſalem* being void, according to *Euſebius*, the providing for that Place was ſo far thought the Concernment of the *Chriſtian* Church, that the Apoſtles and Diſciples of our Lord are ſaid to have come from all Parts to adviſe and conſult about a fit Succeſſor in his Room. None was thought a fit Candidate for the Place but one of our Saviour's own Relations; and accordingly with one Conſent they devolv'd the Honour upon *Simeon* or *Simon*, St. *James*'s own Brother, about 75 Years of Age, and one of the Seventy Diſciples, whom they all judg'd moſt worthy of the Dignity. At the Time of St. *James*'s Martydom, we are told by ſome, that *Ananus* the High-Prieſt apprehended the Apoſtle *Matthias* in *Galilee*, and had him brought before him; and making a long Speech to him, after he found him contrary to his Exhortations aſſerting *Jeſus* of *Nazareth* to be the *Meſſiah*, he condemn'd him to be ſtoned, and the Sentence was immediately executed. But of this, or of any other Account of St. *Matthias*'s Death, we have but ſlender Authorities. He was one of thoſe Apoſtles who left no Writings behind him; tho' a Goſpel and ſome few other Things have been aſcrib'd to him. The *Greeks* celebrate his Feaſt on the 9th of *Auguſt*, and the *Latins* on the 24th of *February.* As for *Ananus*, his Actions and Proceedings againſt St. *James* were ſo very diſpleaſing to all good Men in the City, that they not only complain'd of him to King *Agrippa*, but alſo ſeveral of them went to meet with their new Governor *Albinus* in his Way to *Alexandria*, remonſtrating that he had not only acted unjuſtly, but alſo exceeded his Authority. Upon which *Albinus* wrote an angry Letter to *Ananus*, threatning him with Puniſhment; and for the ſame Cauſe *Agrippa* diſpoſſeſs'd him of his High-Prieſthood, after he had held it three Months, and eſtabliſh'd *Jeſus* the Son of *Damnæus* in his Room, who was the 16th High-Prieſt after our Saviour's Nativity.

Simeon *ſucceeds him in* Jeruſalem.

St. Matthias's *Death.*

Jeſus Damnæus *made High-Prieſt.*

Joſeph. Not long after the Settlement of *Albinus* in his Government, being at *Jeruſalem* at the Feaſt of Tabernacles, when that City for a while enjoy'd both Peace and Plenty, four Years before the *Jewiſh* Wars, and ſeven Years and ſix Months before the Siege of the City, there hapned the firſt great Preſage of its Ruin. And this was from an ordinary Countryman, one *Jeſus* the Son of *Ananus*, who coming to the Feaſt, began ſuddenly to cry out, *A Voice from the Eaſt, a Voice from the Weſt, a Voice from the four Winds; a Voice againſt* Jeruſalem *and the Temple, a*

A ſtrange Preſage.

Voice againſt new marry'd Perſons, a Voice againſt all this People! And thus crying Night and Day about the Streets, ſome of the Nobility growing uneaſie, caus'd him to be very ſeverely ſcourg'd; which he endur'd without any Intreaties or Complaints, but continu'd repeating the ſame Words. The Magiſtrates then fearing it ſome divine Impulſe, led him to *Albinus*, where being beaten till his Bones appear'd, he never ſhed one Tear, but framing a weeping Voice, at every Stroak he cry'd, *Woe, woe, to* Jeruſalem! *Albinus* then ask'd him, *Who, and what he was, and why he made that Outcry?* but he made no Anſwer, but ſtill continu'd to bewail *Jeruſalem*; till the Governor thinking him mad, ſuffer'd him to depart. He cry'd thus moſt on the Feaſt Days, for above ſeven Years together, without being hoarſe or weary, till the Siege began. And leaving for ſome Days, he once more cry'd, *Woe to the City, Temple and People*, adding alſo a *Woe to himſelf*; and immediately after was kill'd with a Stone ſhot out of an Engine. Shortly after the Feaſt of Tabernacles, *Agrippa* gave the Hiph-Prieſthood to *Jeſus* the Son of *Gamaliel*, and the other *Jeſus* parting with it unwillingly, it caus'd great Miſchiefs and Diſturbances in the City. And great Numbers of Robbers and Aſſaſſinates taking the Advantage of troubleſom Times, from that Time the *Jewiſh* State grew worſe and worſe, and the Seeds of their future Deſtruction were now ſown. *Albinus* alſo prov'd an intolerable Governor, not only taking away private Mens Goods under Pretence of Juſtice, but alſo burthening the Nation with extraordinary Tributes; and then being brib'd by all Kinds of Villains, he became the Encourager of infinite Ravages and Diſorders.

Jeſus Gamaliel *made High-Prieſt.*

IV. During theſe Troubles in *Judæa*, the Emperor *Nero* more and more proceeded in his Enormities and Cruelties, the Cares of *Burrhus* and *Seneca* now nothing availing. In this Year, and the ninth of his Reign, *Burrhus* dy'd, not without Suſpicion of Poiſon from *Nero*'s Agents, which ſo weakned the Intereſt and Authority of *Seneca*, that ſeeing himſelf deſpis'd, he prudently deſir'd Permiſſion to withdraw himſelf, offering alſo to deliver up his large Eſtate, which had created him ſo much Envy; but *Nero* having learn'd and practis'd the Art of Diſſimulation, under Colour of Reſpect, deny'd his Petition; but *Seneca* from that Time, alter'd his Courſe of Life, admitted of few Viſits, and always appear'd with a very ſmall Retinue. For *Nero* now began to diſplay his ſanguinary Temper without Mercy or Diſcretion, and unjuſtly put many eminent Perſons to Death, among the reſt *Rubellius Plautus* and *Pallas*, the former for being of the *Julian* Family, and the latter for being rich, a Crime for which many ſuffer'd; then proceeding in his Cruelties, he divorc'd and baniſh'd his Wife and Predeceſſor's Daughter *Octavia*, upon the Account of his Concubine *Poppæa*, whom he now marry'd; and when the People murmur'd at this Injury, he afterwards caus'd her to be put to Death. In the midſt of theſe uncomfortable Times in *Rome*, the Apoſtle *Paul*, ſtill under Confinement, proceeded in his Miniſtry with indefatigable Diligence, and no leſs Succeſs, tho' not without many Croſſes and Afflictions from obſtinate and deſigning Brethren. The *Chriſtians* of *Philippi* in *Macedonia*, where he had been three Times, who before had been very bountiful to him, gave him ſpecial Signs of their Care of him during his Impriſonment at *Rome*; for they ſent to him *Epaphroditus* their Biſhop, with a large Supply of Mony, and to aſſiſt his Perſon in their ſtead, in effecting of which he was expos'd to ſo many Dangers, that he fell into a Diſeaſe that endanger'd his Life, and detain'd him a long Time at *Rome*. The *Philippians* hear'd of his Sickneſs, and were much troubled; for which Reaſon, the Apoſtle ſent him to

Nero's *ill Government.* *Tacit. Suet.*

Kills his Wife Octavia. *Philip. 4. 15, 16, 18. Chap. 2. 25-28.*

Philippi,

Philippi, as ſoon as he was recover'd, and with him an Epiſtle to the *Philippians*, which is that which now bears that Name. It is written in the Name of *Paul* and *Timothy*, and particularly directed to the Biſhops, or rather Presbyters, and Deacons of the Church; 'manifeſting a ſpecial Love 'and Tenderneſs for them, and Joy for their Bounty to him, not ſo much 'for his own Sake, who had learnt to endure the extremeſt Want, as for 'theirs, who ſhou'd receive ſo great a Reward from God. He writ to them 'as a Father, exhorting them to walk as Children of the Light, and 'to ſhine as Stars among the *Gentiles* with whom they were mix'd; warning them of *Judaizing* Teachers, who were Enemies to the Croſs of *Chriſt*; 'and adviſing them to live in continual Obedience to *Chriſt*; to avoid Diſputations, to delight in Prayer, to be conſtant in Afflictions, to be full of 'Joy and Peace. He beſought them alſo to live in perfect Union; and 'ſince Union cou'd not be preſerv'd without Humility, which caus'd Men 'to prefer others before themſelves, he propounded the Example of the 'bleſſed *Jeſus*, who ſo far humbled himſelf as to become obedient to Death, 'even the Death of the Croſs: Particularly recommending this Union to '*Evodias* and *Syntiche*, two pious Women of that Church, and his Fellow 'Labourers in the Goſpel, who notwithſtanding had ſome Difference with 'the Brethren; deſiring one of the chief Paſtors, whom he call'd his Yoke-'Fellow to compoſe the Diſſentions. He likewiſe told them, That he de-'ſign'd to ſend *Timothy* to them, and afterwards hop'd to ſee them him-'ſelf; for tho' he long'd to die and to be with *Chriſt*, yet he knew that God 'wou'd continue him in Life, for their Comfort, and the Encreaſe of their 'Faith. This was the ſeventh Epiſtle that the Apoſtle wrote; having writ nothing for about five Years before.

St. Paul's Epiſtle to the Philippians.

Shortly after the Apoſtle turn'd his Thoughts towards the *Chriſtians* at *Epheſus*, among whom he had labour'd more, and continu'd longer than in any other City, namely, three Years, from 54 to 57. He had been inform'd that the Believers of that Church continu'd in the Faith, and in Charity; but fearing that they might ſuffer themſelves to be ſurpriz'd at length, either with the Fables of heretical Teachers, or by the Diſcourſes of thoſe converted *Jews*, who wou'd oblige the *Chriſtians* to obſerve their Law, he wrote an Epiſtle to them to encourage them to continue firm in the Doctrine which he had taught them. It is written only in his own Name, and directed not only to thoſe of *Epheſus*, but alſo to other Believers; ſo that it is generally believ'd, that it was a circular Letter directed to the Church of *Epheſus*, for all the Churches of the Proconſular *Aſia*: And probably for this Reaſon the Heretick *Marcion* afterwards intituled it, *The Epiſtle to the* Laodiceans. 'In this Epiſtle he firſt commends the Faith and Charity of 'the *Epheſians*; but his main Deſign was to inſtruct them fully in the great 'Myſteries of the Goſpel, their Redemption and Juſtification by the Death 'of *Jeſus Chriſt*, their gratuitous Election, the Calling of the *Gentiles*, the 'Union of the *Jews* and *Gentiles* in one Body, of which *Jeſus Chriſt* was the 'Head, and the glorious Exaltation of that Head above all Creatures both 'Spiritual and Temporal. This is the Subject of the three firſt Chapters, 'where the Stile is ſomewhat hard and obſcure, by Reaſon of the Sublimity of the Matter there handled, his Tongue being not able to expreſs 'fully the Depth and Greatneſs of his Thoughts. It is believ'd that here 'he oppos'd not only the *Judaizing Chriſtians* of that Church, but alſo the 'Scholars of *Simon Magus*, and other Hereticks, who now began to aſſume 'to themſelves the Name of *Gnoſticks*, who held that Angels were Mediators between God and Man inſtead of *Jeſus Chriſt*, and that Perſons ought 'to have Recourſe to them for Reconciliation. And ſince theſe Hereticks 'did no leſs oppoſe an holy Life, than they did the Truth, therefore the

His Epiſtle to the Epheſians.

'Apoſtle fill'd the four laſt Chapters of this Epiſtle with moſt excellent mo-
'ral Precepts for the ordering of a *Chriſtian* Life in all Conditions. This Epiſtle was ſent by *Tychicus*, to whom the Apoſtle gave the Character of *Dear Brother, a faithful Miniſter of* Jeſus Chriſt, *and his Companion in the Service of the Goſpel*, that he might take Care of the *Epheſian* Church in the Abſence of *Timothy* their Biſhop.

Oneſimus converted.

Amongſt other of the Apoſtle's Converts at *Rome* was *Oneſimus*, who of a Slave Renegado and Thief, became a faithful Servant of *Chriſt*; and was thought worthy to be call'd by *Paul*, *His dear and faithful Brother, his Son, his Bowels, Himſelf.* He was a Native of *Coloſſe*, a City of *Phrygia*, near the Metropolis *Laodicea*, and a Servant of *Philemon*, an eminent *Chriſtian* there, and an intimate Friend of the Apoſtle's. *Oneſimus*, always a bad Servant, at length rob'd his Maſter, and fled to *Rome*, where by *Paul*'s Endeavours he was converted, inſtructed and baptiz'd; after which he became remarkably pious, and extremely ſerviceable to the Apoſtle in his Impriſonment, ſo that he was very deſirous to have kept him with him, but becauſe he had not his Maſter *Philemon*'s Conſent, he ſent him to *Coloſſe*, writing a ſhort Epiſtle to him at the ſame Time, 'deſiring him to pardon him, and 'notwithſtanding his former Faults, to uſe him as a Brother; promiſing 'alſo, that if he had wrong'd him or ow'd him any thing, he wou'd repay 'it. And that this Epiſtle might the more eaſily obtain what he deſir'd of '*Philemon*, in the Title he ſaluted his Wife *Apphia*, and his Partner *Archip-*'*pus* the Paſtor of the Church; letting him know that he hop'd to be 'freed, and be with him in a ſhort Time. This Epiſtle was ſent by *One-*
ſimus and *Tychicus*; and at the ſame Time he ſent another Epiſtle to all the
His Epiſtle to the Coloſſians.
Chriſtians in the ſame City *Coloſſe*; a City where this Apoſtle had never preach'd, but the Goſpel which had ſpread it ſelf in all the World, had taken Root amongſt them, and brought forth much Fruit. *Epaphras* had been their chief Inſtructor, who alſo had given *Paul* an Account of their Converſion, and mutual Love in the Spirit, being then a Priſoner with him at *Rome*; and *Paul* being ſatisfy'd of this, always remember'd them in his Prayers, deſiring of God that they might be fill'd with all ſpiritual Wiſdom, and walk worthy of their Vocation. But the Enemy had ſow'd among the good Corn the Tares of Philoſophy, and a falſe Humility; for the Seducers of thoſe Times endeavour'd to perſuade the *Coloſſians*, that they ought not to go to God by *Jeſus Chriſt*, being ſo far exalted above them, but by Angels, whom they aſſerted to be their Mediators in ſuch a Senſe as only agreed to the Son of God: Which Error ſeems to have been deriv'd from the *Platoniſts*; but becauſe they who then held it added ſome *Jewiſh* Obſervations, they are rather to be reckon'd among the Scholars of *Simon Magus*, or of ſome *Jews* who ſought to mix the Law and the Goſpel together. *Paul* perhaps had hear'd this partly from *Epaphras*, and partly by a Letter he receiv'd from the Church of *Laodicea*; and therefore having a common Concern for all the Churches of *Chriſt*, both as a Miniſter and an Apoſtle of the *Gentiles*, he had a great Deſire to comfort their Minds, and unite them in perfect Charity, by an Epiſtle, the Deſign of which was in ſome Meaſure the ſame with that to the *Epheſians*. 'In it he moſt magni-
'ficently ſets forth the *Meſſiah* and all the Benefits flowing from him, as 'being the Image of his Father, the Redeemer of all Mankind, and Re-'conciler of all Things to God, the Head of the Church, which gave Life 'and Vigor to all its Members. He commended the Doctrine preach'd to 'them by *Epaphras*, exhorting them not to ſuffer themſelves to be beguil'd 'of their Reward in Obeying, by being led away with the Reaſonings of 'human Philoſophy, by ſuperſtitious Practices of making Differences of 'Meats and Drinks, and by worſhiping of Angels. In the three laſt
'Chapters,

St. Paul's Epiſtle to Philemon.

Philem. 10, 12. 17. *Coloſ* 4. 9.

Coloſ. 1. 6. *Chap.* 4. 7, 8. *Chap.* 2. 1, 2. *Chap.* 4. 12. *Philem.* 23.

'Chapters, he gave them an Abſtract of many chief and principal Duties 'of the *Chriſtian* Life, eſpecially ſuch as reſpected the Relations of Pa- 'rents, Wives, Maſters and Servants.

After the Apoſtle *Paul* had been above four Years a Priſoner to the *Roman* Power, of which two were ſpent at *Rome*, he was then freed from all Confinement, being found not guilty of the Breach of any *Roman* Law. A.D. 63. Ner. 9/10

About which Time the Evangeliſt *Luke* wrote his ſecond Hiſtory call'd *The Acts of the Apoſtles*, which he dedicated to the ſame *Theophilus* to whom he had dedicated his Goſpel; the one containing the Miracles of *Jeſus Chriſt*, and the other thoſe of the Holy Ghoſt. In the firſt he wrote ſuch Things as he had from the Relation of others; in the ſecond, thoſe of which he had been in part an Eye-Witneſs. It is entitled *Acts*, πραξεις, *of the Apoſtles*, becauſe it contains the Hiſtory of what the Apoſtles did at *Jeruſalem* and *Judæa*, for about a dozen Years after the Aſcenſion of our Saviour. He continues his Hiſtory with the Travels, Actions and Sermons of St. *Paul*, till the End of his two Years Confinement at *Rome*. So that it is an Hiſtory of thirty Years Tranſactions; the former Part principally containing the Acts of the two Apoſtles of the Circumciſion *Peter* and *John*, with the Preaching of the Goſpel to the *Jews*, and the latter thoſe of the two Apoſtles of the Uncircumciſion *Paul* and *Barnabas*, with the Planting and Progreſs of the Goſpel among the *Gentiles*. He ſays nothing of the Travels and Progreſs of the other Apoſtles, becauſe he had not been a Witneſs of them, and cou'd not learn them from his Maſter St. *Paul*. It is writ both with Elequence and Art; and the Narrative has no leſs Sublimity than Simplicity. And St. *Jerom* ſays, That all the Words of that Work, compos'd by one who was a Phyſician by Profeſſion, were as many Cures for a languiſhing Soul.

St. Luke writes the Acts of the Apoſtles.

The Apoſtle *Paul* being now releas'd from his Bonds, remembring that he was an Apoſtle of the *Gentiles*, and had a larger Dioceſs than *Rome*, left the City to travel into other Parts of the World, having made a plentiful Harveſt in that vaſt Place. About the Time of his Departure, or immediately after, being in *Italy*, upon the Return of *Timothy*, he wrote his famous and moſt elaborate Epiſtle to the *Hebrews*, that is, to the converted *Jews* dwelling in *Jeruſalem* and *Judæa*, the *Jews* of other Countrys being call'd *Helleniſts*; and many think that he deſign'd it for a Treatiſe and not an Epiſtle; for tho' it be one of the longeſt of his Pieces, he yet excus'd its Brevity, Chap. 13. 22. Theſe *Hebrew* Converts now dwelt in an accurs'd Land, ſurrounded with many Troubles and Calamities, heavy Perſecutions both from *Jews* and *Gentiles* preſſing in upon them on every Side, beſides a ſpecious Train of plauſible Inſinuations to reduce them to their ancient *Moſaick* Inſtitutions, to which many had turn'd of late, apoſtatizing from the Purity of the *Chriſtian* Faith. Wherefore partly to warn and inſtruct them, and partly to encourage and ſupport them he wrote this celebrated Epiſtle; but he neither prefix'd his Name nor Title to it, as well becauſe theſe Believers themſelves had entertain'd a Prejudice againſt him, as becauſe he was not properly their Apoſtle; *Clemens Alex.* adds, becauſe of the Reverence he bore to *Chriſt* himſelf, who was the Apoſtle of the *Hebrews*. 'His Deſign in this Epiſtle, as in thoſe to the '*Romans* and *Galatians* was principally to prove, That Juſtification was 'not by the Law, but by Faith in *Jeſus Chriſt*, who had communicated 'his Spirit to them; and this he does by ſhewing the Inſufficiency of the 'Legal Sacrifices for that End, as he had done in the Epiſtle to the *Ro-* 'mans of the Moral Law and Works perform'd without the Grace of 'Chriſt, and in that to the *Galatians* of the Ceremonies and Circumciſion. 'To make this Truth plain, he repreſented to them the Dignity of the

St. Paul's Epiſtle to the Hebrews.

'Son

'Son of God, as far above all Angels and created Beings; and as to his 'Office of *Meſſiah*, he prov'd him to be a greater Lawgiver than *Moſes*, 'a greater Prieſt than *Aaron*, and a greater King and Prieſt than *Melchi-'ſedeck*. He demonſtrated, That the Ceremonies, the Sacrifices and the 'Obſervations of the Law, cou'd have no Virtue in themſelves, but only 'as they were Types and Figures of a better Sacrifice *Jeſus Chriſt*; and 'that they were accompliſh'd in his Perſon and by his Miniſtry, and con-'ſequently were finally and totally aboliſh'd. He ſhew'd by the Examples 'of the Patriarchs and Prophets, That Juſtification was by Faith alone; 'and in the whole Epiſtle he mingled many excellent Precepts for the Re-'gulation of their Lives; exhorting them in the midſt of their Sufferings 'to repoſe an immovable Truſt in *Jeſus Chriſt*, and arming them againſt 'Apoſtacy from that excellent Religion wherein they had ſo happily en-'gag'd themſelves. This Epiſtle is full of excellent Allegories, and of noble Thoughts expreſs'd in a ſublime Manner; and in a Word, it is the moſt accurate and methodical of all his Epiſtles, the moſt equal in all its Parts, and where he treats of the ſame Matter in the profoundeſt Way, and with the largeſt Extent. This is the 11th Epiſtle that St. *Paul* wrote, which many think was originally in the *Hebrew* or *Syriack*, and ſhortly after tranſlated into *Greek* by ſome other Hand; and others think that St. *Paul* dictated the Matter to St. *Luke*, by whom it was form'd into an elegant Style. Indeed the Want of the Inſcription has given Occaſion to ſome particular Men to diſpute the Author of it, and alſo its being Canonical; ſome attributing it to St. *Luke* or *Clemens*, others to *Barnabas*: But St. *Jerom* aſſures us that all the Eaſtern Churches and *Greek* Fathers receiv'd it as St. *Paul*'s, and the *Latins* have follow'd them; and *Theodoret* reproves the *Arians* for rejecting this Epiſtle contrary to the Authority of the Church. In ſhort, the Epiſtle it ſelf, as well as the Churches Authority, ſhews it to be St. *Paul*'s; and all the Diſputes about it began in the third Century, and vaniſh'd in the fifth.

Paul goes into Spain.

The Apoſtle having left *Rome* and *Italy*, according to his Promiſe in his Epiſtle to the *Romans*, ſail'd Weſtward and preach'd the Goſpel in *Spain*, as we learn from St. *Clemens*, *Theodoret* and others; and many are of Opinion that he went as far as *Britain*, which indeed is very uncertain. After he had preach'd about eight or nine Months in theſe Weſtern Parts, he return'd again Eaſtward, and leaving both *Sicily* and *Greece*, arriv'd at *Crete*, probably about the latter End of the Year 63. After he had preach'd a while, and eſtabliſh'd ſome Churches, in the Beginning of the following Year, he conſtituted *Titus* Biſhop of the Iſland, to manage the Government and Adminiſtration of it, as all the Ancients aſſure us. St. *Paul* alſo tells *Titus* in his Epiſtle, Chap. 1. 5. *That for that Cauſe he had left him in* Crete, *namely to ſet in Order the Things that were wanting, and to ordain Presbyters in every City, as he had appointed him.* By Presbyters or Elders, St. *Chryſoſtom* and *Theodoret* ſay he means Biſhops; the former adding, That the Apoſtle was not willing that the Adminiſtration of ſo large an Iſle ſhou'd be left to one Perſon, but that every City might have its proper Governor to inſpect and take Care of it, that the Burthen might be lighter, and the People attended with greater Diligence. After this Settlement *Paul* leaving the Iſle, is ſuppos'd to go with *Timothy* into *Judæa*, to viſit the *Chriſtians* in thoſe Parts, according as he deſign'd *Heb.* 13. 23. but of this we have no great Certainty.

Rom. 15. 24, 28.

Returns to Crete.

A.D. 64. Ner. $\frac{10}{11}$

Makes Titus *Biſhop of* Crete.

Goes into Judæa.

V. In the Beginning of this Year, and the 10th of *Nero*, or in the latter End of the laſt, the Apoſtle *Peter* in all Probability came and ſettled at *Rome*; and that he did ſettle there, we have the Authority of moſt of the Ancients:

St. Peter *ſettles at* Rome.

That

That it was in the latter Part of his Life, and in *Nero*'s Reign, we are aſſur'd from *Origen* and *Lactantius:* That it was not before the Year 63, is highly probable from St. *Paul*'s Silence in his Epiſtles from *Rome*; and that it was not after the Year 64, is apparent from *Lactantius*, who ſays he came before *Nero*'s Perſecution in that Year, and was one main Occaſion of it. This Apoſtle beſides the Eaſtern Parts formerly mention'd, is ſaid to have preach'd in *Africk*, *Sicily*, *Italy*, and alſo in *Britain*, making great Numbers of Converts in all Places. Arriving at *Rome*, he found the Peoples Minds ſtrangely bewitch'd and hardned againſt *Chriſtianity* by the infernal Arts of *Simon Magus*, whom he had formerly defeated at *Samaria*; who after infinite Miſchiefs in other Places, at *Rome* had ſo inſinuated himſelf into the Peoples Favour, that according to *Juſtin Martyr*, they erected him a Statue with this Inſcription, *Simoni Deo Sancto, To Simon the Holy God.* But the Credit of this Inſcription ſeems much weakned, tho' we cannot ſay overthrown, by another found in the laſt Age in the ſame Place, very like this, *viz. Semoni ſango Deo fidio, &c.* However it is certain, that this *Simon* by Means of his Sorceries obtain'd a great Veneration from the *Romans*, and no ſmall Favour from the Emperor *Nero*, who was a profeſs'd Patron of Magicians, and all ſuch as maintain'd ſecret Ways of Commerce with the infernal Powers. His great Progreſs provok'd the Indignation of *Peter*, who finding him ſtill pretending himſelf ſome great Perſon, yea and the *Meſſiah*, cou'd not but zealouſly oppoſe his preſumptuous Arrogancy. But *Simon*, more incens'd by the Oppoſition, made ſome bold Challenges to the Apoſtle; in which being continually worſted, he at length offer'd to give the People ſuch an evident Demonſtration of his Power, as was beyond Contradiction; for he wou'd, he ſaid, immediately aſcend up into Heaven as the Son of God: Whereupon he rais'd himſelf up into the Air by the Help of two inviſible Devils, as in a Chariot of Fire like *Elijah*, and by his Magical Power ſeem'd to be poſting to Heaven. The Apoſtle ſeeing this Deluſion, betook himſelf to Prayers, and obtain'd of God that for the Honour of his Son, the Impoſtor ſhou'd be diſcover'd. Whereupon his two Spirits were taken from him, and being deſerted, he fell Headlong to the Ground, and was ſo bruis'd and wounded, that he dy'd ſhortly after. This Story, related at large by *Hegeſippus* the younger, is by moſt thought fabulous; but it is generally acknowledg'd by good Writers, that *Simon Magus* did really receive an intire defeat from this Apoſtle at *Rome*.

His ſecond Defeat of Simon Magus.

And here it may not be improper to take ſome Notice of the *Dogmata* and Hereſies firſt broach'd by *Simon*, and then vented and propagated by his Diſciples and Followers; who tho' paſſing under different Titles, yet all center'd afterwards in the Name of *Gnoſticks*. One of their Opinions was, That God did not create the World, but that it was made by Angels, and that therefore divine Honours were due to them, and they were to be ador'd as ſubordinate Mediators between God and Man: An Opinion from which the Church was not freed for ſeveral Ages. Another Principle was, That Men might freely and indifferently eat what had been offer'd to Idols, yea and ſacrifice to the Idol it ſelf, it being lawful confidently to abjure the Faith in Time of Perſecution. Beſides theſe, *Simon* and his Followers made the Gate yet wider, maintaining an univerſal Licence to ſin, That Men might act as they were inclin'd, That Women might be common, That there wou'd be no Reſurrection of the Body, tho' the Soul was Immortal, That to preſs the Obſervance of good Works was inconſiſtent with the Goſpel Liberty; That if Men believ'd *Simon* and his Concubine *Hellen*, they had no Reaſon to regard Law or Prophets, but ſhou'd be ſav'd by Grace without any Works. As the Conſequence of their Principles, *Irenæus* tells us, they liv'd in all Luſt and Impurity, and wallow'd in the moſt horrible

The Opinions of Simon's *Followers.*

The Gnoſticks.

and

and unheard of Beſtialities. By theſe and ſuch like Principles and Practices, of which many more might be enumerated, they corrupted the Faith of *Chriſtians*, diſtracted the Peace of *Chriſt*'s Church, and ſtain'd and defil'd the Honour and Purity of the beſt Religion in the World.

Nero's *Enormities.*

The Defeat of *Simon*, and the Succeſs of *Peter* was highly diſpleaſing to *Nero*, who now more and more abounded in his Enormities and Vices. After he had imbru'd his Hands in the Blood of his Brother, his Mother, and his Wife, and many of the Nobility, he ſo wretchedly debas'd himſelf as to become a common Player, a Charioteer, and a publick Singer; and this Year fell into prodigious Impieties, and unheard of Pollutions: And as nothing is ſo monſtrous as Luſt when it is unconfin'd, ſo it brought him into the moſt extravagant Follies, and unnatural Inconſiſtencies, that cou'd enter into human Minds. After he had exhauſted his Invention in his lewd Feaſts and Banquets, having attir'd himſelf in the Habit of a Woman and a Bride, he was wedded to one of his abominable Companions call'd *Pythagoras*, and again to his Freed Man *Doriphorus*; after which he became an Husband to a Boy call'd *Sporus*, who being emaſculated, was cloath'd with all the Ornaments of an Empreſs, and accompany'd by the Emperor in the moſt publick Places: Which occaſion'd ſeveral to ſay, *That the World had been happy, had* Nero's *Father been marry'd only to ſuch a Spouſe.* His unbounded Luſt and exorbitant Luxury daily encreas'd the Rage of his fierce and bloody Mind, and he became cruel even to a Proverb, deſtroying ſuch Numbers, that he rather appear'd a Devil Incarnate, than a Man; likewiſe boaſting of his Actions, and ſaying, *That none of his Predeceſſors knew their own Power.* He often ſaid, *That he had rather be hated than lov'd, becauſe Men lov'd him acording to their own Humors, but hated him according to His*; and when a Perſon in his Preſence ſaid as a Proverb, *When I am dead let the World be burnt*; *Nay*, reply'd he, *let it be while I am alive.* And not long after this, being offended at the Narrowneſs of the Streets and Irregularity of the Buildings, or ambitious of founding a new City, he caus'd *Rome* to be ſet on Fire in ſeveral Places; getting himſelf upon *Mecænas*'s Tower, beholding the miſerable Deſolation with infinite Pleaſure and Delight, and in a Player's Habit ſung, *The Deſtruction of* Troy. The Fire continu'd above ſix Days, conſuming innumerable Rows of ſtately and glorious Buildings and Temples, with Riches, Goods and Merchandiſe of ineſtimable Value; deſtroying great Numbers of People, and laying near three Quarters of this vaſt City in Aſhes. This Fire began on the 19th of *July*, and the Year 64, and almoſt immediately preceded, and was one Occaſion of the firſt General Perſecution of the Church, which hapned 31 Years after our bleſſed Saviour's Aſcenſion.

Tacit. Dion. Suet.

He ſets Rome *on Fire.*

CHAP.

CHAP. VII.

From the Beginning of the first General Persecution of the Church, to the Destruction of Jerusalem, *and the Dissolution of the* Jewish *Oeconomy.*

Containing the Term of about six Years.

The first General Persecution.

Tacit. I. IMMEDIATELY after the Emperor *Nero* had committed the execrable Fact of burning the most glorious City in the Universe, he seem'd to have some Remorse, and began to fear the Rage and Resentments of an injur'd People. Therefore he not only us'd the utmost Expedition in re-edifying the City, but likewise all other Methods that human Policy cou'd suggest: Large Gifts were bestow'd on the meaner Sort; the Books of the *Sybils* were consulted to appease the incensed Gods; Processions and publick Prayers were made to *Vulcan*, *Ceres* and *Proserpine*; the young Ladies, to propitiate *Juno*, made Sacrifices at the Capitol; and the marry'd Women celebrated solemn Vigils to the Honour of other Deities. Yet all these Gifts, Largesses, Ceremonies and Sacrifices, were not sufficient to save the Emperor's Reputation, or remove the Suspicion of his being the Author of this Tragedy. Wherefore to divert the Suspicion from himself, being excited by an infernal Malice, he turn'd all the Odium upon the innocent *Christians*, who he knew were hated in the utmost Degree by the looser Sort, and proceeded against them as the Incendiaries and the Actors in this Calamity. *Lactantius* adds, That St. *Peter* being now at *Rome*, by his many Miracles and his numerous Converts excited *Nero*'s Fury against the *Christians*; who finding that great Multitudes, not only in *Rome*, but in all other Places, were daily falling from Idolatry, and were turning to this new Religion, and being transported by his brutal Tyranny to all Sorts of Cruelty, he set himself first of all to destroy this Religion, and to persecute the Servants of God. So that this is properly call'd, The first general Persecution of the Church; not but that the Church had often met with Persecution from particular Nations and People; but, as *Tertullian* expresses it, *Nero* was the first who drew the Imperial Sword against the *Christians*, then greatly flourishing in *Rome*. *Tiberius* seem'd a Favourer of the Sect, *Caligula* did not disturb them, and *Claudius*, tho' he banish'd several from *Rome*, yet it was under the particular Denomination of *Jews*. A.D. 64. Ner. 12/11

As for the Particulars of this Persecution, *Tacitus* tells us, That at first several were seiz'd who made Profession of this new Religion; and by their Confession infinite Numbers of others were detected and executed, whom the common Hatred and not the Burning of the City, had made criminal. He adds, That they were treated with all the Instances of Scorn and Cruelty; some of them were wrapt up in the Skins of wild Beasts, and worry'd and devour'd by Dogs; others were crucify'd; others burnt alive, being clad in Paper Coats, dipt in Pitch, Wax and such combustible Matter; that when Day-Light fail'd they might serve for Torches and Illuminations in the Night. *Nero* exhibited these Spectacles in his own Gardens, impiously joyning to them the Diversions of the Cirque, and

Nero's *Cruelties against the* Christians.

appearing himſelf publickly in the Habit of a Charioteer, ſitting in his Chariot; which yet the People entertain'd with more Pity than Pleaſure, knowing that they were not done for the publick Benefit, but meerly to gratifie his own private Rage and Malice. Thus barbarouſly were the *Chriſtians* treated at *Rome*; among whom in the ancient Martyrologies we find the Names of *Tecla*, *Torques*, *Torquatus*, *Marcellus*, and ſeveral others. We are inform'd by *Sul. Severus* and *Oroſius*, that not long after the Perſecution began in *Rome*, the Emperor iſſu'd out Edicts againſt the *Chriſtians* through moſt if not all the Provinces of the Empire; but in this Mr. *Dodwel* is ſingular, believing that the Perſecution was confin'd to *Rome*. However we find the Names of ſome Martyrs in *Milan* and other Places; and an Inſcription was found at *Clunia* in *Spain*, dedicated to *Nero* in Memory of his having clear'd the Province of ſuch as had introduc'd a new Superſtition among Mankind. How long this Perſecution laſted it is hard to determine; but in all Probability it was abated at *Rome* in a very ſhort Time, tho' in ſome of the Provinces it might continue longer; and the Chriſtians were in leſs Safety than formerly throughout the reſt of *Nero*'s Reign. And here we may not improperly take Notice out of *Tacitus* of ſome Calamities that befel *Rome* and *Italy* ſhortly after. *Campania* was deſtroy'd by Whirlwinds, which beat down Villages, tore up Woods and Corn, and ſpread its Fury almoſt to the Gates of *Rome*; whilſt the City was expos'd to a moſt dreadful Peſtilence, which rag'd without any Sign of a corrupted Air: Houſes were fill'd with dead Bodies, and the Streets with Funerals; neither Age nor Sex eſcap'd, both Slaves and Freemen promiſcuouſly periſh'd: Parents and Children while they lamented each others Loſs, often themſelves made up the Funeral Pile: Knights and Senators, tho' they indifferently periſh'd, were leſs lamented, having as it were by a common Fate eſcap'd the Cruelties of their Emperor.

Rome and Italy afflicted.

The Preaching and Succeſs of the Apoſtle *Peter* was one great Occaſion of this Perſecution, therefore his Life was eſpecially aim'd at; but by what Means he eſcap'd in the Heat of it, we have no Account. It is probably conjectur'd by ſome, that part of that Storm which he avoided, in this Year, fell upon his Brother *Andrew* in the Province of *Achaia*; tho' the Year muſt be acknowledg'd to be much more uncertain than the Place. This Apoſtle having preach'd the Goſpel, and wrought many Miracles in the wild Northern Countries of *Scythia* and *Sogdiana*, and afterwards in ſome of the Provinces of the leſſer *Aſia*, at length came into *Greece*, *Epirus* and *Achaia*, where he ſtill added more Converts to the *Chriſtian* Faith. In the City of *Patræ* in *Achaia*, he confirm'd all thoſe Truths he had preach'd by the Effuſion of his Blood, being condemn'd to be crucify'd by *Ægeas*, the Proconſul of that Province; which Sentence was ſhortly after executed on *November* the 30th. All the particular Circumſtances of his Death are very largely deſcrib'd in a Letter, attributed to the Prieſts and Deacons of *Achaia*, his Diſciples, of which Dr. *Cave* has given us an Extract; but the Authority of that Piece is not to be rely'd on, having been condemn'd by the Ancients, as being compos'd by Hereticks. The Year of his Martyrdom is very uncertain, ſome placing it in the Perſecution under *Domitian*, about 30 Years after this Perſecution, and others in this; which to us ſeems the moſt probable. The modern *Greeks* attribute to him the Founding of the Church of *Bizantium*, ſince call'd *Conſtantinople*, and the Ordaining of *Stachys*, whom St. *Paul* calls *his beloved Stachys*, firſt Biſhop of the Place; which is expreſly aſſerted by *Nicephorus Calliſtus* and *Nicephorus* Patriarch of *Conſtantinople*: But this not being mention'd by the Ancients, many doubt of the Truth of it. The Church has always rejected the Acts ſaid to be written by this Apoſtle, as ſpurious, and alſo a Goſpel attributed to him.

The Death of St. Andrew.

In the midſt of theſe Times of Perſecution, the Apoſtle *Paul* continu'd the Courſe of his Miniſtry with indefatigable Toil, wading through all Difficulties without Fear of the greateſt Dangers. Having been ſome ſhort Time in *Judæa*, according to Biſhop *Pearſon*, he paſs'd from thence into the Proconſular *Aſia*, where *Timothy* met him at *Epheſus*; a City which he formerly thought he ſhou'd never have ſeen again. Then journying about 80 Miles Eaſtward, he made a Viſit to the *Coloſſians*, whom he had never ſeen before; taking Lodgings with *Philemon* and his Wife *Apphia*, with his Fellow-Soldier *Archippus*. After a conſiderable Stay, he return'd back to *Epheſus*, and ſhortly after took a Voyage over into *Macedonia*. Before which Voyage, he undertook to ſettle the Church of *Epheſus*, and firſt excommunicated *Hymenæus* and *Philetus* for denying the Reſurrection of the Dead, and other Articles of Faith. After that he order'd *Timothy* to have his Reſidence at this great City, and to take the Charge of all the Proconſular *Aſia*. But whether this was the preciſe Time of *Timothy*'s being conſtituted Biſhop of this Place, or whether it was when the Apoſtle took his Leave of the *Epheſians*, as we hinted in the Year 57, we leave to the Determination of the Learned.

Paul's *Journies.*

Philem. 22.

1 *Tim.* 1. 20. 2 *Tim.* 2. 17, 18. 1 *Tim.* 1. 3.

Joſeph. II. Towards the latter End of the ſame Year that *Rome* was burnt, *Geſſius Florus* was ſent into *Paleſtine* in the Room of *Albinus*, being prefer'd by the Empreſs *Poppæa*'s Intereſt. He was the thirteenth Governor or Procurator of *Judæa* after the Baniſhment of *Archelaus*, and the ſeventh after the Death of King *Herod Agrippa*. About the Time of his Arrival, the *Levites*, who ſung Hymns in the Temple, petition'd King *Agrippa*, to allow them them the Uſe of the Linnen Robe, which ſolely pertain'd to the *Prieſts*; alledging, That ſuch a Favour wou'd perpetuate the Memory of his Reign. Whereupon the King by the Advice of his Council, permitted them to lay aſide their former Habit, and aſſume that of the Prieſts, appointing other Singers in their Room. Which Innovation, being ſo contrary to the *Jewiſh* Laws and Ordinances, it was not to be expected, as *Joſephus* intimates, but Vengeance wou'd ſhortly follow. About the ſame Time the Buildings of the Temple were all finiſh'd, 80 Years after their being begun by *Herod* the Great; and the People perceiving that by this above 18000 Workmen wou'd want both Employment and Bread, and fearing the Holy Treaſury ſhou'd become a Prey to the *Romans*, apply'd themſelves to *Agrippa* to repair the Eaſtern Porticos, a ſtupendious Pile, and the Work of King *Solomon*, hanging over a deep and narrow Valley, and ſupported by a Wall of four hundred Cubits high, conſiſting all of vaſt white Marble Stones of twenty Cubits in Length, and ſix in Thickneſs. But the King finding it an Undertaking of extraordinary Difficulty and Expence, deny'd their Requeſt, but permitted them to employ themſelves in paving the City with broad white Stone. After this he took away the High-Prieſthood from *Jeſus* the Son of *Gamaliel*, and gave it to *Matthias* the Son of *Theophilus*; who was the 18th High-Prieſt after our Saviour's Nativity, and the laſt of the Sacerdotal Order.

Florus *the 13th Governor of Judæa.*

The Temple finiſh'd.

Matthias *the laſt High-Prieſt.*

Florus being eſtabliſh'd in his Government, in a ſhort Time ſhew'd himſelf ſo rapacious and tyrannical, that in Compariſon with him, his wicked Predeceſſor *Albinus* might have been thought a Benefactor. For the other acted all Things ſecretly, and with Signs of Shame, but *Florus* openly, and publickly glorying in his greateſt Violences; in which he behav'd himſelf more like a common Executioner than a Governor, omitting no Rapines nor Oppreſſions that might afflict the People. He was inflexible toall Entreaties, and inſatiable in his Profits, equally graſping at ſmall

A.D. 65. Ner. $\frac{11}{12}$

Florus's *wicked Government.*

and great, and waſting and pillaging whole Cities as well as Provinces; and at length he proceeded ſo far as to proclaim through the whole Country by the Voice of a Cryer, That it ſhou'd be lawful for any Man to rob and plunder, provided they brought him a Share of the Booty: Inſomuch, that great Numbers were conſtrain'd to abandon their Habitations, and flie to foreign Countries, judging they might live better among the greateſt *Barbarians*. Theſe Afflictions and Calamities were remarkable Fore-runners of the Deſtruction of a moſt impious and obſtinate Generation; but in this Year there hapned ſtill more aſtoniſhing Preſages; and ſuch as ſhew'd the more immediate Hand of Heaven. In the Paſſover, which fell this Year on the eighth of *April*, about three Hours after Midnight, in the *Prieſt's Court* between the Temple and the Altar, there ſhin'd ſuch an extraordinary Light as equal'd the brighteſt Day; and ſo continu'd for the Space of half an Hour. At the ſame Feſtival, a Cow led to be ſacrific'd at the Altar, brought forth a Lamb in the middle of the Temple; and the great Eaſtern Gate of the Temple, of maſſy Braſs, which every Night took at leaſt twenty Men to ſhut it, being alſo ſecur'd with Iron Locks and Bars let into the ſolid Stone, about ſix a Clock at Night was ſeen to open of its own accord; which being related to the Governors, they cou'd ſcarcely ſhut it again. In the 21ſt of *May* following, before Sun ſet, there appear'd an amazing Sight of warlike Chariots in the Air all over the Country, and Battalions of armed Soldiers paſſing through the Clouds, and inveſting the City. At the Feaſt of *Pentecoſt*, and 28th of the ſame Month, the Prieſts going into the Inner Temple call'd the *Holy Place*, according to Cuſtom, at firſt felt the Place to move and tremble, and afterwards hear'd a Voice more than Human, crying, *LET US DEPART HENCE!* St. *Chryſoſtom* ſays, that it was the Voice of Angels, who now left the Place, having ſtay'd till then, in Hopes of the *Jews* Repentance. Beſides theſe, a wonderful Comet, in Form of a flaming Sword, for a Year together was ſeen to hang over *Jeruſalem*; threatning Vengeance to that miſerable City. All theſe and the like Prodigies were foretold by our bleſſed Saviour, but cou'd not open the Eyes of theſe deluded obſtinate People, who generally interpreted all to their own Advantage, and ſupported themſelves with the Expectation of their *Meſſiah*; whom *Joſephus*, *Tacitus* and *Suetonius* mention under the Name of a Perſon coming from the Eaſt, who ſhou'd command the Univerſe, which they all ignorantly apply'd to the Emperor *Veſpaſian*.

Wonderful Preſages of the Jews Ruin.

As the Miſeries and Calamities of *Judæa* encreas'd, ſo did thoſe of the City of *Rome*, eſpecially by the Diſcovery of a great Conſpiracy form'd againſt the Emperor, which open'd a Paſſage to new Miſchiefs and Cruelties: For upon this Occaſion *Nero* put great Numbers to Death of all Ranks, Noble and Ignoble, Guilty and Innocent. Among whom, beſides *Piſo* the Head of the Conſpiracy, dy'd *Lucan* the famous Poet, who hated *Nero* for his forbidding him to publiſh his Verſes, vainly comparing his own to them. The great *Seneca* follow'd, who tho' he was no ways Guilty, yet was commanded to dye, which Command he cheerfully obey'd, deſiring only to diſpoſe of ſome Legacies; which being refus'd, he told his weeping Friends, *That ſince he had been hinder'd from giving them what they had merited, he left them the Example of his Life, the Memory and Imitation of which wou'd gain them immortal Honour among all good Men.* He was oblig'd to ſeek for Death ſeveral Ways, for he had ſo macerated himſelf with Abſtinence, that he cou'd not bleed, and Poyſon wou'd have no Effect upon him; but at length entering a Bath, he was ſtifled by the Fumes, having according to his uſual Elegancy, diſcours'd even to

A Conſpiracy in Rome, *for which many ſuffer.* *Tacit.*

the

the laſt, of many excellent Precepts of Morality. After him follow'd the polite and impure *Petronius*, one who had been a great Aſſiſtant to *Nero* in his extravagant Pleaſures, and noted for his exquiſite Art of heightning and refining a voluptuous Life. His Death ſeem'd as luxurious as his Life, in which he proceeded with the leaſt imaginable Trouble and Concern, opening his Veins, and cloſing them as he thought fit; diſcourſing with his Friends, not of ſerious Matters, or of a future State, but of light and pleaſant Subjects, all the Time attending to ſoft and tender Verſes, and delicate amorous Songs. Beſides theſe and innumerable others, dy'd the Empreſs *Poppæa* her ſelf, who being with Child and indiſpos'd, *Nero* kill'd her with a Kick with his Foot, for upbraiding him as he return'd late from driving his Chariot in publick. So that *Nero* daily became more and more inſupportable to the City and Government.

Nero kills his Wife Poppæa.

In the mean Time, the Apoſtle *Paul* proceeded daily in his Miniſtry; and having paſs'd over from *Aſia* into *Macedonia*, viſited *Philippi* a fourth Time, according to his Promiſe in his Epiſtle to that Church. Here he ſtay'd a conſiderable Space; and from hence, in all Probability, he wrote his firſt Epiſtle to *Timothy*, having promis'd to ſee him in a ſhort Time; but leſt he ſhou'd be prevented, he gave him Inſtructions how to behave himſelf in his Office at *Epheſus* by Letter. 'In which he laid down the Du-
'ties and Qualifications of a Biſhop, as well in Reſpect of his Miniſtry,
'as of his private Converſation, inſtructing him in the Office of a true
'Chriſtian Paſtor. Upon which Account St. *Auſtin* ſays, That all Perſons
'ſeparated for the Service of the Church, ought to have the two Epi-
'ſtles to *Timothy*, and that to *Titus*, always before their Eyes, as con-
'taining the Virtues of the miniſterial Life and Office. One of the Apo-
'ſtles Exhortations was to Reading, by which, as he intimated what he
'himſelf did in the firſt Place, ſo he ſhew'd, that the greateſt ſupernatu-
'ral Gifts did not excuſe a Paſtor from ſpending ſome Time in reading
'the Holy Scriptures. He recommended it alſo to him to drink a little
'Wine for the Weakneſs of his Stomach, and frequent Indiſpoſitions;
uſing human Means to preſerve the Health of ſo neceſſary a Perſon, and
not that Power which God had given him to heal Diſeaſes without Medi-
cines, which was intended principally for the Converſion of Infidels. The
Apoſtle having a Deſign to remove out of *Macedonia*, and winter in *Nicopolis* in *Epirus*, wrote a Letter to *Titus* then in *Crete* to meet him there, ſending *Artimas* and *Tychicus* to ſupply his Place in governing that Church in his Abſence; for *Paul* had ſome ſpecial Service for him to do in *Macedonia*, and the next Year ſent him into *Dalmatia*. 'In this Epiſtle to
'*Titus*, as he had done in that to *Timothy*, he ſet down the Qualifica-
'tions that a Biſhop ought to have, admoniſhing him to rebuke thoſe
'ſharply, who were naturally hard and obſtinate, as the *Cretians* were;
'and not to ſuffer them to be led away with the Deluſions of *Judaizing*
'Teachers. He alſo laid down Precepts for all Conditions of Men, not
'neglecting Servants, becauſe *Jeſus Chriſt* had poured out his Grace upon
'all Men. He order'd him to take Care of *Zenas* and *Apollos*, to con-
'duct them ſafe in their Journy, and let them want nothing. *Apollos* has
been ſpoken of formerly; *Zenas* was a *Jew* well skill'd in their Law, and
a *Chriſtian* Teacher: He is ſaid to have written an Hiſtory of *Titus*, but
'tis a forg'd Piece.

Paul's firſt Epiſtle to Timothy.

His Epiſtle to Titus.

2 *Tim.* 4. 10.

The Apoſtle having winter'd at *Nicopolis* in *Epirus*, continu'd his Journy South-Eaſtward, and went a third Time to *Corinth*, where he appointed *Eraſtus* to continue; and croſs'd the Sea to *Aſia* and *Epheſus*, as he promis'd *Timothy* in his Epiſtle. He left *Timothy* at *Epheſus*, who ſhed many Tears at his Parting; and from thence he went to *Miletum*, not far diſtant,

2 *Tim.* 4. 20.
Chap. 1. 4.
Chap. 4. 13.

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His Journies.

diſtant, where he left *Trophimus* ſick. After that he travell'd Northwards to *Troas*, and lodg'd with *Carpus* one of his Scholars, where he left his Cloak, ſome Books and Parchment Rolls, perhaps the Holy Scriptures. About this Time, in all Probability, he ſuffer'd at *Antioch* in *Piſidia*, *Iconium* and *Lyſtra*, thoſe Perſecutions which he mentions in general in the ſecond Epiſtle to *Timothy*, Chap. 3. 11. and thanks God for his Deliverance from them. The Fathers relate, That about this Time God reveal'd to him that his Death was approaching; and *Athanaſius* ſays, That it was particularly made known to him by God that he ſhou'd ſuffer Martyrdom at *Rome*, and that thereupon inſtead of avoiding it, he haſtned with Joy towards the Place: But he arriv'd not at *Rome* till the Beginning of the following Year. A conſiderable Time before that Journy, about *April* 66, *Vologeſus* King of *Parthia* being vanquiſh'd, and his Brother *Tiridates* King of *Armenia* being brought to *Rome*, *Nero* ſhut up the Temple of *Janus* in Token of an univerſal Peace, which had ſtood open from the ſecond Year after our Saviour's Nativity. And having with great Pomp reſtored *Tiridates*, *Nero* left *Rome* with a vaſt Retinue, and paſs'd into *Greece* and *Achaia*, where he continu'd above a Year in the Exerciſe of all Kinds of Games and Extravagancies. He left *Helius* Governor of the City, a Freed Man, and one of his wicked Inſtruments and bloody Executioners, to whom he gave full Power and Authority, to the great Affliction of the Inhabitants.

The Temple of Janus ſhut up.

The Beginning of the Jewiſh War.

III. The univerſal Peace continu'd but a very ſhort Time, before a moſt deſperate War broke out in *Paleſtine*, which prov'd the Ruin and Deſtruction of the *Jews:* For now being ripened for Vengeance, and having fill'd up the Meaſure of their Iniquity, the fatal Time approach'd, when they were to pay for the Blood of all the Prophets and holy Men, eſpecially for that of the bleſſed *Jeſus*, which they had ſolemnly imprecated upon themſelves and their whole Race. Beſides their own perverſe and ſeditious Tempers, the Tyranny and Oppreſſion of *Florus* was the main Occaſion of their Rebellion, and their taking up Arms againſt the *Romans*. For he having moſt unjuſtly and inhumanly treated the *Jews*, and committed ſeveral Outrages and Slaughters both in *Cæſarea* and *Jeruſalem*, they at length, without conſidering the Conſequences, notwithſtanding all the powerful Diſſuaſions of *Agrippa*, broke out into an open War. And this began in the Month of *May*, in the 12th Year of *Nero*'s Empire, the 17th of *Agrippa*'s Reign, and the 2d of *Florus*'s Government. *Tacit. Joſeph.*

The War began by ſome of the inferior Sort, who ſurpriz'd a ſtrong Caſtle call'd *Maſſada*, near the Dead Sea, and put all the *Roman* Gariſon to the Sword. At *Jeruſalem* alſo *Eleazar* the Son of the former High-Prieſt *Ananias*, Commander of the Guards of the Temple, a bold and intrepid Youth, diſſuaded the Prieſts from offering any Sacrifices but thoſe of the *Jews*, eſpecially excluding ſuch as were offer'd for the Emperor or the *Romans*. Which raſh and unprecedented Act caus'd great Affliction to the Governors of the City, who being more peaceable and prudent, us'd all Methods to prevent ſuch Practices, well knowing it was an Indication of an open Rebellion; but perceiving the Numbers of the Seditious to encreaſe, they diſpatch'd Meſſengers both to *Florus* and *Agrippa*, deſiring that they wou'd ſend Forces to ſuppreſs the Tumult in the Beginning. The former deſiring nothing ſo much as a Revolt to cover his numerous Corruptions, neglected the Meſſage; but the latter immediately ſent 3000 Horſe, who together with the Rulers and Prieſts, and the reſt of thoſe who deſir'd Peace, poſſeſs'd themſelves of the Upper City againſt the Seditious, who were intire Maſters of the Temple and the Lower City. Continual Skir-

miſhes paſs'd between both Parties for ſeven Days together; but upon the Feaſt of their Carrying Wood into the Temple, many Robbers and Aſſaſſinates out of the Country were receiv'd into the Temple, who with the reſt boldly encounter'd *Agrippa*'s Forces, and forcing them from the upper Part of the City, drove them into *Herod*'s Palace, and burnt down thoſe Buildings where the publick Papers and Records were kept, together with the Palace of the *Aſmonæans*, which was then *Agrippa*'s Court, and the Palace of *Ananias*. This caus'd the Nobility and Prieſts to fly into Vaults and ſecret Places, from whence *Ananias* was taken and ſlain miſerably, according to St. *Paul*'s Predictions eight Years before, *Acts* 23. 3. The next Day being the 15th of *Auguſt*, they took the Caſtle of *Antonia*, after two Days Siege, kill'd all the *Roman* Soldiers, and ſet the Caſtle on Fire. And then being join'd by *Manahem* Son to the famous *Judas* of *Galilee*, who brought a ſtrong Party of Rebels into the City, they ſet upon the King's Palace, where *Agrippa*'s Soldiers were retir'd, took it and burnt it; the Soldiers with the *Romans* flying to the Towers call'd *Hippico*, *Phaſælus* and *Mariamne*. *Manahem* for his Tyrannical Practices was ſoon after ſlain in the Temple by *Eleazar*, and many of his Party expell'd the City. Shortly after, *Agrippa*'s Soldiers and the *Romans* in the three Towers yielded upon Compoſition, delivering up all their Arms; but the Seditious, contrary to Oaths and Treaties, put all the *Romans* to the Sword, except *Metellus*.

The Death of Ananias.

At the ſame Day at *Cæſarea*, by the Inſtigation of *Florus*, all the *Jews* that inhabited that City were cruelly maſſacred by the *Gentiles*, to the Number of 20000; which ſo enrag'd the *Jews* throughout the whole Country, that they began to waſt and deſtroy all the Villages of the *Syrians* and the neighbouring Cities, as *Philadelphia*, *Geraſa*, *Ptolemais*, *Pella*, *Scythopolis*, *Gadara*, *Hippo*, *Gaulanitis*, *Sebaſte*, *Aſcalon*, *Anthedon*, and *Gaza*. Upon theſe Outrages, the *Syrians* made terrible Maſſacres of the *Jews* among them, which they deſtroy'd partly out of old Reſentments, and partly for Security; by which Means all *Syria* was in a deplorable Condition, and every City expos'd to the Miſeries of two Armies which plac'd their Safety in the greateſt Effuſion of Blood; the Days being ſpent in Slaughters, and the Nights in Tears worſe than Death it ſelf. Only the Inhabitants of *Antioch*, *Apamea* and *Sidon*, out of Policy or Mercy ſpared the *Jews* dwelling among them; but in *Alexandria* in *Ægypt*, upon a Sedition rais'd there, 50000 *Jews* were ſlain in one Day, by two *Roman* Legions let in upon them. About the ſame Time, the *Jews* in *Judæa* inveſted the ſtrong Caſtle of *Machærus* in *Peræa*; and the *Roman* Gariſon finding themſelves weak and ill provided, in a ſhort Time yielded it up, upon Condition of departing without Moleſtation.

The Jews maſſacred at Cæſarea and other Places.

The general *Revolt* of the *Jews* caus'd *Ceſtius Gallus* Governor of *Syria*, to uſe all poſſible Diligence and Expedition, and coming down with a powerful Army from *Antioch* and *Ptolemais*, he invaded *Judæa* and *Galilee*, burning both *Zabulon* and *Joppa*, in the latter of which he kill'd 8400 *Jews*. About the Feaſt of Tabernacles, having burnt *Lydda*, he march'd directly to *Jeruſalem* it ſelf; and near *Bethoron*, about ſix Miles from the City, he was met by great Numbers of *Jews* who came to the Feaſt, who ſet upon the *Romans* with that impetuous Fury, that the whole Army was in Danger; but freſh Troops coming in to *Ceſtius*, he not only repell'd the *Jews*, and forc'd them into *Jeruſalem*, but on the fourth of *October* alſo broke into the City with his Forces. In a ſhort Time he became Maſter of the lower Part of the City, as alſo *Bezetha* and *Cænopolis*; and proceeded againſt the ſtronger Parts, the Temple and the Upper City, which he might eaſily have taken, had he vigorouſly continu'd

Ceſtius Gallus *attacks* Jeruſalem.

continu'd his Attacks, the better Sort favouring the *Romans*, and the Seditious only withſtanding them. And now the *Chriſtians* and Believers began to be ſenſible of that Caution which our Lord had given them, *That when they ſhou'd ſee* Jeruſalem *compaſs'd with Armies, and the Abomination of Deſolation* (the *Roman* Army) *ſtanding in the Holy Place, they ſhou'd then flee into the Mountains*, betake themſelves to ſome obſcure Place of Refuge: And having been lately commanded by a particular Revelation communicated to ſome pious and good Men among them to leave *Jeruſalem* and flie to *Pella*, which *Epiphanius* ſays was done by the Miniſtry of an Angel, they univerſally withdrew themſelves with their Biſhop *Simeon*, and ſeaſonably retreated thither, as to a little *Zoar* from the Flames of *Sodom*, and ſo none of them periſh'd in the common Ruin. This *Pella* was a little City beyond *Jordan* in *Decapolis* and *Trachonitis*, about 100 Miles North-Eaſt of *Jeruſalem*, belonging to *Agrippa*'s Dominions, inhabited by *Gentiles*; and probably God was pleas'd to direct the *Chriſtians* hither, that they might be out of the Reach of the *Beſom of Deſtruction*, that was to ſweep away the *Jews* where ever it came. Nor was it a leſs remarkable Inſtance of the Care and Tenderneſs of the divine Providence over them, that when *Ceſtius* had beſieg'd *Jeruſalem* and the Temple, on a ſudden he ſhou'd unexpectedly break up the Siege, when he had ſo great a Proſpect of ſucceeding; at once giving the *Chriſtians* warning of their Danger, and an Opportunity of eſcaping, and alſo reſerving the *Jews* to a more terrible Chaſtiſement. *Euſeb.*

The Chriſtians *flie to* Pella.

Ceſtius *retires with great Loſs.* *Ceſtius* having retreated from *Jeruſalem* without any apparent Reaſon, the *Jews* took freſh Courage and purſu'd him in the Way towards *Cæſarea*, with ſo much Succeſs that the *Romans* not only loſt above 6000 Men, but the greateſt Part of their Baggage and Ammunition, their Engines and Slings, and other Arms which the *Jews* us'd in their own Defence in the laſt Siege. At length the *Romans* with great Difficulty eſcap'd to *Antipatris*, and ſo to *Cæſarea*, making a very diſhonourable and diſadvantagious Retreat, upon the eighth of *November*. The *Jews*, elevated with their Victory, upon their Return to *Jeruſalem*, created *Joſeph Gorion* and *Ananus*, once High-Prieſt, Governors of the City, and ſent many Commanders into every Province and Government; and among the reſt they ſent *Joſephus* a Prieſt, and the famous Writer of the *Jewiſh* Wars and Antiquities, into *Galilee*; where after he had wall'd and fortify'd many Towns, and gather'd together above 60000 Men, he waited for the coming down of the *Romans*. Yet notwithſtanding all his Care and Diligence, there were many Commotions and frequent Seditions rais'd againſt him, by the ſubtle Deſigns of *John* the Son of a certain *Levite*, and by the Malice of ſome of the Rulers in *Jeruſalem* who envy'd him the Government of *Galilee*. But *Joſephus* fruſtrated all their Endeavours, Arts and Councils, and avoided them by his extraordinary Policy and Management, compelling *John* to flie with his Forces to *Jeruſalem*, out of *Giſcala* a Town of *Galilee* which he had fortify'd. At *Jeruſalem*, *Ananus* the chief Governor of the City diligently prepar'd all Things neceſſary for a War, repair'd the Walls, and order'd the making of all Kinds of Arms and warlike Inſtruments. He in vain endeavour'd to reconcile the Faction of the *Zealots*, and alſo to apprehend *Simon Giora*, who was both a Tyrant and a Robber, by ſending ſome Troops againſt him; but he and his Party fled to others of the ſame Employ that kept *Maſſada*, from whence they with their Robberies and Murthers miſerably infeſted all the Country of *Judæa* and *Idumæa*. In the mean Time, *Ceſtius* ſent Meſſengers to *Nero* in *Achaia*, giving him an Account of the ill Poſture of Affairs in *Judæa*, much blaming the Conduct of *Florus*. The

The Jews *make great Preparations.*

Emperor

Emperor now wanted his General *Corbulo*, whom he had lately put to Death, and deliberating whom to ſend thither, he at length deſign'd *Veſpaſian*, as the only Perſon capable of ſuch a Charge; and not fearing him by Reaſon of the Meanneſs of his Birth and Name, tho' he had much diſoblig'd him, he made him Governor of *Judæa* in the Room of *Florus*, and at the ſame Time ſent *Mutianus* into *Syria* in the Room of *Ceſtius Gallus*. *Veſpaſian* was the fourteenth Governor of *Judæa* after the Baniſhment of *Archelaus*, and the eighth after the Death of *Herod Agrippa*, entering upon that Office in the latter End of the Year 66, and the Beginning of the 13th of the Emperor *Nero*.

Veſpaſian *the 14th Governor of* Judæa.

Veſpaſian with all Expedition paſs'd over into *Aſia*, and ſo to *Syria* and *Antioch*; where he gather'd together all the *Roman* Forces and Auxiliaries in thoſe Parts; and coming down to *Ptolemais* in *Phœnicia*, he immediately recover'd *Sephoris* that favour'd the *Romans*. Here he was join'd by his Son *Titus* from *Alexandria*, who brought from thence the fifth and tenth Legion, with other Auxiliaries; which together with his own Troops compos'd an Army of 60000 Men, beſides their Baggage and Attendants. With this powerful Force *Veſpaſian* march'd to the Borders of the Province of *Galilee*, and there encamp'd, deſigning by the Sight of his Army to terrifie the Enemy, and give them Time to repent and yield; but finding all poſſible Reſiſtance, he ſet down before *Gadara*, in a ſhort Time ſtorm'd the Fortifications, burnt down the Town, and put all the *Jews* to the Sword. Then advancing to *Jotopata*, a Place of great Strength, he inveſted it on the 21ſt of *May*, where he was valiantly oppos'd by the renowned *Joſephus*, who with his Skill and Courage, defended it beyond all Expectation: But after forty Days cloſe Siege, *Veſpaſian* took the Place by Storm, to the Deſtruction of 40000 *Jews*. *Joſephus* himſelf flying into a Cave or Vault, was at length taken Priſoner, and order'd to be ſent to the Emperor; but deſiring to ſpeak a Word with *Veſpaſian*, by a Prophetick Spirit he foretold, *That he ſhou'd free him from his Captivity, but ſhou'd firſt be Emperor himſelf.* After ſome Refreſhment of the Legions, and *Agrippa*'s Entertainments of this great Commander at *Cæſarea Philippi*, *Veſpaſian* proceeded to the Sieges of *Tiberias* and *Tarichæa* on the Sea of *Galilee*, of which the former yielded, and was ſpared at the Requeſt of *Agrippa*; but the latter was taken by Force and deſtroy'd, where great Numbers were cut in Pieces, beſides 30000 which were ſold for Slaves. Theſe Cities being recover'd or deſtroy'd, almoſt all *Galilee* became ſubject to the *Romans*, except *Gamala*, *Giſcala*, and the Mountain *Ituburium* or *Tabor*. But *Veſpaſian* proceeding with extraordinary Valour and Conduct, took and deſtroy'd *Gamala* after a Month's Siege, on the 23d of *October*; and ſhortly after the Mountain *Ituburium* was alſo taken by the *Romans*; both with terrible Slaughters of the *Jews*. *Giſcala* was left to the Management of *Titus*, who offer'd fair Terms to the Governor *John*, who ſeem'd ready to embrace them, till he found an Opportunity to flie with his ſeditious Party to *Jeruſalem*. *Titus* ſpar'd the City, when he took it, put a Gariſon into it, and repair'd to *Cæſarea*; where he was met by his Father *Veſpaſian*, who having won *Jamnia* and *Azotus*, ended the Campaign in *December*, with the total Reduction of all that ſtrong and populous Province *Galilee*.

A.D. 67. Ner. 13/14

He manages the Jewiſh *War.*

Joſephus *taken Priſoner.*

Galilee *recover'd.*

IV. During theſe buſie Tranſactions, the Apoſtle *Paul* being aſſur'd of his approaching Martyrdom, return'd a ſecond Time to *Rome*; where meeting and joining with *Peter*, they both us'd their utmoſt Endeavours to inſtruct the *Jews* in their Synagogues, and to convert the *Gentiles* in all publick Places and Aſſemblies. They continually labour'd to inſtill into the Minds

Paul's *ſecond Arrival at* Rome.

of all Men the true and pure Knowledge of God, the Rules of Virtue and *Chriſtian* Morality, and to win Perſons from their exceſſive Dancings, Drunkenneſs, and other ſenſual Pleaſures that were the Companions of Incontinence, to which all the *Romans*, both Prince and People, were extremely addicted. Beſides theſe Reformations, *Lactantius* aſſures us, that

His and Peter's Predictions.

both theſe Apoſtles at *Rome* foretold, That in a ſhort Time God wou'd ſend a Prince who ſhou'd entirely conquer the *Jews*, and level their great City with the Ground: That the beſieged ſhou'd ſuffer the extremeſt Miſeries that attend Famines and Want, and at length fall into their Enemies Hands, when they ſhou'd ſee their Wives inhumanly treated, their Daughters violated and proſtituted, their Sons torn aſunder, and their Infants daſh'd in Pieces; and in ſhort, all Things waſted with Fire and Sword, and themſelves for ever baniſh'd from their beloved Land; and all this becauſe of their Contempt and Abuſe of the Son of God.

Tho' *Nero* was ſtill in *Greece*, and abſent from *Rome*, yet the Actions of the two Apoſtles in a ſhort Time began to be cenſur'd by the Magiſtrates, eſpecially by the wicked Governor *Helius*, who like a ſecond *Nero* rag'd againſt them and their Doctrine. It is reported, that their greateſt Prejudice againſt *Peter* was his defeating *Simon Magus*, and that againſt *Paul*, his converting one of the Emperor's Concubines. Theſe two being ſought for, and in apparent Danger, St. *Ambroſe* tells us, That the *Chriſtians* in *Rome* by daily Prayers and Importunities ſolicited *Peter* to make an Eſcape, and to reſerve himſelf for the farther Benefit of the Church. This he at firſt rejected, as too much reflecting upon his Courage and Conſtancy, till their Tears and Entreaties prevailing, he made his Eſcape by Night; but as he paſs'd the City Gate, he was met by one in the Shape of his dear Maſter *Jeſus*: Who being ask'd by *Peter* whither he was going, made Anſwer, *To* Rome *to be crucify'd a ſecond Time*; which he taking for a Reproof of his Cowardice in flying from his Perſecutors, return'd again into the City with great Courage, and was immediately put

They are both impriſon'd.

into the *Mamertine* Priſon with the other Apoſtle *Paul*. Here they were kept eight or nine Months in cloſe Impriſonment, where they ſpent their Time in the moſt ſolemn Acts of Devotion; and as Occaſion offer'd, preach'd the Goſpel to their Guards and Fellow-Priſoners, among whom, it is reported, they converted *Proceſſus* and *Martinian*, the Captains of their Guards, and forty ſeven others. In a ſhort Time *Paul* was call'd to anſwer before *Helius*; and tho' all Men out of Fear abandon'd him, yet the Lord ſtood by him and ſtrengthned him, to make his Preaching more conſpicuous and effectual to the *Gentiles*, and deliver'd him out of the Mouth of that Lion; not from his Bonds, but 'from every evil 'Work, to preſerve him to his heavenly Kingdom. *Alexander* the Copper-Smith, who not long before had been excommunicated by the Apoſtle, now turn'd all his Malice againſt him, and did him much Injury, for which he pray'd that the Lord wou'd reward him. Alſo the Diſciples of *Aſia*, of whom were *Phygellus* and *Hermogenes*, who attended him to *Rome*, forſook him there, fearing to run any Hazard with him: Only *Oneſephorus*, his former Convert, who had been very ſerviceable to him at *Epheſus*, coming to *Rome*, ſought him out, and adminiſtred to him in Priſon, not being aſham'd of his Chains; for which he zealouſly pray'd for the Proſperity of him and his Family.

2 *Tim.* 4. 16-18. 14, 15. *Chap.* 1. 15-18.

Peter's *ſecond Epiſtle.*

During the Time of the Apoſtles Confinement, St. *Peter* wrote his ſecond general Epiſtle, not directed to any particular Church, but to all that obtained pretious Faith through the Righteouſneſs of God and our Saviour *Jeſus Chriſt*. Yet ſince he told them, Chap. 3. 1. 'That this was 'the ſecond Epiſtle he wrote to them; it follows, that that, as well as the

firſt,

firſt, was directed to the converted *Jews*, diſperſed through the Provinces of *Aſia*; and alſo that it was writ not long before his Death, as is intimated Chap. 1. 14. 'In this Epiſtle he labour'd by earneſt Exhortations 'to engage the *Chriſtians* to perſevere in the Apoſtles Doctrine, and to te- 'ſtifie the Soundneſs and Sincerity of their Faith by their Works, fore- 'warning them of the falſe Teachers already riſen, foretelling their ſad 'and terrible Deſtruction, and deſcribing them by their odious Marks, 'that they might avoid them. After which he vindicated the Doctrine 'of *Chriſt*'s Coming, which the Hereticks then deny'd, to encourage Men 'the more ſecurely to entertain their lewd Courſes; declaring, that tho' '*Chriſt* delay'd his Coming, that he might not ſurprize Men in their Sins, 'yet he wou'd certainly come to execute Judgment upon thoſe Scoffers 'and Seducers. He ſet forth the Deſtruction of *Jeruſalem* in ſuch a man- 'ner as our Saviour had done before, namely as the Deſtruction of the 'whole World, ſpeaking of the Heavens paſſing away, the Elements 'melting, and the Earth being burnt up; and after that of a new Hea- 'ven and a new Earth, a new State of the Church under the Goſpel 'among the *Gentiles*, after the old World of the *Jewiſh* State ſhou'd be diſ- 'ſolv'd. He alſo recommended St. *Paul*'s Epiſtles; adding withall, That 'there were ſome Places in them hard to be underſtood, which the Un- 'learned and Unſtable wreſted to their own Damnation. This Epiſtle, tho' now generally receiv'd for Canonical, was by many in the firſt Ages doubted of, and accounted Superſtitious, as differing in Stile from the former: But this is no ſufficient Reaſon againſt ſo many others as have been produc'd for its being genuine, as the Inſcription bearing his Name, its Conſent with the former, the Deſcription in Chap. 1. 16, 17, 18. with ſeveral other Marks, which do equally overthrow *Grotius*'s Opinion, that *Simon* or *Simeon* Biſhop of *Jeruſalem* was the Author of it.

Supposititious

Paul's *ſecond Epiſtle to* Timothy.

About the ſame Time *Paul* wrote his fourteenth and laſt Epiſtle, which was his ſecond to *Timothy*, who was at that Time in ſome Part of *Aſia*, but not at *Epheſus*. It is evident from his own Words, that it was written near his Death, which he intimates to be an involuntary Death, or Martyrdom; for which Reaſon St. *Chryſoſtom* ſays, That this Epiſtle was, as it were, his laſt Will and Teſtament. 'In it he not only deſir'd *Timo-* 'thy to come to him before Winter, but he again exhorted him to diſ- 'charge all the Duties of a Biſhop and Paſtor ſuitable to thoſe excellent 'Graces he had receiv'd, and with a generous Contempt of the World; 'ſince the Spirit of *Chriſtianity* was not a Spirit of Fear, but of Love and 'Courage, and of a ſound Mind: Adding, that whoſoever wou'd live 'godly Lives in *Chriſt Jeſus*, muſt ſuffer Perſecution, according to his 'Example. He adviſ'd him not to forget the Doctrines he had taught 'him, nor to be diſturb'd or ſurpriz'd at the Apoſtacy of ſome from the 'Faith and the Truth, but to preach the more zealouſly againſt ſuch Op- 'poſers as cou'd not bear ſound Doctrine, but heap'd to themſelves Tea- 'chers agreable to their own unſtable itching Humour. The Reaſon why 'he deſir'd *Timothy*'s Coming was becauſe he had none of his old 'Companions and Diſciples with him, but *Luke*; *Demas* had forſaken 'him, and was gone to *Theſſalonica* for his ſecular Intereſt; *Creſcens* was 'gone to *Galatia*, *Titus* to *Dalmatia*, and *Tychicus* he had ſent to *Epheſus*. 'There were doubtleſs many *Chriſtians* at *Rome* of eminent Piety and Cou- 'rage, among whom he nam'd *Eubulus*, *Pudens* and *Linus*, who mini- 'ſter'd to him in his Bonds; but he particularly deſir'd to have ſome of his 'Scholars about him to aſſiſt him in his Miniſtry, and to comfort the faith- 'ful under Perſecution. What is ſpoken of *Jannes* and *Jambres*, the *Ægyp- tian Magicians* who withſtood *Moſes*, is not taken from a Book which

ſome pretend to have been written by theſe two Perſons, but from ſome ancient Tradition or Writings among the *Jews*.

A.D. 68. Ner. 14. In the Beginning of the ſucceeding Year, *Nero* by Reaſon of Diſturbances at Home, at the Requeſt of *Helius*, left *Greece*, tho' in the Midſt of Winter; but before his Arrival at *Rome*, the Time was accompliſh'd that the two great Apoſtles *Peter* and *Paul* ſhou'd glorifie God by their Martyrdoms; and the former as a *Jew* and a Foreigner was condemn'd to be crucify'd, and the latter as a *Roman* to be beheaded. *Peter* being ſcourg'd according to the *Roman* Cuſtom, was led to the Top of the *Vatican* Mount near *Tyber*; where he entreated the Favour of the Officers, that he might not be crucify'd in the ordinary Way, but might ſuffer with his Head downwards, declaring, *That he was far unworthy to ſuffer in the ſame Poſture wherein his Lord and Maſter had ſuffer'd before him:* Happy Man! as St. *Chryſoſtom* gloſſes, to be ſet in the readieſt Poſture of travelling from Earth to Heaven. The other Apoſtle was beheaded three Miles out of the City in a Place call'd *Aqua Salviæ*, on the ſame Day, and 22d of *February*, according to Biſhop *Pearſon*'s Calculation; in the Abſence of *Nero*, as appears from *Clemens*'s his Epiſtle, which ſays that he ſuffer'd ' by the Command of the ' Governors, who durſt not in his Preſence have executed ſuch Authority. Thus dy'd the two moſt eminent Apoſtles of *Jeſus Chriſt*, after they had reap'd a moſt glorious Harveſt of infinite Numbers of Souls, and triumphantly propagated Salvation to the moſt conſiderable Parts of the World.

The Martyrdoms of St. Peter *and St.* Paul.

A Biſhoprick was founded in *Rome* by St. *Peter*, who was now ſucceeded by *Linus*, the ſame mention'd 2 *Tim.* 4. 21. But many of the Ancients mention both theſe Apoſtles as equally concern'd in the Founding the Biſhoprick, and do expreſly aſſert *Linus* to have been the firſt Biſhop of *Rome*. We are told, that St. *Peter*'s Wife ſuffer'd Martyrdom before his Death by his Encouragement, and that he left behind him a Daughter nam'd *Petronilla*; but we have no Certainty of it. Several Writings have been falſly attributed to him, as his Acts, Goſpel, Revelation, Preaching, and of the Judgment, as alſo of the Doctrine of St. *Peter*, and a Liturgy. As the like has been done to St. *Paul*, namely, an Epiſtle to the *Laodiceans*, a third Epiſtle to the *Theſſalonians* and to the *Corinthians*, a ſecond to the *Epheſians*, his Letters to *Seneca*, his Acts, his Revelation, his Voyage with *Thecla*, and his Sermons.

Linus *ſucceeds them in* Rome.

Shortly after the Death of theſe two Apoſtles, *Nero* having return'd to *Rome* in a Kind of a Triumph, ſurrounded with Muſicians and Players, the inbred Diſtempers of the *Roman* Empire, contracted by the Miſgovernment of four ſucceeding Princes, began to break out and diſcover themſelves in their furious Effects. The *Romans* had with Decency born with the Diſſimulation of *Tiberius*, the Brutality of *Caligula*, and the Stupidity of *Claudius*, but the Fury of *Nero* having exhauſted all human Patience, all Men preſs'd to a Revolution; and *Vindex* Commander of the Legions in *Gaul*, began the Revolt, publickly proteſting againſt the Government of *Nero*, and proclaiming *Sergius Galba* Emperor, then Governor of Part of *Spain*. *Galba* joining in the Enterprize, and taking the Empire upon him, it ſhortly after caus'd the Revolt not only of the Armies in *Spain*, but alſo of the Legions in *Germany*, and other Places, all unanimouſly declaring againſt the preſent Emperor. Theſe Proceedings drove *Nero* to the utmoſt Rage and Deſpair, and caus'd him to enter upon the moſt black and barbarous Deſigns imaginable, reſolving to maſſacre all the Governors of Provinces, and Commanders of Armies, to deſtroy all exil'd Perſons, to murther all the *Gauls* in *Rome*, and give up their Nation to the Plunder of his Army, to poiſon the whole Senate at an Entertainment, to burn the City, and to turn out Wild-Beaſts among the People to prevent

Dion. Suet.

The firſt Revolution in the Roman *Empire.*

prevent their extinguiſhing the Flames. But he ſoon found himſelf unable to effect any ſuch Attempts; for all Mankind fell from him and forſook him, which made him become as ſervile as before he had been tyrannical; and he who a few Days before had been the great Monarch of the World, was now reduc'd to a State more abandon'd and deplorable than the vileſt Slave. And what was ſtill more terrible, the Senate being aſſembled, pronounc'd him a mortal Enemy to the State, and ſolemnly condemn'd him to die *More Majorum*, which was to have his Head made faſt in a Pillory, and to be ſcourg'd to Death. *Nero* having with the utmoſt Confuſion and Diſtraction retir'd in Diſguiſe to a Country Houſe belonging to his Freed Man *Phaon*, there hear'd of his Doom and the dreadful Puniſhment deſign'd him; which caus'd him to ſnatch up a couple of Daggers, and after a thouſand inglorious Sighs and Tears, and often complaining, *What an Artiſt the World wou'd loſe*, by the Aſſiſtance of others he diſpatch'd himſelf, his Eyes ſtaring in his Head after an unhear'd of Manner. Thus dy'd *Nero* the ſixth Emperor of *Rome*, and the firſt that embru'd his Hands in the Blood of the *Chriſtians*, who by his execrable Actions brought upon himſelf the ſevereſt Misfortunes that cou'd befal a Prince, and upon the State the greateſt Calamities that cou'd ariſe from unjuſt Tyranny in his Life, and from inteſtine Convulſions after his Death. He was the laſt of the Family of the *Cæſars*, who reign'd in *Rome*, tho' the following Emperors had the Titles of *Cæſar*. He dy'd in the Year 68, on the 9th Day of *June*, under the Conſulſhips of *S. Italicus* and *G. Trachalus*, being in the 32d Year of his Age, and having reign'd 13 Years, ſeven Months, and 27 Days.

Nero *kills himſelf.*

A.D. 68. GALBA, *the ſeventh* Roman *Emperor.*

V. *Nero* was ſucceeded by *Galba*, who had aſſum'd the Imperial Power in *Spain* two Months and ſeven Days before, a noted and experienc'd Perſon now 72 Years of Age; being the firſt who receiv'd the Empire from the Hands of the Soldiers, the Senate conſenting, having himſelf no Affinity or Alliance with the Family of the *Cæſars*, either by Blood or Adoption. Upon hearing of *Nero*'s Death, after he had conquer'd and ſuppreſs'd many Difficulties and Diſturbances, he repair'd to *Rome*, where he ſoon became diſtaſtful to the People by his many Inſtances of Severity and Avarice. However he at firſt gave no little Satisfaction by reſcinding the odious Acts of *Nero*, and by executing many of the wicked Inſtruments of his Cruelty, and *Helius* in particular; tho' he ſpar'd ſome of the moſt notorious Offenders for the Sake of Mony. He was ſo remarkably covetous, as ſometimes to ſigh and weep when his Table was better furniſh'd than ordinary; a Vice incident to his Age, but more dangerous to his Circumſtances, eſpecially in Reſpect to the Looſeneſs of the *Prætorian* Soldiers. For when a large Donative had been promis'd them in his Abſence, as it was uſual when they ſwore to a new Emperor, he utterly refus'd to allow it, declaring, *That he choſe, but never wou'd purchaſe his Soldiers*; a Saying highly offenſive to the Soldiers of theſe corrupt Times, who cou'd bear no rigorous Diſcipline like the ancient *Romans*, eſpecially from a Prince who ſuffer'd himſelf to be bought and ſold every Hour. But what made this Prince moſt generally hated and abhor'd, was his giving up himſelf to the Management of three Favourites, *Vinius*, *Laco*, and *Icelus*; who having their Lodgings with him in his Palace, and being always in his Preſence, were commonly ſtil'd his *Pædagogues*. Theſe three, whoſe Vices and Humors were as different as poſſible, abus'd his Authority with ſo much Inſolence, that they made him appear by the Inequality of his Conduct, both odious and deſpicable; ſo that ſometimes he ſhew'd himſelf rigorous, at other Times remiſs,

remiſs, condemning illuſtrious Perſons unhear'd, and pardoning others without Reaſon, as he was guided by theſe Men. In ſhort, there was nothing but, by their Mediation, he permitted either to be purchas'd for Mony, or granted for Favour; as Taxes, Exemptions, Puniſhments for Innocents, Impunity for Criminals, and other Pieces of the higheſt Injuſtice. So that conſidering the Hatred of the Soldiers, and the great Inſtability of the Times, it was not to be expected that this Emperor ſhou'd continue long upon the Throne.

Clement's *Epiſtle to the* Corinthians.

In the latter End of this Year, or the Beginning of the following, St. *Clement*, an eminent Diſciple of St. *Peter*'s, and afterwards Biſhop of *Rome*, wrote his celebrated Epiſtle to the *Corinthians*. This Perſon, by ſome call'd an Apoſtle and others an Apoſtolical Man, is mention'd by St. Paul *Phil.* 4. 3. who mentions him not only as his Fellow Labourer in the Work of the Goſpel, but as one *whoſe Name was written in the Book of Life*; and his Epiſtle, next to the Holy Scriptures, is accounted one of the moſt eminent Records of Antiquity, and accordingly was for ſome Ages read in the *Chriſtian* Congregations. It was written in the Name of the whole Church of *Rome* to that of *Corinth*, upon Occaſion of ſome Diviſions concerning their Teachers, their vain Conceit of their ſpiritual Gifts, and their Miſtakes about the Reſurrection, all which began to break out again, tho' St. *Paul* by his Epiſtles and Sermons had in a great Meaſure ſuppreſs'd them. 'In this, he firſt put them in Mind of 'the Happineſs of that Peace they had formerly enjoy'd, repreſenting to 'them the Danger of their preſent Diviſions, ſhewing the deplorable 'Conſequences by many Examples, and how highly diſpleaſing they were 'to God; moreover adviſing them to a Re-union and a Repentance, 'in practiſing Obedience to their lawful Paſtors, Humility, and Charity, 'in Imitation of the Humility of *Jeſus Chriſt*, and the Mercy of God, 'through the Hope of a Reſurrection, which he much inſiſted upon. 'From thence he took an Occaſion to recommend to the Faithful the 'Practice of many *Chriſtian* Virtues, and the Obſervation of a regular 'Diſcipline; declaring That it was very ill done to riſe up againſt the 'Paſtors and Biſhops, who were conſtituted by the Apoſtles, or elected 'by the Faithful after their Death. He diſplay'd the Hainouſneſs of 'their Crime who were the firſt Promoters of this Diviſion, earneſtly 'ſoliciting them to return to their Duty and Obedience towards their Mi-'niſters, and to re-unite themſelves to the reſt of the Believers. The whole is written with great Simplicity and Energy, with ſoft Words and hard Arguments, with the tendereſt Concern for the Church of *Chriſt*, and with a happy Mixture of Zeal and Charity. As to the Time of its being written, there have been ſeveral Opinions; but we have plac'd it here, becauſe, as it is evident, it was written after the Deaths of St. *Peter* and St. *Paul*, ſo it is very probable it was before the Deſtruction of *Jeruſalem*, ſince it ſpeaks of the Temple Service as then in Being.

Tacit. &c.

In the Beginning of the Year 69, the Emperor *Galba*, finding the *Roman* Provinces in Diſorder, and his own Affairs in a dangerous Poſture, reſolv'd to adopt ſome Perſon, who in his Life time might protect and ſupport him, and after his Deceaſe ſucceed him in the Empire. Upon declaring his Determination, his three Favourites were very buſie in recommending Perſons to him; and *Otho*, having gain'd the chief Favourite *Vinius*, together with the *Urban* and *Prætorian* Cohorts, aſſur'd himſelf of Succeſs. But *Galba*, reſolving to conſider the publick Good, and diſliking *Otho*'s looſe Life, as too much reſembling that of his Maſter *Nero*, he rejected him, and made Choice of a young Man call'd *Piſo*,

Galba *adopts* Piſo.

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one of promiſing Abilities, who on the 10th of *January* was coldly acknowledg'd both by the Army and Senate. But that which was juſtly thought the beſt Means to ſecure *Galba*'s Life and Empire, immediately after prov'd the Occaſion of his Confuſion and utter Ruin. For *Otho* finding all his Hopes blaſted, immediately apply'd himſelf to the Soldiers who were all in his Intereſt; and by his plauſible Speeches, and great Promiſes, procur'd them to proclaim him Emperor in Oppoſition to *Galba*; to which they unanimouſly agreed, and with their drawn Swords, carry'd him to their Camp out of the City Gates. This News being brought to *Galba*, he was both diſheartned and confounded; for ſome were of Opinion that he ought to put himſelf in Arms and appear in publick, and others that he ſhou'd ſecure himſelf in the Capitol, and attend the Reſult of the Diſorder. He ſtill continu'd wavering and doubtful; till at length being deluded by a falſe Report of *Otho*'s being ſlain, he rode arm'd out of his Palace with his Guard and many Followers into the grand *Forum*. And at the ſame Inſtant, on the other Side, there enter'd a ſtrong Body of Horſe from the Camp; who tho' they came with a full Reſolution of diſpatching the Emperor, yet upon their near Approach, for a while ſtood amaz'd, and in a dubious Poſture, apprehending the Conſequence of their fatal Commiſſion. This brought *Galba* to the greateſt Confuſion, not knowing whether to return to the Palace or to retire to the Capitol; and being ſo irreſolute, he was ſuddenly abandon'd by the chief of his Followers, which occaſion'd the Soldiers ſent by *Otho* to ruſh in amongſt the People, diſperſing and trampling them under foot; and approaching *Galba*, he ſtretch'd out his Neck, according to *Plutarch*, bidding them, *Strike it off, if it were for the Good of the Commonwealth and the* Roman *People*. This was accordingly done, upon the 15th Day of *January* 69, in the 73d Year of his Age, after a ſhort Reign of ſeven Months and ſeven Days; his Death being ſucceeded by thoſe of his three Favourites, and his adopted Son *Piſo*.

He is ſlain.

On the ſame Day that *Galba* was thus murther'd in the *Forum*, the Senate and People of *Rome* all acknowledg'd *Otho* for his Succeſſor, a Perſon of an ancient Family, now thirty eight Years of Age; the firſt Emperor who was advanc'd to this Honour by means of the *Prætorian* Soldiers, which gave them Occaſion frequently to aſſume the Authority of creating Emperors afterwards; a pernicious Precedent for the *Roman* Empire, and for the Emperors themſelves, as Time and Experience manifeſted. *Otho*, contrary to the Expectation of many, defer'd his Pleaſures, diſſembled his riotous and luxurious Life, and order'd all Things agreeable to the Honour of the Empire; which together with the juſt Puniſhment of *Tigellinus*, *Nero*'s chief Inſtrument of Impurity, and his generous Reſtauration of many Exiles, gain'd him the higheſt Love and Affection of the People of *Rome*. During theſe Affairs in the City, the Legions in the Lower *Germany*, having been purchaſed by the large Gifts and ſpecious Promiſes of their Commander *Vitellius*, proceeded to create him Emperor, without attending the Will and Pleaſure of the Senate, about thirteen Days before *Galba's* Death. The ſudden News of which threw both *Otho* and the City into a great Conſternation, all knowing that the Conteſt cou'd no ways be decided but by the Sword, and by the Blood of many thouſands of *Romans*, their Pretenſions being plauſible on both Sides. The Cares and Fears of the City were much augmented by the great Preparations of *Otho*, and the Diſabilities of the Nobility and Gentry in martial Affairs: The chief of the Senate were grown old and impotent, wanting both the Power and Vigour of Soldiers; the Nobility

A.D. 69. OTHO, *the eighth* Roman *Emperor.*

Vitellius *ſets up for Emperor.*

Nobility ſlothful, cover'd with the Ruſt of a long Peace, and forgetting the Fatigues of a Camp; and the *Equites* diſſolv'd in Eaſe and Luxury, and ignorant in military Service, which the more they endeavour'd to conceal, the more they betray'd their Fears. And indeed all the World now began to be in a Commotion and Perturbation, as well as *Judæa*; agreeably to our Saviour's Predictions, that there ſhou'd be Wars and Rumors of Wars in all Nations, before the terrible Deſtruction of *Jeruſalem*.

In a ſhort Time, *Otho* receiv'd Advice that *Vitellius*'s Forces were upon their March towards *Italy*, under the Conduct of two Commanders nam'd *Valens* and *Cæcinna*; whereupon he departed from *Rome* with a fair Army, leaving the Government of the City to *Flavius Sabinus*, Brother to *Veſpaſian*, who was ſtill in *Judæa* with his Army, which he had ſworn both to *Galba* and *Otho*. Upon the nigh Approach of theſe numerous Armies a fatal Civil War began, from which the *Roman* State had been free for near an hundred Years; and both Parties proceeded with ſuch Haſt and Precipitation, that beſides Skirmiſhes and other Encounters, in a very few Days, three conſiderable Battels were fought, one at *Placentia*, another at *Cremona*, and a third at a Place call'd *Caſtor*; in all which *Otho* and the Senate had the Advantage. But the *Vitellianiſts* joining all their Forces, came to a general Battel near *Bedriacum*, and after a moſt
Otho's *Defeat*; ſharp Diſpute, entirely defeated the *Othonians*, which at once decided the Conteſt. For *Otho*, tho' he had ſufficient Encouragement to continue the War, yet being reduc'd to a ſort of Deſperation, reſolv'd upon an Attempt, contrary to his ſoft and effeminate Temper; which was to die himſelf to ſpare the Blood of his Countrymen. No Arguments or Entreaties cou'd move or divert him from this Reſolution, which he car-
And Death. ry'd on and effected with the moſt imaginable Calmneſs and Eaſineſs, and with ſuch tender Regard to his Soldiers; that many of them, according to their *Pagan* Superſtition, kill'd themſelves about his Funeral Pile. This Emperor's Death hapned on the 15th Day of *April* 69, after a very ſhort and troubleſome Reign of only 12 Weeks and 6 Days.

VITELLIUS, *the ninth* Roman *Emperor.* Shortly after the Death of *Otho*, *Vitellius* ſtill in *Gaul*, was both by the Army and Senate acknowledg'd Emperor, being now 56 Years of Age, and the Son of *Vitellius* Governor of *Syria*, mention'd in the Years 35 and 36. In his Journy towards *Rome*, arriving at *Bedriacum* where the laſt Battel was fought, he was extremely delighted at the Sight of the putrify'd Bodies and Limbs of Men and Horſes there ſcatter'd; and when ſeveral of his Train complain'd of the noiſom Smells, he impiouſly reply'd, *A dead Enemy ſmells well, but a dead Citizen better.* Nor did he give greater Satisfaction at his Arrival at *Rome*, entering there like a Conqueror, encouraging his Soldiers in all Kinds of Inſolencies and Outrages, and abandoning himſelf to the moſt extravagant Degrees of Luxury, Gluttony and Cruelty: So that no Perſon in this Emperor's Court ſought to raiſe themſelves by Virtue and Abilities, but by profuſe Banquets and magnificent Entertainments made to him; who conſidering nothing but the preſent Enjoyment of his Pleaſures, in four Months waſted above ſeven Millions of our Mony, and ruin'd many Cities and Families beſides. He gave himſelf up to ſuch a ſtrange Careleſſneſs and Stupidity, that nothing but his horrid Cruelties cou'd put him in Mind of his exalted State; and fortifying himſelf with confus'd Mirth and Sottiſhneſs, againſt all Dangers and Exigencies, he almoſt loſt the Remembrance of Things paſt, and the Thoughts of Things to come; not the leaſt mention of War *Tacit. Suet.*

was

was made before him, and the very Diſcourſe of it was ſtrictly forbidden the City. And thinking by his Induſtry to have prolong'd his Life, he baniſh'd from *Rome* and *Italy* all the judicial Aſtrologers call'd Mathematicians, becauſe they had declar'd, *That his Reign ſhou'd not continue a Year.* But ſhortly after the publiſhing of his Edict for their Baniſhment and Departure before the firſt Day of *January*, a Writing was ſet up in the *Forum* to this Effect, *We, in the Name of the ancient* Chaldæans, *give warning to* Vitellius *the Emperor to depart the World before the ſaid Day.*

Vitellius having made himſelf odious both to the City and Country, the Legions in the Eaſt began to revolt, and ſhortly after unanimouſly reſolv'd to make *Veſpaſian* their Emperor. Now *Veſpaſian* had proceeded with great Bravery and Renown againſt the perfidious *Jews*, and had reduc'd the moſt conſiderable Part of their Country except *Jeruſalem* when he heard of the Death of *Nero* and the Succeſſion of *Galba*; which caus'd him to defer his deſign'd Enterprize againſt *Jeruſalem*, ſending his Son *Titus* to know *Galba*'s Pleaſure. *Titus* was ſo long retarded by contrary Winds, that upon his Arrival in *Greece*, he hear'd of *Galba*'s Death and *Otho*'s Advancement; which News caus'd him to return to his Father in *Judæa*. And during the civil Conteſts between *Otho* and *Vitellius*, *Veſpaſian* continu'd Neuter, tho' he acknowledg'd *Otho* for Emperor, till *Vitellius* obtain'd the Victory and Empire; a Matter no ways pleaſing to him, nor to the Commanders in the Eaſt: So that on the appointed Day to ſwear Allegiance to the new Emperor, in the Preſence of *Veſpaſian*, they perform'd the Solemnity with great Silence and Heavineſs. And now *Veſpaſian* renewing the War in *Judæa* with extraordinary Fame and Honour, and having reſolv'd upon the Siege of *Jeruſalem*; the Murmurings and Diſcontents increas'd againſt the new Emperor, not only in *Veſpaſian*'s Army, but likewiſe in thoſe of *Syria* and *Ægypt*, as alſo in the other Legions of the Eaſt; inſomuch that they all fix'd their Eyes upon *Veſpaſian*, a Perſon of 58 Years of Age, and accounted moſt worthy of the higheſt Authority, and moſt able to put an End to the Miſeries of his Country. This Deſign was promoted by the News they receiv'd, that the Legions of *Mæſia* and *Pannonia* had the ſame Reſolution; whereupon ſeveral Meſſages and Letters paſs'd between *Alexander* Governor of *Ægypt*, and *Mutianus* Governor of *Syria*, both determining *Veſpaſian* to be Emperor, tho' he ſhou'd utterly refuſe it. The Matter being brought to this Iſſue, *Alexander* made the firſt Overture, and on the firſt of *July* proclaim'd *Veſpaſian* Emperor; and on the third Day, his own Army in *Judæa* did the ſame; and becauſe he abſolutely refus'd that Honour, his Soldiers compell'd him with their drawn Swords, threatning him with immediate Death if he did not take the Empire upon him. Whereupon *Veſpaſian* yielded, and not long after call'd a Council of War, with *Mutianus*, *Alexander*, and his Son *Titus*; where it was determin'd, That *Titus* ſhou'd continue the Wars againſt the *Jews*; That *Mutianus* ſhou'd enter *Italy* with the greateſt Part of the Legions; and that *Veſpaſian* ſhou'd go to *Alexandria*, to make Proviſion for all Parts, from thence to join *Mutianus* if Occaſion requir'd it. In the midſt of theſe Conſultations, *Veſpaſian* forgot not his famous Priſoner *Jeſephus*, but publickly applauded his Valour, and gratefully acknowledg'd his Predictions concerning his own Advancement; and accordingly order'd his Chains not to be unloos'd, but to be broken in ſunder, by way of Amends for his former Treatment.

Veſpaſian *proclaim'd Emperor by the Eaſtern Armies.*

Joſephus *ſet free.*

In the mean time *Antonius Primus*, Commander of the *Mœſian* Legions being a Friend to *Veſpaſian*, and knowing his Deſigns, immediately march'd with all his Forces into *Italy*, before *Mutianus* cou'd arrive; and being op-

pos'd by the *Vitellianiſts* under *Cæcinna*, in one Battel he entirely defeated them, and march'd directly towards *Rome*. At which *Vitellius* was ſo extremely ſtartled and irreſolute, that he became ridiculous and deſpicable; ſometimes propoſing Terms of Accommodation, and offering to lay down his Authority, then reaſſuming of it again, till it caus'd a Faction and a Civil War even in the City; in which the Capitol was beſieg'd, taken and laid in Aſhes, and *Sabinus* the Governor ſlain. After which *Antony* wou'd hearken to no Treaty nor Compoſition, but continu'd his March even to the Walls of *Rome*, and in *December* vigorouſly attack'd the City on three Sides: The *Vitellianiſts* ſally'd out in as many; but after a furious Battel of almoſt a Day's Continuance, they were driven into the City, and purſu'd through the *Campus Martius* and all the Streets with a moſt terrible Slaughter, which was continu'd with the moſt inhuman Barbarities imaginable. Yet in the midſt of theſe Divaſtations, the People being celebrating their *Saturnalia*, rather than not enjoy the Pleaſures of the Feſtival, they converted the common Calamity into Mirth and Jollity, not wanting a Reliſh in their extremeſt Miſeries. So that throughout the whole City there was both a barbarous and ſhameful Spectacle, and a ſcandalous Mixture of Cruelty and Lewdneſs; in one Place wounding and ſlaying, in another tipling and bathing; here Streams of Bloud and Heaps of mangled Bodies, and hard by, lewd Debauches and ſhameleſs Proſtitutes; in ſumm, all the abominable Licentiouſneſs of a moſt diſſolute and riotous Peace, and all the deplorable Miſeries of a moſt dreadful and cruel Captivity. And thus was this mighty City, the Head and Empreſs of the World, taken and ravag'd by her own natural Subjects; and as it was fatal to many thouſands, ſo it was no leſs to *Vitellius* himſelf, whom the Soldiers dragg'd out of his Palace, and without hearkning to any Entreaties, bound his Hands behind him, and threw an Halter about his Neck. Then tearing his Cloaths, they drew him half naked into the publick *Forum*, through the main Street call'd *Via Sacra*, upbraiding him with a thouſand opprobrious Words, and treating him with all imaginable Indignities, tying his Hair backwards, as was uſual to the moſt execrable Malefactors, and holding the Point of a Sword under his Chin to prevent his concealing his Face. At length they brought him to the *Gemoniæ*, the Place for notorious Criminals, and with many Wounds diſpatch'd him; from whence they dragg'd him with a Hook, and with all poſſible Ignominy threw him into the *Tiber*. This was done upon the 20th Day of *December* 69, after a ſhort Reign of eight Months and five Days; a Reign which together with that of *Galba* and *Otho*, make but a little above 18 Months; which occaſion'd ſome Writers not to put them into the Catalogue of Emperors, and *Plutarch* to compare them to Kings in Tragedies, who continue ſo ſhort a Time upon the Stage.

The Capitol burnt.

Rome *taken and plunder'd.*

Vitellius *ſlain.*

A.D. 70. VESPASIAN, *the tenth Roman Emperor.*

VI. After the deplorable Ravages were abated, and ſome Order began to appear in the State, the *Roman* Senate aſſembled, where *Veſpaſian* was declar'd Emperor by the unanimous Conſent of all; and they gave his two Sons *Titus* and *Domitian* the Titles of *Cæſar*, nominating the former to be Conſul with his Father for this Year now beginning, and the latter for *Prætor* with Conſular Power. *Mutianus*, *Antony*, and ſeveral others were rewarded with great Revenues and Dignities, for contributing towards this happy Eſtabliſhment; and Courriers were immediately diſpatch'd to *Veſpaſian* at *Alexandria*, to yield obedience to him, and to deſire his Return to *Rome*; but the Winter being dangerous for ſailing, he defer'd his Voyage to a more convenient Seaſon. During his Stay in that City, this remarkable Accident is related of him by the moſt authentick Writers: *Tacit. Suet. Dion.*

Writers: A blind and a lame Man, of mean Condition, preſenting themſelves to him as he ſat upon his Tribunal, moſt humbly beſeech'd him, *That he wou'd vouchſafe to cure them, for they had been inform'd by their God* Serapis *in a Dream, that if he pleas'd but to ſpit upon the Eyes of one, and to tread upon the other's Foot, both of them ſhou'd be cur'd.* *Veſpaſian* doubting much of the Succeſs, durſt not put it in Practice; till being over-rul'd by the Importunity of his Friends, he try'd both Means before the whole Aſſembly, and found the Perſons effectually cur'd. This, no doubt, may be reckon'd among thoſe Miracles that our Saviour foretold ſhou'd happen about this Time from *falſe Meſſiahs, and falſe Prophets, who ſhou'd ſhew great Signs and Wonders, inſomuch, that if it were poſſible, they ſhou'd deceive the very Elect*, Matth. 24. 24. *Veſpaſian* before his Departure from this City, left his Son *Titus* to continue the Wars againſt the *Jews*, well knowing his extraordinary Valour and Skill for ſuch an Undertaking.

Veſpaſian cures a blind and a lame Man.

And now we are arriv'd at the great and terrible Year, for the Diſſolution of the *Jewiſh* Oeconomy, which St. *Peter* calls *the End of all Things*, and St. *James the Coming of the Lord*, 1 Pet. 4. 7. James 5. 8. And the Sound of the Goſpel having gone through all Nations to the utmoſt Parts of the Earth, by Means of the Apoſtles and others, in leſs than forty Years Time, now God thought fit to make a dreadful Example of its moſt perverſe Oppoſers the *Jews*. Theſe miſerable People, ſtill thinking themſelves the Favourites of Heaven, now languiſh'd in a deplorable Manner under all the Miſeries and Calamities which cou'd poſſibly befal Mankind; and as our bleſſed Saviour predicted, *Such Tribulation as never was ſince the Beginning of the World to that Time, nor ever ſhou'd be again*, Matth. 24. 21. Famines, Plagues, Earthquakes, Prodigies in Heaven and Earth, Voices, Armies, and flaming Swords in the Air, as we have formerly mention'd, were ſo many fatal Preſages of the Deſtruction of that glorious City and Temple of *Jeruſalem* now threatned by the *Roman* Eagles: And there never was the like ſignal Inſtance of Heaven's Viſitation of a People, who by their obſtinate Blindneſs and Impieties were become miſerable Objects of divine Wrath, and fully ripen'd for Vengeance.

The Jews Miſeries.

Joſeph. The Revolutions in the *Roman* Empire gave ſome Diverſion to *Veſpaſian*'s Arms, ſo that after his firſt Campaign he cou'd not purſue the War vigorouſly; but this gave but ſmall Eaſe to the *Jews*, for before *Titus*'s Expedition againſt *Jeruſalem* this Year, they were moſt grievouſly embroil'd in Factions and Diſſentions, pillaging, robbing and murthering each other in all Parts; at length great Numbers gathering together in whole Troops, committed ſuch Ravages and Cruelties, as equal'd all the Miſeries and Calamities they receiv'd from the *Roman* Armies. Afterwards the Robbers being loaden with Pillage and Plunder, violently broke into *Jeruſalem* it ſelf, where they not only conſum'd the Proviſions of the People, but fill'd the City with miſerable Slaughters, Rapines and Diſſentions. They caſt *Antipas* and many of the principal Citizens and Nobility into Priſon, and then put them to Death unheard; pretending that they deſign'd to have betray'd the City to the *Romans*: Yet after all theſe horrid Outrages and Impieties, they boaſted of Zeal for the Law of God, and the religious Cuſtoms of their Country, and thereupon were term'd *Zealots*. Finding the People were ready to oppoſe them with Arms, they retir'd to the Temple it ſelf, which they us'd for a Fortreſs, where they made an ignorant mean Perſon call'd *Phanias* High-Prieſt, tho' he was not of the Sacerdotal Order: But they were ſharply reſiſted by *Ananus*, once High-Prieſt, who procur'd the People to riſe againſt them, and after a ſevere Conteſt, forc'd them into the inward Part of the Temple.

Their horrid Factions, Robberies and Murthers.

Upon which Exigency they privately ſent to the *Idumæans*, accuſing *Ananus* of *wickedly deſigning to betray his Country*, and imploring their Aſſiſtance, *ſince they themſelves, who fought for the Liberty of it, were now cloſely beſieg'd*. The *Idumæans* immediately repair'd thither to the Number of twenty thouſand Men, who being in the Night let into the City by Means of the *Zealots*, together with them committed moſt inſupportable Outrages and Diva ſtations againſt the miſerable Inhabitants. Beſides an infinite Number of the meaner Sort, they maſſacred eight thouſand Citizens the firſt Night, and afterwards twelve thouſand of the higher Rank,
Ananus *ſlain*; among whom was *Ananus*, who was now puniſh'd for his unjuſt Condemnation of St. *James* the Biſhop of the City. The *Zealots* alſo finding *Zacharias* the Son of *Barachias*, a Perſon of eminent Piety, declaring againſt their Wickedneſs, formally judg'd him, and after he was clear'd
And Zacharias. ſlew him in the midſt of the Temple by the Altar; which many believe to be the ſame Perſon mention'd *Matth.* 23. 35. and that our Saviour nam'd him by Way of Prolepſis or Propheſie, when the Nation ſhou'd have fill'd up the Meaſure of the Wickedneſs, and anſwer for all the Blood of the Saints from *Abel* to that Time.

In a ſhort Time after the *Idumæans* began to relent, and perceiving the unreaſonable Practices of the *Zealots*, and that they had falſly accus'd the Nobility, they ſet at Liberty two thouſand, whom they had impriſon'd, and then return'd to their own Country. After whoſe Departure the *Zealots* renew'd their Rapines and Slaughters, and rag'd more barbarouſly than ever, eſpecially againſt ſuch as endeavour'd to flie to the *Romans*, whom they ſlew, without permitting any to bury them. But ſhortly after, the *Zealots* were divided among themſelves, by Reaſon of one *John*, who with a ſeditious Party holding *Giſcala*, pretended to accept of the Articles offer'd by *Titus*, and privately fled to *Jeruſalem*, as was formerly mention'd. His Party joining with the *Zealots*, he himſelf became the principal Incendiary, and now affected Sovereign Power over the reſt; but he was vigorouſly oppos'd by ſuch as before had been his Equals. Yet tho' they diſagreed in this Matter, they all were unanimous in plundering the People; and *Jeruſalem* being thus fill'd with Tumults and Diſturbances, thoſe who were without the City had Liberty to rob and
All Judæa *ſuffer.* pillage, and thoſe whoſe Towns were deſtroy'd by theſe Means, aſſembled together in the Deſerts, and in great Bodies broke into other Temples and Towns; ſo that there was no Place in *Judæa* which did not ſuffer after a moſt ſtrange and unhear'd of Manner. Not long after, a new Faction was rais'd againſt the *Zealots* by one *Simon* the Son of *Giora*, a bold and valiant Man, who gathering together great Multitudes of Robbers and Murtherers, who were got into the mountainous Parts, and encreaſing in Strength, attack'd many Cities and Towns, conquer'd all *Idumæa*, waſted *Judæa*, encamp'd with all his Forces before *Jeruſalem* it ſelf, and became a mighty Terror to the Inhabitants, who were already moſt miſerably oppreſs'd by the *Zealots* within. In the mean Time, ſuch *Idumæans* as had lately fled into the City, and join'd themſelves with the *Zealots*, deteſting the Cruelties of *John*, whom the *Zealots* had choſen for their Commander, oppos'd his Proceedings, kill'd many of his Men, burn'd down his Palace, and forc'd the Tyrant into the Temple; but the Citizens greatly dreading his Temper, and that he ſhou'd deſtroy the City in the Night, agreed to let in *Simon* with his Army; who entering the City, immediately attack'd the Temple, but in vain. About the ſame Time *Eleazer*, who formerly was chief Commander of the *Zealots*, envying the new Authority of *John*, found Means to draw over many of his Soldiers to him, and ſeiz'd on the inward Part of the Temple; ſo that

now

now a third Faction was rais'd, and *John* was oblig'd daily to fight both against *Eleazar* within and *Simon* without. By which Means the Temple and Altar were abominably prophan'd and polluted with Blood, all Things about it were burnt up, and such Quantities of Provisions destroy'd, as might have serv'd the City for many Years, and for want of which it suffer'd so extremely in a short Time. So that that renowned City which was formerly celebrated for Peace and Unity within it self, now became the Place of all imaginable Divisions, Distractions and Confusion; and perhaps had a nearer Resemblance of Hell and the State of the Damn'd, than any Thing before in this World.

The Seditious divided into three Factions.

Joseph. VII. *Jerusalem* was involv'd in all these miserable Calamities, when *Titus* with a powerful Army approach'd the Place to invest it, being attended by *Alexander* Governor of *Ægypt*, *Agrippa*, *Sohemus* and *Josephus* now at Liberty. *Titus* sate down within six or seven Furlongs of the City, in the Beginning of *April* 70, and immediately before the Feast of the Passover, and shut up an infinite Multitude of People in the Place, who according to Custom came from all Parts to that great Solemnity; by which Means all Subsistence and Provisions were consum'd in a short Space. The City was advantagiously situated for Defence, and strongly fortify'd with three Walls; besides which, the Castle of *Antonia*, the Palace, and above all the Temple, were as so many distinct Citadels. The three furious Factions, upon the Sight of the *Roman* Army, unanimously agreed to join and oppose it, and accordingly sally'd out with great Fury and Resolution, put the *Romans* to Disorder, and oblig'd them to abandon their Camp and flie to the Mountains; but the *Jews* were at last repell'd, and driven into the City by the extraordinary Skill and Valour of *Titus*, who highly signaliz'd himself in this and all other Actions in the Siege. During all Intermissions of the Besiegers Attacks, the civil Contests were reviv'd within the City with great Slaughters and Confusions; and upon the first Day of the Passover, now the 14th Day of *April*, *Eleazar* and his Associates open'd the Gates, that all Persons might have Liberty to perform their usual Ceremonies and Devotions in the Temple. But *John*, who held the other Part of the Temple, us'd this Festival as a Means to effect his treacherous Designs, causing great Numbers of his Party to enter among the People with Weapons under their Garments, to get Possession of the Inner Temple; who being admitted with the rest of the Multitude, in a short Time shew'd themselves in Armour. Immediately a dreadful Tumult arose in the Temple; for all the Multitude who were not of the Sedition, thought themselves betray'd, and the *Zealots* imagining this Treason only to prejudice them, abandon'd their Post, leap'd from the Towers, and fled into the Vaults about the Temple; so that the poor People flocking about the Altar, not knowing how to secure themselves, and others who were driven into the Temple, were kill'd with Clubs and Swords, and trodden under Foot after a barbarous Manner. Great Numbers were slain upon private Resentments, and all such as had formerly offended these Traitors were destroy'd without Mercy: But they who so cruelly rag'd against the Innocent, gave the Offenders Time and Leisure to escape out of their Vaults, by which Means they regain'd the inward Part of the Temple, and with great Slaughter assaulted the other Parties; the Issue of which was that *Eleazar* being kill'd, the three Factions were at length reduc'd to two, that under *John*, consisting of 8400 Men, and the other under *Simon* of 10000, besides 5000 *Idumæans*. Notwithstanding the Enemy was at the Walls, and to oppose them they usually join'd their Forces, yet upon all Intermissions they

Titus *sets down before* Jerusalem.

The three Factions reduc'd to two.

they violently rag'd againſt each other, and both againſt the unfortunate Citizens; ſo that never any City in the Word was more ſevèrely harraſs'd without, and more miſerably torn within.

The City being ſtrongly fortify'd with three Walls, as before mention'd, *Titus* found great Difficulties in the Siege; but having with much Oppoſition plac'd his Engines, he batter'd the outward Wall, and the *Jews* retiring, on the third Day of *May*, he broke in and poſſeſs'd himſelf of the North Quarter of the City, as far as the Caſtle of *Antonia*, and the Valley of *Cedron*. In all which Time he ſhew'd great Clemency and Commiſeration to the Beſieged, giving them all poſſible Aſſurances of Pardon and civil Treatment if they wou'd ſubmit; but the *Jews* were ſo obſtinate, that they refus'd all Terms and Conditions, and judg'd his generous Humanity to be nothing but Cowardice. This more exaſperated the *Romans*, and caus'd them to proceed with the greater Fierceneſs and Severity; ſo that God and Man, Heaven and Earth ſeem'd to fight againſt this wretched Nation. Five Days after, *Titus*, having beaten down a certain Tower with the Ram from the North Quarter, broke through the ſecond Wall, and poſſeſs'd himſelf of the new Lower City; from whence he was repuls'd by the Beſiegers vigorous Sallies: But on the fourth Day he regain'd the Place intirely, and prepar'd for the Battery of the third Wall. After which, being ſtill deſirous to ſave the City, and eſpecially the Temple, he ſent *Joſephus* to his Countrymen to exhort them from the Walls to yield, who, tho' he us'd all the powerful and pathetical Perſuaſions imaginable, and offer'd to ſacrifice the Life of himſelf and Family for his Country's Preſervation, yet he was entertain'd only with a Shower of Darts, Scoffs, and Reproaches: So that *Titus* was now no ways inclin'd to ſhew Mercy to a People that had been perfidious and rebellious to the higheſt Degree, and was now ſtubborn and remorſeleſs beyond all Example and Belief. The Citizens deſigning to eſcape out of the City, *John* and *Simon* ſtop'd up all Paſſages; but the Famine encreaſing, notwithſtanding great Numbers ſtole out, who being taken Priſoners by *Titus*, he caus'd them to be ſcourg'd and crucify'd, as they had formerly treated our Saviour; and in ſuch Numbers that Room was wanting for Croſſes, and Croſſes for Perſons: Still deſigning by the Cruelty of the Spectacle to terrifie the City, and haſten its Surrender. The Seditious made a contrary Uſe of this Management, ſhewing the Citizens this diſmal Sight from the Walls, to terrifie them from flying to the Enemy; whereupon *Titus* cut off many of the Priſoners Hands, and ſent them to *Simon* and *John* in the City, that their Calamity might teſtifie them to be Captives, and not ſuch as fled voluntarily to the *Romans*.

Titus gains the firſt Wall;

And the ſecond.

He crucifies great Numbers of Jews.

On the 12th Day of *May*, *Titus* began four Mounts for his Battering-Rams, which were all finiſh'd on the 29th, two nigh the Caſtle of *Antonia*, where he was in Hopes of taking the Temple, and two nigh the Monument of *John* the High-Prieſt, where he ſuppos'd he might break into the Upper City with greateſt Facility. But *John*, whoſe Office was to oppoſe the *Romans* about the Caſtle *Antonia*, with great Bravery ſally'd out, undermin'd the Ramparts, and deſtroy'd them; and two Days after *Simon* with as much Courage ruin'd the other Mounts by Fire, tho' ſeventeen Days had been ſpent in compleating them all. He likewiſe burnt the Enemies Rams and Engines, and couragiouſly preſſing forwards, broke into the very Camp of the *Romans*; but at length was valiantly repuls'd by *Titus* from *Antonia*. The Mounts being thus burnt and demoliſh'd, *Titus* deſign'd to erect new ones, but calling a Council of War, it was determin'd that the whole City ſhou'd be ſurrounded by a Wall or Intrenchment,

Intrenchment, both to hinder the Flight of the Beſieged, and to prevent all Relief from coming into the City; all which with incredible Diligence and Celerity was finiſh'd in three Days, the whole being 39 Furlongs, or near five Miles in Compaſs, having thirteen Forts or Caſtles without, each conſiſting of ten Furlongs Compaſs. This exactly verify'd our bleſſed Saviour's Predictions, *Luke* 19. 43. viz. '*The Days ſhall come upon* '*thee that thine Enemies ſhall caſt a Trench about thee, and compaſs thee round,* '*and keep thee in on every Side.* The Seditious ſeem'd nothing mov'd at this, tho' the Famine not only rag'd among the common Sort, but likewiſe began to afflict the Soldiers; and ſuch a Mortality enſu'd, that from the 14th Day of *April*, to the firſt of *July* 115080 Carcaſſes of the poorer ſort, were carry'd out to be bury'd at the publick Charge, as *Titus* was inform'd by one *Mannæus*, who was appointed to pay the Mony. Divers Noblemen that fled to him, aſſur'd him that 600000 of the ordinary Rank were caſt dead out of the Gates, and others who dy'd beſides were innumerable; and that when ſo many dy'd, as they were not able to bury them, they gather'd their Bodies together into the largeſt Houſes adjoining, and there ſhut them up. A Buſhel of Corn was ſold for 600 Crowns; Sinks and Holes were continually rak'd to find the old Dung of Oxen, to ſatisfie their Hunger; Wives took the Meat out of their Husbands Mouths, Children from their Parents, and Mothers from their Infants: Old Men were driven from their Meat as Perſons of no Uſe, young Men were tortur'd to confeſs where their Proviſions lay, and all ſuffer'd after an unhear'd of Manner.

He ſurrounds the City with a Wall.

A dreadful Famine enſues.

Theſe deplorable Calamities extremely mov'd the Compaſſion of the *Romans* themſelves; and *Titus* going about the Walls, and beholding the Ditch fill'd with dead Bodies, wept, and with Hands lifted up to Heaven, call'd God to witneſs, *That it was not his doing.* But the Minds of the Seditious were not at all chang'd, who continually proceeded in their Rapines and Murthers; thoſe that *Simon* rob'd were ſent to *John*, and thoſe that *John* pillag'd were ſent to *Simon*; drinking as it were to one another in the Blood of the People, and dividing their dead Carcaſſes between them. The Nobility daily ſuffer'd; and *Simon* proceeded to murther *Matthias* the preſent High-Prieſt, by whom he had Entrance into the City, with his three Sons, and ſixteen others of the higheſt Rank, pretending that they deſign'd to flie to the Enemy. Upon which *Judas*, one of his Officers, beind tired out with his inſupportable Cruelties, attempted to betray a certain Tower to the *Romans* where he commanded; but being diſcover'd by an Accident, he was put to Death with ten other of his Accomplices, in the Sight of the *Roman* Soldiers, and their Bodies thrown down to them. *John* alſo being driven by extreme Neceſſity, converted the golden Veſſels of the Temple with the Sacred Mony to prophane Uſes; and was conſtrain'd to divide the Wine and Oil, ordain'd for Sacrifices, among his Soldiers. And now the Famine rag'd ſo extremely, that the Soldiers began to eat Girdles, Shoes Skins and Hay; and a noble Woman boyl'd her own Child to eat it, which was look'd upon as ſo deteſtable an Act among the *Romans* as well as the *Jews*, that *Titus*, after he had inſiſted upon his frequent Offers of Peace and Pardon to the *Jews*, declar'd, *That he wou'd bury that abominable Crime in the Ruins of their Country; and wou'd not ſuffer the Sun to ſhine upon that City, where Mothers eat their own Children, and where Fathers no leſs culpable reduc'd them to that Extremity by their Obſtinacy.* So plainly had our Lord foretold the Daughters of *Jeruſalem*, '*That the Days* '*were*

A noble Woman boyls her Child and eats it.

'*were coming, in the which they ſhou'd ſay, Bleſſed are the Barren, and*
''*the Wombs that never bare, and the Paps which never gave ſuck,*
Luke 23. 29.

Titus having fetch'd Materials from all Parts, and cutting down Woods and all Trees, even to 90 Furlongs Diſtance, with great Labour erected new Mounts in 21 Days, one on every Side of the Caſtle *Antonia*. Which when *John* and his Party had weakly and vainly attempted, they were repuls'd by the *Romans*; and *Titus*, on the Beginning of *July* order'd the Ram to be brought to the Wall of *Antonia*, by which a Breach being made on the fifth of that Month, the *Romans* broke into the Caſtle, and purſu'd the flying *Jews* even to the Temple. At which Time many falſe Prophets deluded the Multitude, by telling them, *That they ſhou'd have Aſſiſtance from God*; and therefore tho' *Titus* and *Joſephus* ſtill exhorted them to yield, they obſtinately refus'd all Accommodation, boaſting, *That they had rather endure all Kinds of Miſeries*. On the 17th Day of *July*, the perpetual Sacrifice in the Temple, which was offer'd Morning and Evening, ceas'd, for Want of Perſons to officiate; which was a new Affliction to the People. A few Days after, *Titus* erected Mounts nearer, the Materials of which had been brought 100 Furlongs diſtant, and overturning therewith the Foundations of *Antonia*, made an eaſie Aſſent to the Temple; then breaking in by *Antonia*, he ſeiz'd upon the North and Weſt Porticos or Cloyſters of the outward Range of the Temple; part of which joining to *Antonia*, were burn'd and ruin'd by the *Jews*, and two Days after the other Part was burn'd by the *Romans* on the 24th of *July*, the *Jews* not quenching the Fire, that the Porch might be clearly ſeparated from *Antonia*. On the 27th the *Jews* began to burn the Weſtern Porticos as far as the Bridge that led to the Gallery, whither many of the *Romans* getting up, were burn'd alive; but on the following Day the *Romans* burn'd all the North Porticos, as far as to thoſe in the Eaſt. On the eighth Day of *Auguſt*, when *Titus* cou'd not prevail againſt the ſtrong Walls of the Inner Temple, either by Batterings, Underminings, or Ladders, he reſolv'd upon that from which Reverence had long reſtrain'd him, which was to ſet Fire to the Gates, which ſoon caus'd the Porches to be all in a Flame; which amazing Sight ſo ſtupify'd the infatuated *Jews*, that they hinder'd not the Fire, ſo that the Porches burn'd all that Day and the following Night. Still *Titus* and his Commanders reſolv'd to ſave the Temple, if poſſible; but on the tenth of *Auguſt*, when as the *Romans* which guarded the outward Range of the Temple, being provok'd by the *Jews*, had driven them into the Temple, a certain *Roman* Soldier, contrary to the Command of his General, getting upon his Fellow's Shoulders, and being excited by ſome divine Fury, caſt a flaming Firebrand through the golden Window into the Chambers and Buildings on the North Side, which immediately took Fire and ſpread throughout the whole Fabrick, conſuming the moſt glorious and beautiful Structure that the World ever ſaw: And in ſpight of all Oppoſition the triumphant Flames prevail'd, and made their Way with ſo fierce a Rage, as if they threatned to burn up all Mount *Sion* to the Roots.

Titus gains the Caſtle Antonia.

The perpetual Sacrifice ceaſes.

The Temple burnt.

The Sight of this extreme Misfortune, put a killing Damp to all the Courage and Fury of the *Jews*, now neither eſteeming their Lives nor Forces, having loſt that for which they fought: The loud Outcries, and miſerable Lamentations of the People eccho'd from all the adjacent Mountains; and many famiſh'd and expiring Perſons, whoſe Eyes

Death

Death had already clos'd, reaſſum'd new Strength, and open'd their Eyes to bewail the glorious Temple, which they now beheld all in Flames. *Titus* in vain uſing all Methods to ſave the Temple, found ſo much Time as to enter the Sanctuary with his chief Officers, where they beheld all the holy Things, and found its Riches and Magnificence far ſurpaſſing all Strangers Reports: They alſo were entertain'd with a diſmal Spectacle of Blood, Smoak and Flames, and the great Altar cover'd with an infinite Number of dead Bodies, which had ſuſtain'd all the Miſeries of Fire, Sword and Famine. The *Roman* Soldiers purſu'd their Victory with all imaginable Fury and Revenge, cutting in Pieces all that they found about the Temple, and ſetting Fire to the reſt of the Buildings; in one of which 6000 Men, Women and Children, being deluded and brought thither by a falſe Prophet, periſh'd miſerably in the Flames. *Titus* was ſhortly after ſaluted *Imperator* by his Soldiers, who at the Eaſt Gate of the Temple offer'd Sacrifices to their own *Pagan* Deities. In all theſe Confuſions the Seditious found Means to flie into the City; where ſeeming to relent, they deſir'd a Parly with the General himſelf, who highly condemn'd them for their Obſtinacy, but notwithſtanding promis'd them their Lives upon immediate Submiſſion. But they refuſing to rely upon his Promiſes, demanded Liberty to depart the City with their Wives and Children, which ſo extremely exaſperated *Titus*, that he commanded it to be proclaim'd by a publick Cryer, *That they were not any longer to expect any Mercy.* Whereupon he permitted his Soldiers to plunder and burn all the Lower City, with the Palace *Acra*; but the Seditious Tyrants retired to the King's Palace, where great Numbers had depoſited their Wealth, and from thence repell'd the *Romans*. They likewiſe barbarouſly ſlew 8400 of their own Countrymen, and rifling all the Mony and Treaſure, betook themſelves to the upper and ſtrongeſt Part of the City, ſituated upon a ſteep Rock, and call'd *Sion*, where notwithſtanding theſe deplorable Calamities, they ſtill more cruelly tyranniz'd. *Titus* having conſider'd the Strength of the Place, began his Mounts on the 20th of *Auguſt*, and finiſhing them the ſeventh of *September*, he very ſoon made a Breach in the Walls. Whereupon the Tyrants were ſeiz'd with no little Fear and Conſternation, not knowing how to proceed; ſo that *Titus* became Maſter of all the City on *Saturday* the 8th of *September*. The Power of Heaven appear'd in the Overthrow of theſe Wretches; for they abandon'd their Towers, which were their only Strength, and in vain ſought to eſcape, by hiding themſelves in Vaults and Privies; from whence both *John* and *Simon* were drag'd, the former being condemn'd to perpetual Impriſonment, and the latter reſerv'd for a Triumph. The reſt were all put to the Sword, and *Titus* commanded both the Temple and the City to be entirely raz'd, by a Plow being brought over it by *Turnus Rufus*, according to the ancient Cuſtom, which remarkably accompliſh'd our Saviour's Propheſies, *That not one Stone ſhou'd remain upon another*; only he preſerv'd the Weſt Part of the Wall with three Towers, which for their Strength and Beauty might bear Teſtimony of the Statelineſs of the City to Poſterity.

The Seditious flie to the Upper City.

Titus *is Maſter of all the City;*

Which he entirely demoliſhes.

The Soldiers offer'd to have crown'd *Titus* as a Conqueror for this Act, and upon the Account of his extraordinary Valour in the Siege, in which he had in one Encounter ſlain twelve Men with his own Hands. But *Titus* modeſtly refus'd the Honour, denying himſelf to have been the Conqueror, and declaring, *That he only executed the*

Deſigns of Heaven, which had apparently manifeſted its Wrath againſt the Jews. To this fatal End came the famous City of *Jeruſalem*, after a Siege of about five Months, having from King *David*'s Reign, flouriſh'd under God's own Hand and Protection for above 1100 Years; and it is remarkable, that this fatal Siege began a little before the *Paſſover*, at the ſame Time that they had moſt barbarouſly treated and put to Death the Son of God. Never was any Siege in the World more memorable, the Captives amounting to 97000, and thoſe who periſh'd in the Siege to 1100000, which laſt Number being added to the 237490 which *Joſephus* particularly enumerates in the *Jewiſh* Wars, it makes 1337490. So heavy was the Guilt of our Saviour's and his Saints Blood upon this wretched Nation, and ſo abominable were their Vices, that we have Reaſon to agree with the laſt nam'd Author, who believ'd, That if the *Romans* had not come againſt them, the City wou'd have been ſwallow'd up by the Earth, or elſe by Thunder-bolts and Lightnings, have born the Puniſhment of *Sodom*, whoſe Inhabitants they exceeded in Wickedneſs. Here ended the Temporal State and Oeconomy of the *Jews*; and that Province, which had been govern'd by the *Romans* in a great Meaſure as their Friends and Protectors, was now made Captive; and the *Jews*, once the freeſt People in the World, were made Slaves, baniſh'd, ſold and diſpers'd throughout all Parts of the World. This did alſo moſt compleatly fulfil the ancient Propheſie of the *Scepter's departing from* Judah; tho' it was in ſome Meaſure accompliſh'd under the Reign of *Herod* the Great. That this diſmal Deſtruction of *Jeruſalem* is ſet out in *Matth.* 24. as the Deſtruction of the whole World, or at leaſt as a Type of it, need not ſeem ſtrange, if it be conſider'd, that it was the Deſtruction of the Lord's own Habitation, and the Place choſen before all other Places, to put his Name there, and the Deſtruction of the State and Policy of his old peculiar People; a People once higheſt in his Favour, now deepeſt in his Diſpleaſure, whoſe Rejection was now ſeal'd by the Ruin of their City and Temple. So that the Evangelical State ſucceeding the *Jewiſh*, may be call'd a new World, a new Church and Oeconomy, according to the Apoſtle, *Old Things are paſt away, behold all Things are become new*, 2 Cor. 5. 17. This was compleated 37 Years after our Saviour's Crucifixion, in the 2d Year of *Veſpaſian*'s Reign, under the Conſulſhips of *Veſpaſian* and *Nerva*.

The Number of the Jews *ſlain.*

The End of the Jewiſh *Oeconomy.*

CHAP.

CHAP. VIII.

From the total Deſtruction of Jeruſalem, *to the Beginning of the ſecond General Perſecution of the Church, under the Emperor* Domitian.

Containing the Space of near 25 *Years.*

I. THE *Jews* were now an accurſed abandon'd People, without Scepter, without Sacrifice, without Altar, without Ephod; yet ſtill they retain'd their Circumciſion, their Sabbath, their Paſchal Lamb, and ſome other Ceremonies, as a Mark that God had put upon them, as he once did upon *Cain*, that they might not be wholly exterminated. And thus they were diſtinguiſh'd, and likewiſe diſpers'd through all Nations, that the whole World might be Witneſſes of their Puniſhment and Obſtinacy; and that they might be as *Eſau*, Servants to the true *Iſrael* the *Chriſtians*, in bearing and tranſmitting the Holy Scriptures; not for their own Advantage, but for a Teſtimony of the Truth, againſt the *Pagans* and themſelves. And now the *Chriſtians* began to lift up their Heads with Confidence, after their ſevere Perſecutions, being aſſur'd of an approaching Summer, and a certain Redemption; and knowing that the Kingdom of God was even at their Doors. For God had now ſent his Miniſters with the Trumpet of his Goſpel, to gather together his Choſen People in the utmoſt Parts of the World; all which, as our Saviour told his Diſciples, ſhou'd be accompliſh'd before one Generation paſs'd away. So that *Chriſtianity* now flouriſh'd and increas'd more than ever; and Churches were eſtabliſh'd, and Biſhops were plac'd in all great Cities in the *Roman* Empire. In *Antioch*, *Evodius* the Biſhop of that City dying, he was this Year ſucceeded by the famous *Ignatius* call'd *Theophôrus*, a Diſciple of St. *John*'s; yet firſt ordain'd into this Church by St. *Paul*, as *Evodius* was by St. *Peter*, according to the Author of the Apoſtolick Conſtitutions: Which is no ways contrary to Probability, ſince many have obſerv'd, that where St. *Peter* and St. *Paul* preach'd, and founded a Church in the ſame City; one being an Apoſtle of the Circumciſion, and the other of the Uncircumciſion, the Church was divided into two *Cætus*, or Aſſemblies, under their reſpective Biſhops. In this City both the Apoſtles laying the Foundation, each committed the Superſtructure to a diſtinct Succeſſor, *Evodius* ſucceeding St. *Peter*, and *Ignatius* St. *Paul*; till *Evodius* dying, about the time of the Deſtruction of *Jeruſalem*, when the Diſtinction between the *Jewiſh* and *Gentile* Converts began to fail, there was a Coalition of both the *Cætus* under the ſurviving Biſhop *Ignatius*. So *Dionyſius* of *Corinth* ſeems to imply, was his Church founded; and ſo without doubt was the Church of *Rome*, where *Linus*, and after him *Cletus* or *Anacletus* ſucceeded St. *Paul*, and *Clement* St. *Peter*, till at length both the *Cætus* had their Union under *Clement*; which ſolves all the Difficulties of the firſt Succeſſion in many Churches.

A.D. 70; Veſp. 1/2

Matt. 24. 31-34. Mark 13. 27-30. Luke 21. 28-32.

Ignatius, *the ſecond Biſhop of* Antioch.

Joſeph. *Titus* having finiſh'd his great Work, and winter'd at *Cæſarea*, went to *Berytus* and *Antioch*, and from thence turn'd back to *Alexandria*, in order to go for *Rome*. In this Journey, he paſs'd by the Ruins of *Jeruſalem*, upon the Sight of which, he cou'd not but deplore the Loſs of that noble City, curſing the Seditious, and lamenting that his Virtue ſhou'd be made known by the Calamity of that miſerable People. At *Rome* all Mens

A.D. 71. Veſp. 2/3

Titus *weeps over* Jeruſalem's *Ruins.*

Mouths were fill'd with the Praiſes of *Titus*, who had ſhewn himſelf ſo expert a Soldier and Commander; and a Triumph was decreed by the Senate, both for him and his Father, who had ſo bravely manag'd the Beginning of the *Jewiſh* War. *Titus* being return'd to *Rome*, was receiv'd with the univerſal Applauſes of the whole City, and about the end of the Month *April* both the Father and the Son enter'd upon their Triumphs, which was as ſolemn and magnificent as *Rome* ever ſaw. For the Spectacles there exhibited both for Number, Variety and Charge, were admirable in all things which Human Invention cou'd poſſibly ſupply; and all Things that ever were eſteem'd valuable or beautiful among Perſons abounding in Wealth and Proſperity, were that Day expos'd in the Triumph; largely diſplaying the wonderful Power and Magnificence of the *Romans*. Among the rich and glorious Spoils, were expos'd incredible Quantities of Gold taken out of the Temple; after which was carry'd the Body of the *Jewiſh* Law, the laſt, and not the leaſt remarkable of all the Spoils. In this Triumph *Simon* was ignominiouſly dragg'd along with a Rope about his Neck, and afterwards ſlain.

He and his Father triumph.

Titus had a Triumphal-Arch erected to his Honour, of extraordinary Beauty and Workmanſhip, deſcribing all his noble Exploits againſt the *Jews*, which to this Day continues almoſt intire, as a laſting Monument againſt that impious and perverſe Nation. *Veſpaſian* likewiſe began a new Temple to *Peace*, to contain the *Jewiſh* Spoils; and now having quieted all Nations, as well as the *Jews*, he ſhut up the Temple of *Janus*, in token of an univerſal Peace, it having ſtood open about five Years. And thus after the moſt dreadful Storm that ever hapned, and the moſt ſignal Vengeance, which was attended with Wars in every Nation, and an univerſal Concuſſion of Nature, there ſucceeded a great Calm throughout all the Parts of the World.

Is honour'd with a Triumphal Arch.

The Temple of Janus *ſhut up.*

After this happy Peace, *Veſpaſian* proceeded to the Regulation of the numerous Abuſes and Corruptions in the State, begun in the late Reigns and the Civil Confuſions; and what he undertook, he perform'd with great Wiſdom and Reſolution. He firſt reſtrain'd the Luxury and Licentiouſneſs of his Officers and Soldiers, not ſparing thoſe who had been Helpers to him and Partners with him in his Victories, not omitting any Thing that might reſtore the ancient Diſcipline. He took no leſs care in purging and reforming the two principal Orders among the *Romans*, the *Senators* and *Equites*, of both which he took a ſtrict and particular View; and fearleſly turn'd out all ſuch as he found unworthy of their Places and Dignities, ſupplying their Places with the moſt deſerving Perſons he cou'd procure either in *Italy* or the diſtant Provinces. He likewiſe ſtrictly examin'd into all the Courts of Judicature, where he found the Number of Proceſſes and Law-Suits ſwell'd to ſuch an unreaſonable Bulk, that innumerable Actions were left undetermined; for the finiſhing of which, he qualify'd many knowing Perſons, and made many excellent Laws to reduce and digeſt ſuch Matters into a far leſs Compaſs. To reform the Corruptions of Uſurers, and the Looſneſs of Youth, he ordain'd, That no Uſurer ſhould recover any Money of young Heirs, if it was lent to be repaid with Advantage upon the Deceaſe of their Fathers. And as he was ſevere in puniſhing Vice and Lewdneſs, ſo he was no leſs remarkable for rewarding all Kinds of Merits; in which he extended his Liberality to Men of all Ranks, compleating the Eſtates, and ſetling Penſions upon many decay'd Perſons, when their Wants proceeded from no manifeſt Crime of theirs. His Courteſy and Clemency appear'd conſtantly both in publick and private, ſo that ſcarce one innocent Perſon was puniſh'd throughout his Reign; and ſo contrary was his Temper to that

Veſpaſian's Regulations.

Suet.

of

of moſt of his Predeceſſors, that he cou'd not ſo much as look upon the Sufferings of a Criminal, without ſignifying his Compaſſion by his Sighs and Tears. But tho' he was thus mild and humble, brave and generous, yet he did not preſerve himſelf from the Scandal of Avarice and Rapaciouſneſs, which was grounded upon his numerous and peculiar Impoſitions, particularly his Exciſe upon Urin; at which when his Son *Titus* was offended, he took ſome of the firſt Money that came from thence, and demanded if *the Smell offended him? And yet*, proceeded he, *this comes all out of the Urin.* In this Year he order'd *Liberius Maximus* and *Baſſus* to ſell all the Lands in *Judæa*, and appropriated all to himſelf, leaving there only 800 Soldiers, and giving them a Place to inhabit call'd *Emmaus*, five or ſix Miles from *Jeruſalem.* He alſo impos'd a Tribute upon all the *Jews* in the *Roman* Empire, commanding every Perſon yearly to pay two *Drachma's* to the Capitol, as they had formerly done to the Temple at *Jeruſalem.* And thus the miſerable *Jews*, who rejected the *Meſſiah*, and wou'd own no King but *Cæſar*, now were conſtrain'd to acknowledge the Idol of *Jupiter* for their God.

His Avarice.

Joſeph.

He ſells the Lands of Judæa.

At this time, the Church of God, tho' flouriſhing and free from Perſecution, was much diſturb'd and infeſted with ſeveral Hereſies, proceeding in a great meaſure from a Mixture of *Samaritaniſm*, *Judaiſm* and *Chriſtianity.* For beſides the immediate Followers of *Simon Magus* and the *Gnoſticks*, thoſe of *Menander*, *Ebion* and *Cerinthus*, began to ſhew themſelves, to the great Danger of the *Chriſtian* Faith. To give ſome Account of each, 1. *Menander* was a *Samaritan*, and like *Simon* a notorious Impoſtor and Magician, abounding with more monſtrous Illuſions than he; declaring himſelf a Saviour, ſent from above for the Reſtauration of Mankind, and teaching, that no Man cou'd otherwiſe overcome the Angels, the Makers of the World, unleſs he was firſt inſtituted in the Magical Knowledge deliver'd by him, and initiated in his Baptiſm: Of which Baptiſm, thoſe who were accounted worthy, he affirm'd ſhou'd be Partakers of a perpetual Immortality in this very Life, and continue always young and vigorous in this World. With theſe and other of his Maſter *Simon*'s Opinions he ſeduc'd many in *Antioch*; and tho' the Extravagancy of his Notions made them leſs infectious, yet they were continu'd in the ſecond Century, particularly by *Baſilides* and *Saturninus.* 2. *Ebion*, ſo call'd from his affected Poverty, and born in *Cocaba* a Village in *Paleſtine*, ſpread his Hereſy in *Trachonitis*, and among the *Chriſtians* who had retired to *Pella*, where he gain'd many Followers. Theſe deny'd the Divinity of our Saviour, acknowledg'd him an excellent Perſon, but believ'd that he was born of *Joſeph* and *Mary.* They enjoyn'd the Obſervation of the Law of *Moſes*, as neceſſary to Salvation, retain'd Circumciſion, the Sabbath, and other Ceremonies; but to ſhew themſelves *Chriſtians*, they kept the firſt Day of the Week, in Commemoration of the Reſurrection of *Jeſus.* They receiv'd all the Writings of the Old Teſtament; but for the New Teſtament, they rejected all but St. *Matthew*'s Goſpel, or rather the Goſpel according to the *Hebrews* or *Nazarens*; and particularly condemn'd St. *Paul* as an Apoſtate, for proving the Diſſolution of the *Moſaick* Law. 3. *Cerinthus* ſpread his Hereſie principally in *Epheſus* and *Aſia Minor*, which in ſome Things was the ſame with that of *Ebion*; particularly in the Denial of the Divinity of our Saviour, in the acknowledgment only of St. *Matthew*'s Goſpel, and in affirming the Obligation of the *Moſaick* Rites. He aſſerted the Creation of the World by Angels, as did the *Gnoſticks*; and to inſinuate himſelf among the Vulgar, he boaſted of ſtrange Revelations and Illuminations. He alſo taught that as *Jeſus* was but a meer Man, *Chriſt* deſcended upon him in the Like-

Euſeb. Epiph. Jerom.

Hereſies.

Menandrians.

Ebionites.

Cerinthians.

Likeneſs of a Dove, and that then *Jeſus Chriſt* revealed the Father, who before was unknown; and that at laſt *Chriſt*, who was incapable of Suffering, forſook *Jeſus*, and left him to ſuffer Death. And laſtly, that his Kingdom afterwards ſhou'd be Terreſtrial, in the City of *Jeruſalem*, where Men ſhou'd be bleſs'd with all Kinds of carnal Pleaſures for a thouſand Years.

St. Jude *writes his Epiſtle.* About the latter End of this Year 71, or the Beginning of the next, according to Mr. *Dodwell*, the Apoſtle *Jude* wrote his ſhort Epiſtle, which is plac'd the laſt of thoſe ſeven in the ſacred Canon, which are call'd *Catholick*. It has no particular Inſcription as the other ſix have, but it was probably intended for the *Jewiſh* Converts in their ſeveral Diſperſions, as St. *Peter*'s Epiſtles were. 'In it he firſt ſhew'd his Deſign to write to 'them in general of the common Salvation, and to confirm them in it; 'but ſeeing the Doctrine of *Chriſt* attack'd on every Side by Hereticks, 'he thought it more neceſſary to exhort them to ſtand manfully upon 'the Defence of the Faith once deliver'd to the Saints, and to oppoſe 'thoſe falſe Teachers who ſo much labour'd to corrupt it. The Here-'ticks meant in this Epiſtle were ſome of the *Gnoſticks*, but eſpecially 'the *Ebionites*, whoſe Manners were as corrupt as their Doctrine, alſo 'imagining Faith without Works ſufficient for Salvation. So that his 'Subject is much the ſame with St. *Peter*'s ſecond Epiſtle, whoſe Senſe 'he moſtly follows, and often uſes the very ſame Expreſſion; but be-'cauſe the Infection had ſpread it ſelf farther, and gotten more Ground, 'he oppos'd theſe Hereticks with more Zeal and Sharpneſs than St. *Pe-'ter*. Yet with a Spirit of Charity he exhorted the *Chriſtians* to labour 'by all gentle Methods to ſave them, and to take them out of the Fire, 'into which their own Folly had caſt them. Several Perſons have an-ciently doubted of the Authority of this Epiſtle, becauſe it quotes the Apocryphal Book of *Enoch*, and alſo brings the Hiſtory of the Archangel St. *Michael* diſputing with the Devil concerning the Body of *Moſes*, taken out of another Apocryphal Book, intituled, *The Aſcenſion of* Moſes. But this does not diminiſh the Reputation of this Epiſtle, nor add much to the Credit of thoſe Apocryphal Books; ſince they might contain ſome Truths as well as many Errors, which St. *Jude*, inſpired by God, knew well how to diſtinguiſh. *Euſebius* tells us, that in his Time moſt Churches made Uſe of this Epiſtle; and it is evident that before the End of the 4th Century, it was univerſally acknowledg'd for Canonical Scripture, in the Council of *Laodicea* and *Carthage*, and by the moſt eminent Fathers. And *Origen* ſays of it, That in a few Lines it contains many Words full of divine Power and Grace.

A.D. 72. Veſp. $\frac{3}{4}$ II. Tho' *Titus* had conquer'd *Paleſtine* and the *Jews* by the taking of *Jeruſalem*, yet for a long Time after, two or three ſtrong Caſtles held out; the laſt of which was the impregnable Fortreſs *Maſſada*, which was kept by *Eleazar*, Grandſon of *Judas Galilæus*; who finding that he cou'd ſubſiſt no longer, perſuaded the Beſieged, to the Number of 960, to kill themſelves with their Wives and Children, having firſt burnt the Caſtle and all that was valuable in it. This was done upon the 15th Day of *April*, and compleatly finiſh'd all Wars and Rebellions in *Judæa*, which began about ſix Years before. But many of the Robbers and Aſſaſſinates that eſcap'd from this Country, fled into *Ægypt*, where perſuading the *Jews* in thoſe Parts to revolt, great Diſturbances were rais'd, which ended with the Death and Ruin of theſe Incendiaries. And this ſo far provok'd the Emperor, that he order'd *Lupus* the Governor to demoliſh the *Jews* Temple near *Memphis*, which *Onias* had built above 300

Joſeph.

The End of the Jewiſh *War.*

Their Temple in Ægypt *demoliſh'd.*

300 Years before. Which Order was not executed in the Rigour; but the Temple was rifled of all its Gifts and Riches, ſhut up, and all Perſons forbidden to come at it, ſo that there was not the leaſt Footſtep of Religion left there. About the ſame Time a certain *Jew* nam'd *Jonathan*, a Weaver, eſcaping to *Cyrene*, rais'd a Tumult there; and perſuading the Vulgar that he wou'd ſhew them Signs and Wonders, he ſoon led 2000 into the Deſerts. But *Catullus* the Governor of *Libia*, by a Party of Horſe and Foot, in a ſhort Time defeated them, and took *Jonathan* Priſoner; who falſly accuſing the moſt wealthy of his Countrymen, as Authors of this Rebellion, *Catullus* without any farther Enquiry, put 3000 *Jews* to Death at once. Beſides theſe Miſeries and Calamities, with which *Joſephus* concludes his Hiſtory, *Euſebius* tells us, that *Veſpaſian* commanded all thoſe that were of the Family of *David* to be diligently ſought out, leſt any one of the Royal Race ſhou'd be left remaining among the *Jews*; and that upon this, a moſt ſevere Perſecution was again brought upon the *Jews*.

They meet with new Miſeries.

All Things being quieted and ſetled in *Judæa*, it is believed that the *Chriſtians* at *Pella* at this Time return'd to *Jeruſalem*, and the neighbouring Parts, with their Biſhop *Simeon*; where they built ſome few Houſes, and a little Oratory upon Mount *Sion*, in the Place of that *Upper Room* where the Apoſtles aſſembled after our Lord's Aſcenſion. About the ſame Time it is moſt probable that the Apoſtle *Barnabas* wrote his Epiſtle to the *Jewiſh* Converts; an Epiſtle of great Repute among the Ancients, and ſometimes read in the *Chriſtian* Churches, but never admitted into the Canon of the holy Scripture. According to the *Jewiſh* Way of Writing, the Frame and Contexture of it is intricate and obſcure to us, made up of uncooth Allegories, with ſome forc'd and improbable Interpretations of Scripture. 'Its main Deſign is to prove, That the Law was aboliſh'd 'by the Goſpel, that the legal Ceremonies were then uſeleſs and unpro-'fitable, and that it was neceſſary that *Jeſus Chriſt* ſhou'd be incarnate 'and ſuffer Death. It has indeed no Inſcription, but the Matter of it 'evidently ſhews, That it was written to the *Jews*, many of whom 'after they were become *Chriſtians* were ſtill fond of the Law, and ob-'ſerv'd its Ceremonies as neceſſary to Salvation. *Origen*, for this Rea-'ſon, calls it a *Catholick Epiſtle*, becauſe it was not intended for a ſin-'gle Church or People, but an whole Nation. In the laſt Part of it, 'he gave excellent Rules for Manners, deſiring the Prayers of them to 'whom he writ, calling them the Children of Love and Peace. The Agreement in the Subject between this Epiſtle and St. *Paul*'s to the *Hebrews*, has made *Tertullian* and ſome others, to attribute this laſt to *Barnabas*, not having ſeen perhaps the Epiſtle it ſelf that bears his Name. How long *Barnabas* liv'd after this, we have no Certainty; it is generally ſaid that he dy'd a Martyr in his own Country *Cyprus*, being ſton'd by the *Jews* at *Salamis*, and bury'd within a Quarter of a Mile of the City. Both the *Greek* and *Latin* Church keep his Feaſt on *June* 11. Some have attributed to him a Goſpel full of Fables, which is condemn'd by Pope *Gelaſius*.

The Chriſtians return to Jeruſalem.

The Epiſtle of Barnabas writ.

In this Year 72, ſeveral Writers place the Death of the Apoſtle *Jude*, who having propagated the Goſpel in *Syria* and *Meſopotamia*, generally working as an Husbandman, at length travell'd into *Perſia*; where after great Succeſs in his Apoſtolical Miniſtry, he was at laſt for his free and open reproving the ſuperſtitious Rites and Uſages of the *Magi* cruelly put to Death. Some ſay he was ſhot to Death with Arrows, and others that he dy'd in Peace at *Berytus* in *Phœnicia*. The ancient Martyrologies place his Feaſt with St. *Simon*'s, on the 29th Day of *June*, and the 28th of

The Death of St. Jude.

of *October*, and ſome have attributed to him a falſe Goſpel condemn'd by Pope *Gelaſius*. After all, the Time and Manner of St. *Jude*'s Death is very uncertain. Nor have we greater Certainty of the Death of the Apoſtle *Bartholomew*, which is by ſome plac'd in the ſame Year. This Apoſtle after he had preach'd with great Succeſs in the hither *India* or *Arabia Fælix*, into which he carry'd St. *Matthew*'s Goſpel, is ſaid to have remov'd into *Lycaonia*, and laſt of all to *Albanople* in the greater *Armenia* or rather *Albania*, a City upon the *Caſpian* Sea, and miſerably overgrown with Idolatry: From which, while he ſought to reclaim the People, he was by the Governor of the Place commanded to be crucify'd, which Puniſhment he chearfully underwent, comforting and confirming the *Gentile* Converts to the laſt Minute of his Life. Some add, that he was crucify'd with his Head downwards, others that he was flead, and his Skin firſt taken off, a barbarous Puniſhment much in Uſe in theſe Eaſtern Countries. His Feaſt, according to the ancient Martyrologies, is to be kept on the 24th Day of *Auguſt*, but the *Greeks* obſerve it on the 11th of *June*. The Hereticks afterwards forg'd a fabulous Goſpel under his Name as well as St. *Jude*'s, which has been ſufficiently exploded.

The Death of St. Bartholomew.

A.D. 73. Veſp. 4/5

The following Year is ſaid to be ſignaliz'd with the Death of the Apoſtle *Thomas*; but with as much Uncertainty as any of the former. To this Apoſtle, according to the Tradition of the Church in *Origen*'s Days, was allotted *Parthia*, which then contain'd all *Perſia*; and ſome have given us a Catalogue of the ſeveral People in that Kingdom, to whom *Thomas* preach'd, namely the *Medes*, *Perſians*, *Carmanians*, *Hyrcanians*, and *Bactrians*, beſides the *Magi*, to whom *Pliny* allots a diſtinct Region of *Perſia*, and who liv'd in ſeveral other Places of the Eaſt. St. *Chryſoſtom* ſays, That St. *Thomas*, who at firſt was the moſt weak and moſt incredulous of all the Apoſtles, became, through the Condeſcenſion of *Jeſus Chriſt* to ſatisfie his Scruples, the moſt fervent, powerful and invincible of them all, and went through almoſt all Parts of the World, and liv'd without Fear in the midſt of the moſt barbarous Nations, performing his Duty without any Regard to his own Security or Life. And being encourag'd by a divine Viſion, he travell'd forwards into the *Indies*, to *Maliapur* and the Country of the *Brachmans*; where after many Travels and Labours, he by his Miracles converted *Sagamo* the Prince of the Country, with many others. This much exaſperated the *Brachmans*, who fearing the Downfal of their Rites and Religion, reſolv'd upon his Death; and accordingly at a Tomb not far from the City, where the Apoſtle often retired for his Devotions, while he was intent at Prayer, they firſt loaded him with Stones and Darts, till one of them coming nearer, ran him through with a Lance. His Feaſt, according to the Martyrologies, is to be obſerv'd on the 21ſt Day of *December*. Several Books have been attributed to him, namely, his *Acts* compos'd by *Lucius Carinus*, his Voyages, his Goſpel compos'd by the *Manichees*, and Revelation, all condemn'd by *Gelaſius*. From theſe firſt Plantations of *Chriſtianity* in the Eaſtern *Indias* by this Apoſtle, there is ſaid to have been a continu'd Series and Succeſſion of *Chriſtians* in thoſe Parts to this Day, and ſtill call'd by the Name of St. *Thomas-Chriſtians*.

The Death of St. Thomas.

But to return from thence to *Rome*, in the ſame Year 73, a Nobleman and Philoſopher call'd *Helvidius Priſcus*, ſuffer'd Death upon the Account of his inſolent and ſeditious Practices; and the reſt of his Sect following his Steps, *Veſpaſian* thought fit to baniſh all the Philoſophers out of the City, beſides *Muſonius Rufus*. Not long after, *Demetrius* the *Cynick* meeting the Emperor upon the Road, wou'd ſhew him no Reſpect, but

Veſpaſian *baniſhes the Philoſophers.*

but proceeded ſo far as to revile him openly; but he generouſly paſs'd it by, inflicting no other Puniſhment upon him, than the bare ſtiling him by the Title of *Dog*, as alluding to the Name of his Sect. In the following Year, *Veſpaſian* join'd his Son *Titus* with him in the Quality of Cenſor, and they two made the laſt publick *Cenſus* or Numbering of the *Roman* Citizens that was ever known; in which *Pliny* obſerves that ſeveral Perſons were found of an extraordinary Age, particularly of 110, of 120, of 130, of 140, and two of 150 Years. Which may make us leſs wonder at the Age of many of the Eccleſiaſticks and Saints of this Time; particularly of St. *John*, St. *Ignatius*, *Simeon*, *Quadratus*, and others, who ſaw *Jeſus Chriſt* in the Fleſh, yet liv'd till the Reigns of *Trajan* and *Adrian*. A.D. 74. Veſp. 5/6. *He makes the laſt* Cenſus *in* Rome.

In this Year it is ſuppos'd that the Evangeliſt *Luke* dy'd, having after St. *Paul*'s Death preach'd the Goſpel with great Succeſs in *Ægypt* and *Lybia*, according to ſome, and alſo in *Dalmatia*, *Galatia*, *Italy*, and *Macedonia*, according to others. As to his Death, ſome fix it in one Place, and ſome in another; and whether he dy'd a natural or violent Death, we have no certain Account: Yet moſt do aſſert his Martyrdom, and *Nicephorus* aſſures us, That being in *Greece*, a Party of Infidels made Head againſt him, drew him to Execution, and for want of a Croſs, hang'd him upon an Olive-Tree, in the 84th Year of his Age, according to St. *Jerom*. And thus we have given as true an Account as we can find, of the Actions and Deaths of all the Apoſtles and Evangeliſts, beſides *John* and *Simon*. And as for the former, we ſhall ſpeak of him afterwards; but for the latter, we are told by ſome, that he went into *Ægypt*, *Cyrene* and *Africa*, and that after many Converts made there, he travell'd into *Lybia* and *Mauritania*, where he not only diſplay'd the Glory of *Jeſus Chriſt* by his Preaching, but by a great Number of Miracles. From theſe Countries he is ſaid to have gone into *Britain*, where having converted and baptized great Multitudes to the Faith, he was after many other Perſecutions, crucify'd by the Infidels, and bury'd there. Others give a different Account of his Death, ſo that we can have no Certainty either of the Time or the Manner of it. God has thought fit to conceal from us, the holy Actions and Lives of many of his choiceſt Servants, that we may be ſatisfy'd in having our religious Deeds known to him alone, and not like the *Scribes* and *Phariſees* affect the Praiſe of Men. His Feaſt is kept with St. *Jude*'s on *October* 28th, but the *Greeks* celebrate it on *June* 10th. *The Death of St.* Luke. *The Death of St.* Simon.

Joſeph. All Things now being in a quiet and peaceable Condition in the *Roman* Empire, *Veſpaſian* in the 6th Year of his Reign conſecrated his famous Temple of *Peace*, which he began immediately after the Deſtruction of *Jeruſalem*. Having beſtow'd great Charges upon it, he alſo beautify'd it with divers Pictures and carved Works, placing all the Rarities in it that in former Ages had been gather'd together from the utmoſt Parts of the Earth. And among theſe he plac'd all the golden Veſſels, and other rich Utenſils which the *Jews* had in their Temple, expreſſing a great Veneration for them; but the *Jewiſh* Law, and the Tapeſtry or purple Veils of the Sanctuary he commanded to be kept in the Palace. At this Time the *Jews* began in ſome Meaſure to recover their Misfortunes, tho' they loſt all the Benefit of *Jeruſalem*, erecting a famous School at *Jabneh* near *Joppa*, where they ſtill retain'd their great *Sanhedrim*, which, as *Lightfoot* ſays, they kept up in the ſame Luſtre and State, as it had been for many Years before the City's Ruin. It ſeems, *Jochanan* Vice-Preſident of the *Sanhedrim*, eſcaping by a Stratagem from *Jeruſalem* in the Siege, afterwards obtain'd ſo much Favour from the Emperor, that this A.D. 75. Veſp. 6/7. *Veſpaſian conſecrates the Temple of* Peace. *The* Jewiſh Sanhedrim *ſit at* Jabneh.

Assembly might be fix'd at *Jabneh*, where it had been for some few Years before the *Jewish* Wars. This being allow'd, he was made President of the *Sanhedrim*, and in this Year was succeeded by *Gamaliel* II. the Assembly being continu'd at this Place till the Reign of the Emperor *Adrian*.

A.D. 76. Vesp. 7/8 The three following Years afford us very few Materials proper for our Purpose. In the first, *Eusebius* in his Chronicon mentions the Destruction of three Cities in the Isle of *Cyprus* by a great Earthquake; of which *Salamis* and *Paphos* were two; Cities sufficiently enlightned by the Apostles *Paul* and *Barnabas*, if they had made the best Use of their

A.D. 77. Vesp. 8/9 Doctrine. In the second, *Pliny* the Elder dedicated his great Work the History of Nature to the Emperor's Son *Titus*, now the sixth Time Consul, near four Years after he had celebrated the last *Lustrum* or *Census* in *Rome*. About the same Time *Eusebius* tells us that so great a Pestilence rag'd in *Rome*, that for many Days together, there dy'd 10000 in a Day; during which Plague, a Woman nam'd *Alcipa* was de-

A.D. 78. Vesp. 9/10 liver'd of an Elephant. The third we find most remarkable for the Impostor *Peregrinus*, a *Cynick* Philosopher, who pretended a great Veneration for the *Christian* Religion, into which he was baptiz'd; and he made Profession of it with such a seeming Zeal, that he procur'd himself to be imprison'd by the *Pagan* Power, in which he made a great Shew of Patience and Resignation. And being once a Person of considerable Note, he by his Agents procur'd large Contributions from the *Christians* in many Places; after which he return'd again to his *Paganism*, got free from his Imprisonment, and derided the *Christians* for having greatly enrich'd him at their Expences. But long afterwards, being universally hated and rejected, he fell into great Poverty; and at the *Olympick* Games, excited by a diabolical Vanity, he is said to have leap'd alive into the Fire, like the *Indian Brachmans*. In all Probability this is the same Person against whom the Scoffer *Lucian* wrote.

Peregrinus *the Impostor.*

In the next Year 79, *Vespasian* being now in his ninth Consulship, and his Son *Titus* in his seventh, and having perform'd many great and noble Acts to the happy Establishment of the Empire, was surpriz'd at *Campania* with some light Motions of a Distemper, when immediately he cry'd out, according to the Dictates of his *Pagan* Principles, *Methinks I am going to be a God.* His Indisposition caus'd him to remove to the City, from whence he retir'd to the *Cutiliæ*, and an Estate he had about *Reate*, which he usually visited every Summer. In which Place, notwithstanding the Encrease of his Distemper, he still manag'd the Affairs of the Empire as formerly: But having corrupted his Entrails by the Use of cold Water, he was after a short Time suddenly taken with a Flux, which soon brought him to such Weakness, that he was ready to faint; when of a sudden he cry'd out with his former Courage and Bravery, *An Emperor ought to die standing on his Feet*; and so raising himself up, he expir'd in the Hands of those who supported him. His Death was highly lamented, and his Memory gratefully preserv'd by all the great and wise Men of the Empire, being a Prince of extraordinary Management and Moderation, next to *Julius Cæsar* in War, and to *Augustus* in Peace; one whom Providence seem'd to have rais'd on purpose for the Recovery and Restauration of the *Romans*, and the Ruin and Desolation of the *Jews*; and one who acted nothing against the *Christians*, but as they were accidentally involv'd in the *Jews*. He was the second *Roman* Emperor that dy'd a natural Death, it being in the 69th Year of his Age, and on the 24th Day of *June*; having reign'd ten Years wanting six Days reckoning

Suet.

The Death of Vespasian.

 from

from the firſt of *July* 69, when he was firſt proclaim'd Emperor at *Alexandria.*

Suet. III. Upon the Deceaſe of *Veſpaſian*, his eldeſt Son *Titus*, now near 39 Years of Age, ſucceeded by general Conſent, as well as by his Father's Will, tho' not without ſome Obſtructions from his ambitious Brother *Domitian.* Tho' *Titus* had ſerv'd in many Wars with great Honour, and diſcharg'd many civil Offices with no leſs Wiſdom, yet during his Father's Reign he had given too many Occaſions of Prejudice and Aſperſion, upon the Account of his Severity and voluptuous Life, his extravagant Paſſion for *Agrippa*'s Siſter *Bernice*, and his promoting his Father's Impoſitions and Extortions; inſomuch that he was generally look'd upon as a ſecond *Nero*; and ſcarce any Man arriv'd at the Empire with a more ſully'd Reputation, or a greater Repugnancy of the People. But in a ſhort Time theſe Accuſations turn'd all to his Advantage, and his Virtues gain'd him a Reputation under the Burthen of an Empire, which he cou'd not obtain under the Freedom of a private Perſon; in which he proceeded with ſo much Prevalence upon the Hearts and Affections of all People, that he came to be generally ſtil'd, *The Love and Delight of Mankind.* He began firſt with the moderating his Paſſions, and bridling his ſtrong Inclinations; particularly withdrawing himſelf from the Company of his beloved Queen *Bernice*, and diſcharging ſeveral Perſons who were formerly the chief Inſtruments of his Pleaſures, rightly judging them unbecoming the Dignity of his Office. In all which Matters, he ſhew'd ſuch a happy Mixture of firm Reſolution and eaſie Modeſty, that of him it was ſaid, *That if ever any Man truly abſtain'd from what was his own, He was the Perſon.* The Excellency of his Temper has been applauded by Writers of all Ages, and St. *Auguſtine* ſtil'd him by the Title *of a moſt ſweet Prince*; and when he enter'd upon the Office of *Pontifex Maximus*, he ſolemnly proteſted, *That he did it to keep his Hands pure and undefil'd from Blood.* One of his principal Methods was never to ſend away any Petitioner with an unpleaſing Anſwer, declaring, *That no Man ought to depart ſorrowful from the Preſence of a Prince*; and he was naturally ſo deſirous of doing Good, that one Night being told he had done nothing for any Perſon that Day, he thus readily expreſs'd his Concern, *My Friends, I have loſt a Day!* A Sentence worthy of an Emperor, and even of a *Chriſtian.*

A.D. 79. TITUS, *the eleventh* Roman *Emperor.*

Titus in the Beginning proceeded with all Wiſdom and Diligence in the great Affairs of the Publick, particularly in the regulating and reforming of ſeveral Miſchiefs which had not been perfectly remov'd in his Father's Reign; amongſt which that of *Informers*, *Promoters*, and *Pettifoggers* was very notorious, who had their Riſe from the Licentiouſneſs and Impunity of former Reigns, and daily encreaſing in Corruptions, became the Authors and Fomenters of all Kinds of Heats and Diſſentions. Of theſe this Emperor daily made publick Examples, condemning them to be ſcourg'd and beaten with Clubs in the publick *Forum*, then to be drag'd through the Theatre, and at laſt, part to be ſold as Slaves, and part to be tranſported to uninhabited Iſlands, till he had utterly exterminated thoſe Peſts of the City. And to put a farther Stop than his Father had to the Corruptions and Tediouſneſs of Law-Suits, he prohibited, among other Things, that the ſame Cauſe ſhou'd be try'd by ſeveral Laws; or that any one ſhou'd enquire into the Eſtate of any dead Perſon, after a ſet and preciſe Number of Years. Notwithſtanding the Excellency and Mildneſs of the preſent Government, we are told that *Linus*, St. *Peter's*, or perhaps St. *Paul's* Succeſſor, ſuffer'd Martyrdom this Year in *Rome*; tho'

His Regulations.

Linus *ſuffers.*

tho' moſt probably without the Emperor's Knowledge. The Year of his Death is uncertain; yet *Euſebius* poſitively fixes it in the ſecond of *Titus*, or, as Mr. *Dodwell* regulates it, the firſt; after he had been Biſhop of *Rome*, or perhaps only of the *Gentile* Converts in *Rome*, twelve Years; to which others add 4 Months and 12 Days. He was ſucceeded by *Anacletus* or *Cletus*, who held the Biſhoprick about twelve Years longer.

Cletus the ſecond Biſhop of Rome.

In the ſhort Reign of this Emperor, there hapned ſome Misfortunes and Calamities no leſs aſtoniſhing than deplorable. The firſt was a dreadful and almoſt incredible Irruption of Mount *Veſuvius* in *Campania*, in the Beginning of *November*, which was accompany'd with violent Earthquakes, and wonderful Prodigies; and after it had ruin'd many Cities and People with a vaſt Tract of Land, the Aſhes were carry'd through the Air into many diſtant Nations, particularly *Africk*, *Ægypt* and *Syria*, being ſo very great at *Rome*, that the Sun was darkned for many Days together. At this Mount, *Pliny* the Elder, and famous natural Hiſtorian, then Admiral of the *Roman* Navy at *Miſena*, being deſirous to diſcover the Reaſon of this wonderful Accident, by his too near approaching it, and his too great Curioſity, was ſuffocated in the Smoak. Beſides this terrible Calamity, in the following Year, there hapned a great Fire in *Rome*, which laſted three Days, and as many Nights inceſſantly, conſuming the Capitol, the Temples of *Serapis*, *Iſis*, and *Neptune*, the *Pantheon*, and the Library of *Auguſtus*, with many other noble Buildings; God hereby evidently ſhewing his Diſpleaſure againſt the *Romans* for their falſe Deities, the Cauſe both of their Vices and their voluntary Blindneſs againſt the Light of the Goſpel. This was alſo ſucceeded by a dangerous Peſtilence, in which there commonly dy'd ten thouſand every Day; which Plague was ſuppos'd to have been occaſion'd by the Aſhes of Mount *Veſuvius*. In all theſe Miſeries *Titus* behav'd himſelf not only with the Care and Regard of a Prince, but alſo with the Tenderneſs and Compaſſion of a Father, comforting the Diſtreſſed with his reviving Edicts, and aſſiſting them as his own Revenues wou'd permit. Then to abate the Peſtilence, and the Malignity of that Diſtemper, there were no Methods either human or divine that he neglected, ſeeking all Sorts of ſuperſtitious Rites, and all Kinds of Sacrifices, which he thought might be of any imaginable Uſe; in which he ſhew'd the Height of *Paganiſm*.

The Death of the Elder Pliny.

A.D. 80. Titi 1/2

Calamities in Rome.

Dion. Suet.

In this Year *Titus* conferr'd particular Honours upon the celebrated *Joſephus*, tho' his Countrymen were in very low Reputation with the *Romans*. His Father *Veſpaſian* had ſhewn great Reſpect to him, after the *Jewiſh* Wars, lodg'd him in his own Houſe, made him a free Citizen of *Rome*, aſſign'd him a Penſion, gave him Lands in *Judæa*, and above all order'd him a publick Statue. *Titus* increas'd theſe Favours, and in Honour to him, order'd his Hiſtory of *the Wars of the Jews* now finiſh'd, to be depoſited in the publick Library, and to be view'd by all Men; after it had been carefully examin'd by himſelf, King *Agrippa*, and many others. The Writings of this Author have been highly valu'd by *Jews*, *Gentiles* and *Chriſtians*, ſhewing a very polite Pen; and the Turn he gave to Things was extremely agreeable. His Hiſtory is enrich'd with admirable Deſcriptions, moſt eloquent Speeches, and moſt ſublime Thoughts; his Narration is clear and juſt; and, as one obſerves, he not only diverts his Readers, but alſo inclines them on which Side he pleaſes, raiſing and laying ſuch Motions in them as he thinks fit. In ſhort, his Genius and Accompliſhments render'd him the moſt illuſtrious of his Countrymen; ſo that he may be ſaid to have been a finiſh'd and compleat Hiſtorian, and might well be ſtil'd, as he is by many, *The* Livy *of the* Greeks.

Joſephus.

Joſephus's Wars of the Jews *put into the publick Library.*

Greeks. As for his Hiſtory of *the Wars of the Jews*, which we are now ſpeaking of, it is a continu'd Story from the Taking of *Jeruſalem* by *Antiochus Epiphanes*, down to the utter Ruin of it by *Titus*, beginning about 170 Years before our Saviour's Nativity, and reaching to the Year 72, conſiſting in all of 242 Years. But the moſt conſiderable and valuable Part of it is that of the ſix laſt Years, where he deſcribes the laſt *Jewiſh* War, the Deſtruction of *Jeruſalem*, and the Miſeries of his Countrymen in the moſt lively and affecting Manner imaginable, in which alſo is fully ſhewn the Completion of our bleſſed Saviour's Propheſies. And whoever wou'd carefully compare what our Lord has ſaid concerning this War and Sackage of *Jeruſalem*, with the Accounts thereof given by *Joſephus*, might find ſo juſt a Correſpondency between the Prophecy and the Succeſs, as wou'd make him imagine that the Hiſtorian had taken his Meaſures as much from our Lord's Predictions, as from the Event of Things: So that the Hiſtory is highly uſeful for the Conviction either of *Jews* or *Pagans*.

Suet. In the following Year 81, the Emperor *Titus*, having been ſaluted *Imperator* the fifteenth Time, liv'd not long to enjoy that Honour, being ſuddenly ſnatch'd away, to the exceeding Detriment of the Empire, and to the unexpreſſible Grief of his Subjects. Not long before, at the finiſhing of certain publick Solemnities, in which he wept plentifully before the People, he retir'd into the Territories of the *Sabines*, ſomewhat more melancholy than formerly, being diſcourag'd by ſome unfortunate Omens. In his firſt Stage he was ſurpriz'd with a violent Feaver, and being carry'd afterwards in his Litter, and finding that he muſt ſubmit to Death, he cou'd not refrain ſhewing his great Unwillingneſs to depart; and looking up to Heaven, with an uncommon Tenderneſs complain'd, *That he ſhou'd be taken away ſo undeſervedly*; proteſting, *That in the whole Courſe of his Life, he did not know of any Action but One that he ought to repent of*, which he did not mention. Shortly after he dy'd, *The Death of the Emperor Titus.* in the ſame Town where his Father dy'd, not without Suſpicion of Poiſon from his Brother *Domitian*. This was accompany'd with an univerſal Grief and Sadneſs throughout the City and Empire; and all the Senators without any legal or regular Convocation, haſted to the Senate Houſe, and ſhutting the Doors for a Time, open'd them again, render'd more Thanks and Acknowledgments, heap'd upon his Memory more Praiſes and Encomiums, than ever any Emperor obtain'd, either before or after his Death. He dy'd in the Year 81, in the 13th Day of *September*, under the Conſulſhips of *Silvanus* and *Verus*, being in the 41ſt Year of his Age, and having reign'd only two Years, two Months, and twenty Days.

Suet. IV. The venerable Reſpect all had for *Titus* and his Father, caus'd his Brother *Domitian* to ſucceed him without Oppoſition, being now about thirty Years of Age. The Pride and Ambition of this Prince ſhortly appear'd in his declaring in open Senate, *That it was he who had given the Empire both to his Father and Brother, and that they had but reſtor'd it to him again.* Yet the Beginning of his Reign was generally acceptable to the People, he ſhewing ſo little Signs of Cruelty and Bloodſhed, that he once reſolv'd by Edict to forbid the ſacrificing of Oxen, and alſo ſo little of Avarice, that his chiefeſt Advice to them about him was to abhor all Rapine and Sordidneſs. At firſt indeed, his Vices and Enormities were happily temper'd by many wiſe and good Actions; in which Time he ſpent and employ'd many of his Hours in divers Kinds of Exerciſes and Diverſions, particularly Archery and the like Games, in which he excell'd

A.D. 81. DOMITIAN, *the twelfth* Roman *Emperor.*

to

to Admiration. But we muſt not omit one deſpicable Recreation of his, of which all Authors take Notice; and that was his uſual Cuſtom of retiring an Hour in a Day into his Chamber, in the Beginning of his Reign, where his ſole Employment was catching of Flies, and pricking them through with a ſharp Bodkin: A great Argument of a cruel and melancholy Memper. And afterwards this Temper was more ſhewn to Men than to Flies, and even to thoſe of the higheſt Rank and Quality; and when the Vizor was taken off, he appear'd in his proper Colours, lazy and unactive, ill-natur'd and ſuſpicious, griping and voracious, and barbarous and inſolent to the utmoſt Degree. In his Fierceneſs and Brutality he equall'd *Nero*, and in this particular exceeded him; that *Nero* was ſatisfy'd with commanding Execution to be done at a Diſtance, whereas this Tyrant took Pleaſure in beholding his Cruelties exercis'd before his Eyes; which at length prov'd his only Diverſion; for he did not, like *Nero*, delight in the Charms of Muſick and ſuch kind of Pleaſures as wou'd ſweeten his moroſe Humour. In his Cunning and Diſſimulation he reſembled *Tiberius*; for he was not only fierce and implacable, but alſo exceeding ſubtle and artificial in ſurprizing, never pronouncing any diſmal Sentence, but with an inſinuating Preamble full of great Clemency and Mercy; ſo that whenſoever he appear'd kind and gentle in the Prologue, he certainly prov'd cruel and bloody in the Epilogue.

A.D. 82. Dom. 1/2 About the latter End of the firſt Year of this Emperor's Reign, the Apoſtle *John*, being principally at *Epheſus*, and having eſtabliſh'd many Churches in *Aſia*, is ſaid to have conſtituted his eminent Diſciple *Polycarp* Biſhop of *Smyrna*, at this Time. But the Time of this Apoſtle's coming into *Aſia* is very uncertain, tho' moſt probably it was about the Year 70; and his uſual Reſidence at *Epheſus* caus'd him to be call'd ſometimes the Biſhop of the City. But ſince the Apoſtolick Authority was ſuperior to that of Biſhops, he did not confine himſelf to the Church of *Epheſus* in particular, but took Care of all the *Aſian* Churches; nor did his Abode at *Epheſus* deprive *Timothy* of his Epiſcopal Authority, which St. *Paul* had formerly conferr'd upon him. Many Churches of Note and Eminency were of his Foundation and Erection, beſides *Smyrna*, particularly *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*, which together with *Epheſus*, make up the ſeven Churches which he mentions in his *Revelations*. *Apollonius*, who defended the Church in the Beginning of the third Age, aſſures us that this Apoſtle rais'd a Man from the Dead at *Epheſus*, and depos'd a Prieſt of *Aſia* for writing the fabulous Voyages of St. *Paul* and *Thecla*, although he compos'd that Work in Honour of St. *Paul*, to whom he attributes them. St. *Epiphanius* affirms, That he was carry'd into *Aſia* by the ſpecial Conduct of the Holy Spirit, to oppoſe the Hereſies of the *Ebionites* and *Cerinthians*; and *Irenæus* relates a Story, which he had from his Diſciple *Polycarp*, That going with ſome Friends at *Epheſus* to a Bath, and finding *Cerinthus* the Arch-Heretick there before him, he with great Abhorrency turn'd back, crying out, *Let us eſcape immediately, leſt the Building fall upon our Heads, ſince* Cerinthus *the Enemy of God and his Truth is in it:* By this Example teaching us to avoid the Society of ſuch as abuſe and corrupt the Truth. This is all that we find of this Apoſtle, from his coming into *Aſia*, to the ſecond general Perſecution.

Polycarp *made Biſhop of* Smyrna.

The Acts of St. John *at* Epheſus.

In this Year 82, the Emperor *Domitian* taking upon him the Office of *Cenſor*, and the Reformation of Manners, perform'd many Things worthy *Dion. Suet.*

Domitian's *Regulations.*

worthy of a better Man; particularly, he ſuppreſs'd ſuch Libels and defamatory Writings as any ways reflected upon Perſons of Quality of either Sex. He turn'd a Senator out of the Houſe, purely for his immoderate Delight in Buffoonry and Dancing; judging thoſe Qualities below the Dignity of that venerable Order. From ſuch Women as were light and ſcandalous in their Lives he took away the Priviledge of Litters, and their Capacities of Legacies and Inheritance; and ſtruck a *Roman* Knight out of the Liſt of the Judges, for receiving his Wife after ſhe had been divorc'd for ſuch a Crime as Adultery. He was very diligent for a while in the Adminiſtration of Juſtice, and many Times ſat himſelf in an extraordinary Manner in the Courts of Judicature, ſuperſeding the Partial Sentences of the *Centumviri*. He ſeverely puniſh'd ſuch Judges and Counſellors as were corrupt, and acted by Bribes; and in theſe Matters he was ſo careful, as to encourage the *Tribunes* in Perſon to accuſe a particular *Ædile* of Extortion, and to demand Juſtice againſt him in the Senate. He purſued his Father's and Brother's Deſigns as to the reforming of tedious Law-Suits, and in baniſhing *Delators* and *Promoters*; and diſcharg'd ſuch as had been ſued in the Exchequer five Years before, and had their Suits ſtill depending, not allowing any new Proceſs but within a Years Space; and with this particular Caution, that if the Informer made not his Charge good, he ſhou'd ſuffer Baniſhment. He likewiſe prohibited the Caſtration of Children; and of ſuch as were already Eunuchs, and in the Poſſeſſion of the Merchants, he moderated the Prices, and reduc'd them to a more reaſonable Rate. In all which Regulations he ſhew'd great Pride and Contempt of his Father's and Brother's Management. Therefore in the next Year, becauſe the Whoredoms of the *Veſtal* Virgins had been accidentally neglected by his Father and Brother, he made a ſtrict Enquiry after thoſe Corruptions, and puniſh'd them without Mercy. Such as were convicted but once, ſuffer'd Death as other ordinary Malefactors; but others were bury'd alive, according to the ancient Cuſtom, and their aſſociate Male-Criminals ſcourg'd to Death. This Year a great Earthquake near the *Helleſpont* gave an opportunity to the Magicians, *Chaldeans* and *Ægyptians*, to inrich themſelves from the People's Bounty, under Pretence of offering Sacrifices to appeaſe the Gods. And in the ſame Year *Domitian* ſhew'd ſo great a Hatred to Philoſophers, Mathematicians and Aſtrologers, that he not only baniſh'd them out of *Rome*, but likewiſe out of all *Italy*, perſecuting them with ſuch Fury, that they were conſtrain'd to fly to many Nations.

A.D.83. Dom. 2/3

He puniſhes the Veſtal Virgins.

And baniſhes the Philoſophers.

By Reaſon of the Loſs of ſo many Eccleſiaſtical Records, the following Year affords us nothing but the bare Mention of the Death of *Anianus*, the firſt Biſhop of *Alexandria* next to St. *Mark*; who after 22 Years excellent Government of that Church, was ſucceeded by *Avilius*, the third Biſhop of this vaſt City, who held the Dignity about 13 Years. The next Year after that, is remarkable for nothing ſo much as the prodigious Impiety of *Domitian*, whoſe exorbitant Pride at this Time exceeded almoſt all Example. For he not only caus'd his Statues in the *Capitol* to be made of pure Gold and Silver, but his Ambition carry'd him ſo far, as to aſſume Divine Honours; and He whoſe Crimes had render'd him unworthy of the Quality of Man, by his Pride equall'd himſelf with God. He ſtil'd himſelf the Son of *Pallas* or *Minerva*, and particularly aſſumed the Titles of *Our Lord* and *Our God*; decreeing likewiſe, that no Man ſhou'd preſume to call him otherwiſe, either in Writing or Diſcourſe. *Pliny* complains that the Way to the *Capitol* was crowded and incumber'd by the numerous Throngs that went to offer to the Statue of this Emperor; ſacrificing Beaſts to Him, who continually ſacrific'd Men

A.D.84. Dom. 3/4

Avilius, *the third Biſhop of* Alexandria.

A.D.85. Dom. 4/5

Domitian *aſſumes Divine Honours.*

to

A.D.86. Dom. 5/6 to himself. The next Year, having finish'd the *Capitol* with great Magnificence, he engross'd all the Honour of the Foundation to himself, not permitting any Name to be put in the Inscription but his own. After which he instituted certain Religious Solemnities, call'd *Capitoline-Games*, to be for ever celebrated every fifth Year, after four Year's Completion, according to the Manner of *Olympiads*. These Games were attended with all Kinds of Combats, Races, Exercises, Musick, and Dancings, with the Contests of both Sexes. Being instituted in Honour of *Jupiter*, the great Numbers of *Pagan*-Priests Attendance, sufficiently shew'd it was in Opposition to the true Religion; and shortly after, they proved so contrary to the Purity of good Manners, that many of the wiser sort of the unconverted *Romans* wish'd to see these Games abolish'd.

He institutes the Capitoline-Games.

A.D.87. Dom. 6/7 V. In the mean Time the Church of God flourish'd and increas'd in all Parts, tho' it was much infected with Heresies, of which St. *Paul*, 1 *Cor.* 11. 19. speaks as tho' there was a Kind of a Necessity to have them in the Church, to set off and distinguish the Orthodox and Faithful. Besides the *Ebionites* and *Cerinthians*, and others formerly mention'd, about this Time there appear'd another sort of Hereticks call'd the *Nicolaitans*, particularly mention'd *Rev.* 2. 15. and *whose Doctrine* our Lord is with an Emphasis there said *to hate*; a horrid brutish Sect, generally suppos'd to derive their Original from *Nicolas*, one of the seven Deacons mention'd in the 6th of the *Acts*, whereof *Clemens Alexandrinus* gives this probable Account. This *Nicolas* having a beautiful Wife, and being reprov'd by the Apostles for being jealous of her, he to shew how far he was from that, brought her forth, and gave any Person leave to marry her, affirming it was suitable to that Saying, *We ought to abuse the Flesh*; which Sentence was by some ascrib'd to our Saviour, and also to the Apostle *Matthias*, who taught Men to fight with the Flesh and abuse it. These Words and Actions of his being misunderstood by his Disciples and Followers, and perverted to the worst Sense imaginable, they began to let loose the Reins, and hence-forward to give themselves over to the greatest Impurities, and the most scandalous Liberties, throwing down all Inclosures, allowing of the most pernicious Mixtures, and making Corporal Pleasure the ultimate End and Happiness of Man. Yet *Clemens* says that *Nicolas*, their pretended Patron and Founder, was a sober and temperate Man, never making use of any but his own Wife, by whom he had one Son, and several Daughters, who all liv'd in perpetual Virginty. But these Hereticks, with many others, together with *Diotrephes*, who affected a Supremacy in the Church, and resisted St. *John*'s Preaching, were in no long Time suppress'd by the great Care and Vigilance of that holy Apostle. 3 *John* 9, 10.

The Nicolaitan *Heresie.*

A.D.88. Dom. 7/8 In the Year 88, upon occasion of the Cruelties of the Emperor, and some Affronts receiv'd, *Lucius Antonius*, Governor of the Upper *Germany*, rais'd a dangerous Rebellion in those Parts; and being Commander of a numerous Army, usurp'd the Title of Emperor. The Success of this Insurrection remain'd long doubtful, and became daily more formidable to *Domitian*, who had so much lost the Love of his People; till at length his General *Normandus* dextrously surpriz'd *Antonius*, just when a sudden overflowing of the *Rhine* had stopp'd the Arrival of his *German* Auxiliaries, and destroy'd both him and his Army. The News of which Victory, as *Plutarch* and others assure us, was brought to *Rome* by supernatural Means on the same Day that the Battel was fought, to the great Surprize of the Emperor and City. In the same Year *Domitian* celebrated the grand *Secular Games*, which of all others in *Rome* were the most Dion.

The grand Secular Games *celebrated.*

solemn

ſolemn and magnificent, and in a regular Courſe cou'd not be repreſented but once in a hundred Years. Theſe began in the 13th Day of *September*, and 8th of *Domitian*, 41 Years after the laſt under *Claudius*, and 105 after thoſe under *Auguſtus*. And now this Emperor rag'd more fiercely againſt his Subjects than ever, eſpecially ſuch as he ſuppos'd of *Antonius*'s Party, inventing new Kinds of Cruelties and Tortures, ſuch as were never practis'd before. In this Year *Euſebius* ſpeaks of his Anger againſt the Philoſphers and Aſtrologers, whom he a ſecond Time baniſhed out of *Rome* and *Italy*; which he did as much out of Hatred to Literature, as for any other Deſign. For his Jealouſies extended to all Writers and Learned Men, eſpecially Hiſtorians, whom he puniſh'd for their due Praiſes of Illuſtrious Perſons; and dreaded them, leſt they ſhou'd record his vicious Actions: Only the great *Joſephus*, by a happy Fortune and Addreſs, retain'd his Favour and Encouragement as long as he liv'd.

A.D. 89. Dom. 8/9

The Philoſophers again baniſh'd.

In the following Year, it is believ'd by ſome, that *Domitian* began to vent his Rage againſt the *Chriſtians*, and to raiſe the ſecond general Perſecution againſt the Church. But tho' it is probable he might now begin to expreſs his Hatred to that Sect, yet the beſt Chronologers are agreed, that the Perſecution began not till five Years after, in 95. In the Year 91, the *Roman* Forces having after many great Loſſes, finiſh'd the Wars againſt the *Dacians*, and alſo the *Catti* a People of *Germany*, *Domitian* obtain'd a Triumph, which was attended with many ſuperſtitious Rites, as well as glorious Spectacles, Naval Conteſts, and Combats of Women as well as Men. He likewiſe vainly aſſum'd the Name of *Germanicus*, and caus'd the two Months *September* and *October* to be call'd *Germanicus* and *Domitianus*, becauſe in one of them he was made Empeperor, and in the other he was born. At the ſame Time he ſhut up the Temple of *Janus* in Token of an univerſal Peace, this being the third Time that it was ſhut ſince our Saviour's Nativity. In the ſame Year he executed *Cornelia* the Head of the Veſtal Virgins for Incontinency; ſhe being condemn'd to be bury'd alive, according to the ancient Cuſtom, and her Aſſociat-Male-Criminals to be ſcourg'd to Death.

A.D. 90. Dom. 9/10

A.D. 91. Dom. 10/11

The Temple of Janus *ſhut up.*

The *Chriſtians* were flouriſhing and increaſing in *Rome*, *Cletus* or *Anacletus* in the Beginning of 92, or the latter End of 91, ſuffer'd Martyrdom, after he had been Biſhop of *Rome* above 12 Years. He was ſucceeded by the famous *Clement* or *Clemens*, of whom we have formerly taken notice, who is frequently call'd the third Biſhop of *Rome* after St. *Peter*, yet with no little Uncertainty. For many are of opinion, as we formerly hinted, that before the Deaths of the Apoſtles *Peter* and *Paul*, the Church at *Rome* was divided into two *Cœtus*; one conſiſting of *Jewiſh* Converts under St. *Peter*, and the other of *Gentile* Converts under St. *Paul*; and that upon their Deaths, *Linus* ſucceeded St. *Peter*, and *Clement* S. *Paul*: But that afterwards, when the Diſtinction of *Jew* and *Gentile* fail'd, upon the Death of *Cletus*, there was a Coalition of both the *Cœtus* under the ſurviving Biſhop *Clement*; ſo that in that ſenſe he may be call'd the third Biſhop of *Rome*, after the Apoſtles. And tho' this Opinion is doubted and deny'd by ſome, eſpecially the *Romaniſts*, yet it is plain that nothing will ſo well ſolve the different Accounts of the Succeſſion of the firſt Biſhops of *Rome*. While *Clement* was ſole Biſhop of *Rome*, it is believ'd that that celebrated Book call'd *Paſtor* was written by *Hermas* a *Roman* Convert, and moſt probably the ſame mention'd by St. *Paul*, *Rom.* 16. 14. Tho' the Time of its writing is very uncertain, yet all agree that it was written before the Perſecution under this Emperor; and ſome think that the fourth Viſion is a Prophecy of it; and others, that it foretold the Deſtruction of

A.D. 92. Dom. 11/12

Clement *the third Biſhop of* Rome.

A.D. 93. Dom. 12/13

Hermas *writes his* Paſtor.

Jeruſalem; which if true, it muſt have been written above twenty Years before this Time: But of that we ſhall not diſpute. This Book was in great Eſteem among the Ancients, many of the Fathers have accounted it as part of the Holy Scriptures, and ſeveral Churches receiv'd it as Canonical. But many others have rejected it for ſuch; and the Moderns have had far leſs Opinion of its worth, it being ſo diſagreeable to the Reliſh and Palates of the latter Ages. It conſiſts of three Parts; the firſt of which, entituled the *Viſions*, is full of many Revelations explain'd to *Hermas* by a Woman repreſenting the Church; all relating to the State of the Church, and the Manners of the *Chriſtians*. The ſecond Part, which is moſt uſeful, is call'd the *Ordinances*; wherein are compriz'd divers Precepts of Morality and Pious Inſtructions, which the Paſtor or Angel of *Hermas* preſcribes to him. The third Part is call'd the *Similitudes*; becauſe it begins with ſeveral *Similes* or Compariſons, and concludes with Viſions. Theſe three Books comprehend many Moral Inſtructions concerning the Practice of *Chriſtian* Virtues; but the great Number of Viſions, Allegories and Similitudes, make them tedious and uncouth; and far leſs agreeable to our Taſts, than if they had been ſimply propounded.

A.D. 94. Dom. 13 14

Joſephus *finiſhes his* Antiquities of the *Jews*.

About the Beginning of the Year 94, or the latter End of 93, and 13th of *Domitian*, *Joſephus* finiſh'd his great Work call'd, *The Antiquities of the Jews*, in twenty Books; being a continu'd Hiſtory from the Creation of the World to the Beginning of the laſt *Jewiſh* War in the Year 66; containing, according to A. B. *Uſher*'s Chronology, 4069 Years. It is written with wonderful Art and Eloquence, admirably adapted to the Genius and Tempers of the *Romans* and *Grecians*; and particularly his Account of the Miſeries of *Herod* in the Diſſentions of his Family, and of the Death of the Emperor *Caligula*, have been admired by many Criticks. Above one half of it is taken from the Books of the Old Teſtament, but he has ventur'd to add ſeveral Facts not in thoſe Writings, about which the Learned are not agreed: And as to thoſe that he has wholly taken from them, he oftentimes gives them ſuch an artificial Turn, and us'd ſuch diſguiſing and mollifying Stroaks, as ſhew'd that he durſt not always follow Truth rigidly; but that he deſign'd to accommodate the moſt ſurprizing Paſſages in the Holy Scriptures to the Humour and Opinions of the Perſons to whom he wrote. Yet after all theſe Imperfections, it muſt be acknowledg'd to be a noble Work, and undoubtedly was highly advantageous to the better ſort of the *Gentiles*, who might be induc'd to read this, when they deſpis'd the Scriptures; and this being an excellent Preparative and Incitement to the other, it cou'd not fail of making thoſe Sacred Writings and the Works of Providence more known, and conſequently *Chriſtianity* more acceptable. As to that Paſſage, wherein our Saviour is honourably mention'd, we ſhall not enter into the Diſpute of its Genuineſs; but only obſerve, that it is certainly very ancient; and tho' ſome modern Criticks have doubted of it, and argued againſt it, yet we do not find that any of the Ancients ever did. *Joſephus* wrote, beſides his own Life and the Wars of the *Jews*, two excellent Treatiſes againſt *Appion*, as a Reply to the Heathen againſt the Antiquity of the *Jews*, the Purity of their Law, and the Conduct of *Moſes*; and a Treatiſe concerning the *Martyrdom of the* Maccabees, which *Eraſmus* juſtly ſtiles a Maſter-piece of Eloquence. Being in the 56 Year of his Age, ſhortly after his writing the *Antiquities of the* Jews, this great Man dy'd. *Joſeph.*

He dyes.

About the ſame time, *Domitian* again baniſh'd all the Philoſophers and Aſtrologers out of *Rome* and *Italy*, among whom was that celebrated Stoick *Epictetus*. Shortly after this Decree, we are told, that the famous Philo-

Philoſopher and Magician *Apollonius Tyanæus*, was ſent for to *Rome* by the Emperor, upon pretence of his Sacrificing a Child, and his foretelling *Nerva* to be Emperor; and that being brought before *Domitian*, after ſome little Diſcourſe, he vaniſh'd out of his ſight, and was found at *Puteoli*, three Days Journey from *Rome*. *Philoſtratus* has given us an Account of this at large, and alſo of the Life of *Apollonius*; in which he relates many ſtrange Stories, both as to the Innocence of his Life, and as to the Miracles he wrought. Inſomuch that *Hierocles*, and ſome other Enemies to *Chriſtianity* proceeded ſo far as to compare this Magician to our Saviour himſelf, and endeavour'd to ſet him up as a Rival to him in his Actions: Tho' we have ſcarce any other Account of his Actions but from one Perſon, upon whoſe Authority we cannot much rely. This is ſuppos'd to have been done in the 14th of *Domitian*, under the Conſulſhip of *Aſprenas* and *Lateranus*, a little before the ſecond General Perſecution of the Church, near 25 Years after the Deſtruction of *Jeruſalem*.

Apollonius Tyanæus *brought before* Domitian.

CHAP. IX.

From the Beginning of the ſecond General Perſecution of the Church, to the third, and to the Death of St. John *the laſt ſurviving Apoſtle; which concluded the firſt Century.*

Containing the Term of about Five Years.

The ſecond General Perſecution.

Euſeb. Dion. I. *Domitian*, who imitated the Vices and Cruelties of *Nero*, did alſo imitate him in his Hatred to the Church of God; and to compleat all his former Wickedneſs, in the Beginning of this Year, rais'd the ſecond General Perſecution of the *Chriſtians*. His Letters and bloody Edicts were publiſh'd through all Parts of the Empire, which caus'd the Baniſhment and Death of great Numbers both in *Rome* and other places: But Mr. *Dodwell* believes that this Perſecution went no farther than Baniſhment; to which Monſ. *Tillemont* and others have given an Anſwer. Several are of opinion, that by *Hermas*'s Book call'd *Paſtor*, God thought fit to forewarn the Church of this great Tribulation, that the *Chriſtians* might prepare themſelves for the Conflict, and at length be purg'd from the Corruptions that too many of them had contracted. This Perſecution began in the fourteenth Year of this Emperor's Reign, thirty one Years after the firſt under *Nero*; in which many eminent *Chriſtians* ſuffer'd: Particularly *Antipas*, in *Pergamus*, one of the ſeven Churches of St. *John*'s Erection; a Perſon to whom *Jeſus Chriſt* was pleas'd to give the Title of a *Faithful Martyr*, Rev. 2. 13. and *Dionyſius* the *Areopagite*, St. *Paul*'s Convert, and firſt Biſhop of *Athens*; who ſuffer'd many Torments, as well as Death it ſelf. This laſt was ſucceeded by *Publius*, whom ſome ſuppoſe to have been the Governor of *Melitus*, formerly converted by St. *Paul*. *Domitian* was not ſatisfy'd with deſtroying the Heads of the Church, but proceeded to the Execution of his own Relations; particularly, his

A.D. 95. Dom. 14/15

Several Martyrs.

his Couſin-german *Flavius Clemens*, in the very Year of his Conſulſhip, whom he put to Death for embracing *Chriſtianity*, and baniſh'd this Conſul's Wife *Domitilla* to the Iſland *Pandataria*, and his Niece of the ſame Name to *Pontia*. Which was ſucceeded by the Deaths and Baniſhments of great Numbers of others in *Rome*.

Nothing render'd this Perſecution ſo memorable as the famous Sufferings of the Apoſtle *John*, the Courage by which he conquer'd all the Power of his Perſecutors, ſhew'd that the eternal *Word*, which he ſo frequently preach'd to others, did really abide in him. It is ſaid, that the Calumnies which were brought to *Domitian* againſt him, as a Diſturber of the Peace of the Empire, caus'd him to order the Proconſul of *Aſia* to ſend him bound to *Rome*, where he treated him with all the Cruelty that Rage cou'd ſuggeſt; for, according to *Tertullian*, he commanded him to be caſt into a Cauldron of boiling Oil, or rather Oil ſet on Fire, and this, as others aſſure us, in the Preſence of all the *Roman* Senate. But *Jeſus Chriſt*, who favour'd him above all the Apoſtles, ſo preſerv'd him in this great Danger that he felt no Harm from it, but as if he had only been anointed, as the *Athleta* were, according to St. *Jerom*, he came out more active and vigorous than before, thus giving him the Honour of Martyrdom without ſuffering the Torments of it, or leaving it in the Power of Man to take his Life. In this manner was accompliſh'd what our Lord had foretold, *That he ſhou'd drink of the Cup of his Paſſion.* And from hence the Ancients give him the Title of a Martyr; for tho' Martyrdom had no Power over him, yet he yielded his Body to all its Torments, and was willing to die for *Chriſt*; and as the three Children caſt into the fiery Furnace were Martyrs in their Intentions, tho' the Fire conſum'd not their Bodies; ſo was *John* in his Will, tho' not in his Sufferings, God miraculouſly preſerving him beyond his Hopes or Deſires. The cruel Emperor being diſappointed in his Intentions, hardned himſelf againſt the Evidence of the Miracle, and without any farther Conſideration baniſh'd him into the deſolate Iſle of *Patmos*, one of the *Sporades* in the *Ægean* Sea, there to be employ'd in digging in the Mines, according to *Victorinus*, the uſual Labour of Perſons baniſh'd thither for any Crime.

St. John *thrown into a Cauldron of boiling Oil;*

And baniſh'd to the Iſle of Patmos.

In this diſconſolate Place God fill'd his Mind with ſpiritual Comforts, and as if he had been tranſlated from Earth to Heaven, open'd the Cabinet of Glory to him, giving him a clear Proſpect of the future State of *Chriſtianity* in thoſe excellent *Revelations* by ſeveral Viſions, which are tranſmitted to us in the Book of that Name: Which was not the leaſt Inſtance of our Lord's Favour to this Apoſtle. This Book was written, as it is moſt generally believ'd, about the Beginning of the Year 96; and in a Prophetical Stile, with peculiar and uncommon Expreſſions. The firſt Part conſiſts of Admonition and Inſtruction, as well as Propheſie, being directed to the ſeven Churches in *Aſia*, which this Apoſtle had principally founded, namely, *Epheſus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea:* And the three firſt Chapters conſiſt, not only of an Epiſtle from St. *John*, but alſo of ſeven other Epiſtles, one to each Church, dictated immediately, and ſent by *Chriſt* himſelf, wherein Advice is given to the Biſhops of theſe Places, who are there call'd *Angels*, concerning the State of their Flocks. There are many clear Truths in this Book by which humble and plain *Chriſtians* may profit, without concerning themſelves with the Explanation of the Propheſies above their Capacities. As for thoſe, we ſhall not preſume to unfold them, but only obſerve in general, That the *Romaniſts* look upon all the Propheſies as already fulfill'd under the *Pagan* Emperors, inferring it from the firſt Verſe of the

A.D. 96. Dom. 15 *He writes his Revelations.*

Book,

Book, which ſpeaks of *Things which muſt ſhortly come to paſs*: But others interpret it, *Things which muſt ſhortly begin to be fulfill'd*. Some of the Ancients obſerving the Myſteriouſneſs and Obſcurity of this Book, have doubted whether it ought to be admitted into the Sacred Canon, becauſe they were uncertain whether it was really the Apoſtle *John*'s Writing or not; but this being made plainly to appear by a Multitude of Witneſſes, ſcarce any one ſince the fourth Century has ſcrupled to receive it as Scripture. This Apoſtle in his Baniſhment, as *Victorinus* obſerves, *He is much afflicted.* ſeeing himſelf condemn'd to great Pains and Labour in an Age not able to undergo any Hardſhips, deſpair'd of Life, and hop'd to finiſh all with Death; but God was pleas'd to undeceive him by revealing to him, *That he muſt propheſie before many People, and Nations, and Tongues, and Kings*; by which his Enlargement was foreſhewn, which hapned ſhortly after in the ſucceeding Reign.

Rev. 10. 11.

Still *Domitian* continu'd the Perſecution, and among the Martyrs we find *Mark*, the firſt Biſhop of *Atina* in *Latium*, who was ſtruck into the Head with Tenter-hooks; *Felicula*, an illuſtrious Woman in *Rome*, whoſe Body was thrown into a common Sewer; and *Nicodemus* a Presbyter of the ſame City, who was beaten to Death. And now the Errors and Enormities of the Emperor became more conſpicuous than ever, for he grew every Day more lazy and unactive, more inſolent and revengeful, and like a thorough-pac'd Tyrant, inſupportably jealous and ſuſpicious of all Perſons. The Predictions of the *Chaldeans* and other Aſtrologers, concerning his Death, gave him violent Apprehenſions; which, together with his numerous Crimes, kept him in perpetual Diſquiet and Anxiety; ſo that at length he wou'd admit of no Priſoner to be brought before him but with the moſt imaginable Care and Caution: And that his Domeſticks might perceive how unſafe it was for a Man to attempt the Life of his Patron, upon any Pretence, he commanded *Epaphroditus* to be executed, for being ſuppos'd to aſſiſt *Nero* in his Death, tho' with his own Conſent and Deſire. Finally, his Jealouſies increas'd to that Degree, that he caus'd his Gallery, in which he uſually walk'd, to be ſet about with a certain Stone call'd *Phengites*, by the Brightneſs of which he cou'd diſcern what was done behind him by Reflexion, as in a Glaſs. His Severity extended to the *Jews* as well as *Chriſtians*, who were alſo proſecuted as Atheiſts and Diſowners of the Gods; and he particularly commanded that the Poſterity of *David* ſhou'd be ſought out and put to Death, like *Herod* exceedingly fearing the Coming of *Chriſt*. Upon this Account two Grand-Children of the Apoſtle St. *Jude*, and Kinſman of our Lord, were brought before him. Having confeſs'd themſelves of the Line of *David*, he demanded what Poſſeſſions they had; and was anſwer'd, *That they had but* 39 *Acres of Land, out of the Improvement of which they both paid him Tribute, and maintain'd themſelves with their own hard Labour, as appear'd from the Roughneſs and Callouſneſs of their Hands*, which they then ſhew'd. He then enquir'd of them concerning the *Meſſiah*, and the State and Nature of his Kingdom, and when and where it wou'd commence. To which they reply'd, *That his Kingdom was not of this World, nor of the Dominions of it, but Heavenly and Angelical, which won'd finally take place in the End of the World, when coming with great Glory, he wou'd judge the Quick and the Dead, and reward all Men according to their Works*. The Iſſue was, that looking upon the Meanneſs and Simplicity of the Men, as below his Jealouſies and Fears, he diſmiſs'd them without any Severity againſt them; and *Tertullian* adds, that he immediately ceas'd the Perſecution againſt the Church by his Edict, which hapned juſt before his Death. Theſe two were now beheld

Suet. *Domitian's Fears.*

Euſeb. *St. Jude's Grand-Children brought before him.*

He relaxes the Perſecution.

not

not only as Kinſmen, but as Martyrs of our Lord, and were honour'd of all, being preferr'd to Places of Authority and Government in the Church; and *Julius Africanus*, a famous Author of the third Century, ſays that he learn'd ſeveral Things of *Chriſt*'s Genealogy, of thoſe who were then his Kindred, according to the Fleſh, and who from *Nazareth* and *Cocub* in *Judæa*, were diſpers'd in divers Parts of the World.

He grows more uneaſie.

Domitian now became daily tormented with terrible Omens and Portents, which ſometimes drove him to Deſpair; but nothing more affected him than the Anſwer of *Aſcleterion*, the Aſtrologer, and the ſtrange Accident that enſu'd. For being accus'd to the Emperor of publiſhing Predictions of his Death, and not denying the Charge, *Domitian* ask'd him if he knew his own Fortune, and what Death he himſelf ſhou'd die; the Aſtrologer reply'd, *That he ſhou'd be devour'd by Dogs.* To convince the World therefore, as he thought, of his Error, the Emperor caus'd him immediately to be ſlain, and commanded that he ſhou'd be burnt with all poſſible Care; but while this was effecting, a furious Tempeſt ſuddenly aroſe, blew down the funeral Pile, and threw off the Body; upon which the Dogs caught it up, and devour'd it before it was half conſum'd by the Fire. This Tyrant's Ruin was much promoted by Means of the unjuſt Death of his Couſin *Clemens* before mention'd, and haſtned by Reaſon of an accidental Diſcovery of his own Wife *Domitia*, who ſearching into his black Table Book, found her own Name there, with many of his principal Friends, particularly *Stephanus* his Steward, *Norbanus* and *Petronius*, to whom ſhe ſhew'd the Book, in Order to oblige them to diſpatch *Domitian*. Theſe and ſeveral others were ſoon perſuaded into a deep Conſpiracy, which they form'd and carry'd on with the greateſt Diligence and Secrecy; among whom *Stephanus* and *Parthenius* were Principals, the latter being *Domitian*'s chief Chamberlain, and the former for ſeveral Days wearing a ſhort Dagger in his left Arm wrapt in Wool, pretending an accidental Hurt in that Place. *Domitian* had particular Notice long before of the very Night and the Hour of his Death, according to ſome; which as the Time approached, gave him the moſt imaginable Uneaſineſs. At that Night when his Fears were greateſt, he enquiring of his Attendants what Hour it was, they falſly told him Midnight, which was an Hour later than that which he apprehended. At which, being tranſported, as if all Danger was paſt, he haſtned to his Bath for the Refreſhment of his Body; but *Parthenius* with great Earneſtneſs led him another Way, pretending he had a Perſon in his Chamber, who had a Matter of the higheſt Importance to diſcover to him, and which cou'd not ſafely be deferr'd. In which Chamber he was met by *Stephanus*, who under Pretence of diſcovering a Conſpiracy, preſented *Domitian* with a Liſt of ſeveral Names, aſſuring him that *Clemens* was ſtill alive; and while he was reading it, he ſuddenly ſtruck his Dagger in his Groin. Whereupon the Emperor crying out, clos'd with him, and with great Violence threw him to the Ground before he cou'd give him another Wound; but in theſe Struglings *Parthenius*, *Clodianus*, *Maximus*, and *Saturius*, with other Conſpirators, ran all furiouſly upon him, and with many Wounds diſpatch'd this impious Tyrant in ſpite of all his Aſſurance and pretended Divinity. Thus did God's Vengeance meet with the ſecond great Perſecutor of his Church, who after his Death was farther puniſh'd by the Senate, who made a Decree, *That no more Honour ſhou'd be ſhewn at his Funeral, than was allow'd to a common Ruffian; that all his Inſcriptions ſhou'd be totally raz'd; that his Name ſhou'd be ſtruck out of the Regiſters of Fame, and his Memory aboliſh'd for ever.* He dy'd

Dion. Suet.

And is ſlain.

in the Year 96, on the 18th Day of *September*, under the Conſulſhips of *Valens* and *Vetus*, being in the 45th Year of his Age, and having reign'd 15 Years and five Days. It is almoſt incredible what ſome Writers ſay concerning *Apollonius Tyanæus*, formerly mention'd; *viz.* that he being at *Epheſus*, at the ſame Minute that *Domitian* was ſlain, ſuddenly cry'd out before great Numbers, *Courage, brave* Stephanus! *Strike the Tyrant home*; and that immediately after he ſaid, *All is well, the Tyrant is dead, he is juſt now ſlain.*

Dion. &c. II. The *Roman* Senate, after ſome Moderation of their Joy for *Domitian*'s Death, by the Aſſiſtance of *Petronius* Captain of the *Prætorian* Guards, created *Cocceius Nerva* Emperor, a Perſon of about 64 Years of Age, born in the Iſle of *Crete*, and the firſt Emperor who was neither of a *Roman* or *Italian* Family. He was a Man of ſingular Honeſty and Generoſity, and of no leſs Moderation and Clemency; and one of his firſt Acts was the reſcinding the odious Decrees of his Predeceſſor, particularly recalling the diſperſed *Jews* and *Chriſtians*, who from *Rome* and other Cities were baniſh'd in the late Reign, not diſturbiug them in the Uſe of their Religion. He ſhew'd the like Kindneſs and Humanity to all others unjuſtly baniſh'd by *Domitian*, likewiſe reſtoring all their Goods found about the Imperial Palace; and he not only ſhew'd himſelf liberal to the Oppreſſed, but he alſo caus'd great Numbers of poor Mens Sons to be bred up at his own Charges, and gave certain Lands for the Recovery of decayed Gentlemen. As an Inſtance of his Clemency, he ſolemnly ſwore, *That no Senator of* Rome *ſhou'd be put to Death by his Commandment*; which he ſo religiouſly obſerv'd, that when two of that Rank had conſpired againſt his Life, he us'd no Severity againſt them; but to let them ſee he was not ignorant of their Deſigns, he carry'd them with him to the publick Theatre, plac'd them on each Side of him, and preſenting them with two Swords, he told them before all the People, *That they might experience the Goodneſs of the Weapons upon his Body.* Which, with other uncommon Acts of Clemency, gave Occaſion to ſome to murmur at the Lenity of his Government, openly declaring, *That it was a great Misfortune to live under that Reign where all Things were forbidden, but a worſe under that where all Things were allow'd.* This was particularly made known to the Emperor, who took Care accordingly; and during his ſhort Reign, made ſeveral good Laws and Ordinances; among which one was, that he ſtrictly prohibited a common Abuſe of that Age, the Caſtration of Male Children; a Cuſtom which *Domitian* had likewiſe condemn'd, but not wholly remov'd. He alſo forbad that any Man ſhou'd marry his Niece, which had been firſt allow'd in the Reign of *Claudius*; and ſetled ſeveral other Matters that wanted Reformation. He wou'd not permit any Statues to be erected in his Honour, and took down all thoſe Gold and Silver Statues of *Domitian*'s, which the Senate had ſpared, and converted them to better Uſes. His Symbol was, *A good Mind poſſeſſes a Kingdom*; and he had ſo great a Confidence in his own Innocency, that he often declar'd, *That tho' he ſhou'd quit the Empire, and return to a private Life, he had acted nothing that cou'd cauſe him to fear any Man.*

A.D. 96. NERVA, *the thirteenth* Roman *Emperor.*

His Ordinances.

We are told by *Philoſtratus* that this Emperor, in the Beginning of his Reign, ſent to the famous *Apollonius Tyanæus*, to deſire him to come and aſſiſt in his Council; but was anſwer'd, *That they two cou'd not meet before Death.* However *Apollonius* wrote a Letter to him, full of wiſe Inſtructions and the Arts of Government, which he ſent by his Friend *Damis*, with other verbal Directions; and ſhortly after dy'd, in the latter

The Death of Apollonius Tyanæus.

ter End of this Year 96, or the Beginning of the next, being about an hundred Years of Age. As to the ſeveral Miracles ſaid to have been wrought by this Philoſopher and Magician, his familiar Converſe with Kings and Emperors, and the mighty Eſtimation, even to Adoration, which he is ſuppos'd to have obtain'd, as we hinted before, there is the greateſt Uncertainty, and alſo Improbability: Therefore we have ſaid the leſs concerning them.

A.D. 97. Nervæ ½ In theſe Times of Indulgence and Toleration, the Church of God encreas'd exceedingly, and the *Chriſtians* multiplying, became very numerous in moſt Parts of the *Roman* Empire. But notwithſtanding the great Mildneſs of this Reign, it was not wholly without Martyrs, particularly the great *Timothy* Biſhop of *Epheſus*, who after many Years Government of this Church, ſuffer'd on the 22d or 24th of *January*. This we are aſſur'd by the *Roman* Martyrology, and his Acts attributed to *Polycrates* in the ſecond Century, (tho' written in the fifth or ſixth) which inform us, That *Diana*'s Votaries celebrating a Feſtival call'd *Catagogion*, in which they carry'd about the Images of their Gods, and by Means of their Masks and Clubs committed a thouſand Inſolencies and Outrages; *Timothy* ſtood in the Streets to oppoſe and reprove this execrable Cuſtom, which ſo inrag'd the People, that falling upon him with Stones and Clubs, they left him for dead: But ſome of the *Chriſtians* finding him to breath, took him up, and lodg'd him without the Gate of the City, where in two Days he expired. Thus after infinite Labours and Difficulties, he dy'd in God's Cauſe, being the ſame Perſon whom St. *John* ſtiles, *The Angel of the Church of* Epheſus, and one of that Note and Eminency, that many have given him the Title of an Apoſtle. Shortly after his Death, the Apoſtle *John*, taking the Opportunity of thoſe eaſie Times, being brought back from *Patmos*, return'd to his moſt intimate Friends at *Epheſus*. Finding *Timothy* dead, the Biſhops of his Province deſir'd him to take the Care of the Church upon him, which he accepted, and govern'd it till the Reign of *Trajan*. He was 90 Years of Age, according to *Epiphanius*, when he took this Care upon him; and notwithſtanding his great Age, he went many Journies into the neighbouring Provinces to ordain Biſhops, and ſettle and confirm Churches, as Occaſion requir'd, in this Manner governing all the Churches of the Leſſer *Aſia*.

The Martyrdom of Timothy.

St. John *returns to* Epheſus.

This Apoſtle having again undertaken the Government of the Church, wrote three ſeveral Epiſtles, and as it is generally believ'd, near the ſame Time; tho' as to that we cannot be very poſitive. The firſt of them is call'd Catholick, calculated as it were for all Times and Places, 'containing moſt excellent Rules for the Conduct of the *Chriſtian* Life, preſſing to Love and Charity, to Holineſs and Purity of Manners, and not 'to reſt in a naked and empty Profeſſion of Religion, particularly not 'to be led away with the crafty Inſinuations of Seducers and falſe Teachers, antidoting Men againſt the *Gnoſtick* and other heretical Principles 'and Practices, to whom it is not to be doubted, but that the Apoſtle 'had a more particular Reſpect in this Epiſtle. According to his uſual Modeſty, he conceal'd his Name; yet this Epiſtle, as *Euſebius* tells us, was univerſally receiv'd and never queſtion'd by any; and was anciently, as appears from St. *Auſtin*, inſcrib'd to the *Parthians*, tho' for what Reaſon we are to learn, unleſs becauſe he himſelf had formerly preach'd in thoſe Parts of the World. It is look'd upon to be very like his Goſpel, both as to the Matter and the Stile. His other two Epiſtles are very ſhort; and ſome have doubted whether they are canonical, attributing them to another *John*; and this Diſpute continu'd till the End of the fourth Century. But ſince then, both Fathers and Councils have unanimouſly

He writes his firſt Epiſtle;

mouſly agreed to receive them as the Writings of this Apoſtle, becauſe they breath out the ſame Spirit of Charity, and Zeal againſt Sin, as St. *John*'s other Writings do. The firſt of the two is directed to a *Chriſtian* Lady, which ſome think is nam'd *Electa*; wherein he commended her and her Children's Pieties, 'encouraging them to Charity, exhorting them 'to Perſeverance in good Works, and perſuading them to ſhew a great 'Abhorrence of falſe Teachers and Deceivers, without ſo much as being 'hoſpitable to them or ſaluting them. Adding, that he was ſo brief 'in his Inſtructions, becauſe he deſign'd to ſee her ſhortly. His laſt Epiſtle is directed to *Gaius* or *Caius*, which ſome think was one of St. *Paul*'s Diſciples; which, if true, it is more likely to be *Gaius* of *Derbe* than of *Corinth*. 'In it he commended his Hoſpitality to the Faithful, exhor-'ting him to exerciſe it chearfully to thoſe who are employ'd in the 'Church's Service. He condemn'd the Ambition of *Diotrephes*, threat-'ning, when he came, to puniſh his abuſive Tongue ſeverely; and highly 'approv'd of the Virtue of *Demetrius*, for which he was honour'd of 'all Men. *John* took not upon him the Title of Apoſtle in theſe two laſt Epiſtles, becauſe they were written to private Friends, but call'd himſelf an *Elder*, probably from his great Age, which perhaps was not the Title he gave himſelf. St. *Jerom* ſpeaking of St. *John*'s and the other general Epiſtles, ſays, That they are long and ſhort, ſhort in Words, long in Senſe and Myſteries, which are ſo many and great, that few Perſons but are dazled by the View and Contemplation of them.

His ſecond & third.

Beſides theſe Epiſtles, the Apoſtle undertook a greater Work, in the ſame Year 97, according to the beſt Chronologers; and this was his Goſpel, which many believe was the laſt of his Writings and of the Holy Scriptures. It was compos'd at the Requeſt of ſeveral of his Diſciples, almoſt all the Biſhops of *Aſia*, and all the Faithful of the neighbouring Provinces, who unanimouſly join'd in a Petition to him, to give an authentick Teſtimony to the Truth. His Modeſty and a venerable Reſpect to thoſe profound Truths he was urg'd to treat of, made him backward in undertaking the Task; but the Importunity of the *Aſian* Churches, who had ſeverally ſent their Deputies, and the ſecret Influence of the Holy Ghoſt oblig'd him to venture upon the Work. He wou'd not begin it till they had appointed a publick Faſt and Prayers, to implore the Aſſiſtance of God; and at the End of a profound Viſion and Revelation, being fill'd with the Spirit, he broke out into thoſe Words, *In the Beginning was the Word, and the Word was with God, and the Word was God.* As the other three Evangeliſts had ſhewn the Humanity of *Jeſus Chriſt*, as he was King, Prophet, and Prieſt, ſo this ſoar'd above them, and manifeſted his Divinity. The Ancients aſſign two Reaſons eſpecially for the writing of this Goſpel: The firſt, that he might confound the early Hereſies of thoſe Times, eſpecially of the *Ebionites* and *Cerinthians*, and the reſt of that Crew, who began openly to deny *Chriſt*'s Divinity, and his Exiſtence before his Incarnation; which Reaſon is affirm'd by *Irenæus*, *Clemens Alexandrinus*, *Victorinus*, St. *Jerom*, *Epiphanius*, and many others. The other Reaſon was, that he might ſupply thoſe Paſſages of the Evangelical Hiſtory, which the reſt of the ſacred Writers had omitted; which is aſſerted by *Euſebius* and St. *Jerom*. Collecting therefore the other Evangeliſts, and viewing them carefully, he firſt ſet his Seal and ratify'd the Truth of them, and then added his own Goſpel to the reſt, eſpecially inſiſting upon the Actions of our Saviour from his Temptation in the Wilderneſs, to the Impriſonment of *John Baptiſt*, wherein the others were moſt defective, ſcarce giving any Account of his firſt Year's Miniſtry. And as the Hiſtorical Part begins

He writes his Goſpel at the Requeſt of the Aſian Churches.

after our Saviour's Temptation; ſo the whole takes in a leſs Compaſs of Time than the leaſt of the other, St. *Mark*; and tho' it appears to have been written to ſupply the Defects and Omiſſions of the reſt, recording our Saviour's Diſcourſes more than his Miracles, yet ſtill the Order of Time is more carefully obſerv'd, and the four *Paſſovers* exactly diſtinguiſh'd, of which we have Intimation but of one in the other Evangeliſts. The Subject of his Writing is very ſublime and myſterious, manifeſting *Chriſt*'s Eternity, creating of the World, *&c.* upon which Account *Theodoret* ſtiles his Goſpel, a Theology which human Underſtandings can never fully penetrate. Thence by the Ancients he is compar'd to an Eagle, ſoaring aloft within the Clouds, where the weak Eye of Man cou'd not follow him; hence he is peculiarly honour'd with the Title of *The Divine*, as if it were due to none but him, at leaſt were due to him in a more eminent and extraordinary Manner. Nay the very *Gentile* Philoſophers cou'd not but admire his Writings; and a certain *Platoniſt* ſaid, *That the firſt Sentence of his Goſpel ought to be written in Letters of Gold, and plac'd in the Front of all Churches.* Another of them, nam'd *Amedias*, cites this Paſſage as an admirable Piece of Philoſophy, equal to *Plato*'s moſt divine Notions; and ſeveral of the moſt approv'd Philoſophers have admir'd it, and inſerted it in their Works. This Goſpel was always receiv'd by the Church as Canonical, and thoſe who rejected it treated as Hereticks, under the Name of *Alogi*, or Enemies to the *Word*. It was written in *Greek* by St. *John* himſelf, and ſome ſay the Original Manuſcript was at *Epheſus* in the 7th Century; but in the fourth, it was tranſlated into *Hebrew*, and kept by the *Jews* in their Library at *Tiberias*. *Dionyſius Alexandrinus* ſays concerning the Stile, That it is written according to the ſtricteſt Rules of the *Greek* Tongue, with Elegance of Words, Reaſonings and Conſtruction; having nothing in it barbarous or improper, flat or vulgar, tho' written with the greateſt Simplicity; ſo that God gave him not only Knowledge of the Myſteries he relates, but Abilities to expreſs them fairly and fully.

About the Time of the writing this Goſpel, dy'd *Avilius*, the ſecond Biſhop of *Alexandria* after St. *Mark*, having happily govern'd that Church about thirteen Years. He was ſucceeded by *Cerdo*, who is ſuppos'd to have been one of the three firſt Presbyters ordain'd by St. *Mark*: He held the Dignity about eleven Years, in whoſe Time the Numbers of the *Chriſtians* exceedingly encreas'd in *Ægypt*, *Thebais*, and *Lybia*. In this ſame Year 97, *Monſ. Tillemont*, contrary to the Opinion of Mr. *Dodwell* and ſome others, has plac'd the Writings of St. *Clement*'s Epiſtle to the *Corinthians*, and not without good Reaſons and Conjectures; but having already taken Notice of it in the Year 68, we ſhall not contend about a Thing of ſo little Certainty, and which is ſo very hard to diſcover. *Euſeb.*

Cerdo *the fourth Biſhop of* Alexandria.

Towards the latter End of this Year, the Emperor *Nerva*, finding his Soldiers mutinous upon the Account of *Domitian*'s Murther, and himſelf declining in Years and Infirmities, reſolv'd to adopt ſome worthy Perſon, who ſhou'd be able both to ſupport him, and govern after his Deceaſe. Tho' he had many conſiderable Friends and Relations, who hop'd for this high Dignity, yet like a juſt and generous Prince, he ſought only the publick Good, and wiſely made Choice of *Ulpius Trajanus*, an utter Stranger to his Family, then Governor of the Lower *Germany*, and the greateſt and moſt deſerving Peſon of that Age. Having ſolemnly perform'd this about the 28th of *October*, he ſent Ambaſſadors to him at *Cologn* with the Enſigns and Arms of the Empire; from which Time the Soldiers remain'd in a perfect Quietneſs and Obedience. But he liv'd not long to enjoy the Benefit of this happy Choice; for in the beginning of the following Year, near three Months after, he was ſeiz'd with a violent Paſſion againſt a Senator call'd *Dion.*

Nerva *adopts* Trajan.

call'd *Regulus*, and by ſtraining his Voice, was put into ſuch Diſorder, that by Reaſon of the Feebleneſs of his Body, and the Lowneſs of his Spirits, he fell into a Fever, and ſhortly after dy'd. This hapned in the Year 98, on the 21ſt or 27th Day of *January*, he being near 66 Years of Age; after a ſhort Reign of one Year, four Months, and about eight or nine Days. He was deify'd by the Senate, according to the ancient Cuſtom, and his Body inter'd in the Sepulchre of *Auguſtus*. *He dies.*

Dion. &c. III. Upon the Death of *Nerva*, *Trajan* was joyfully receiv'd at *Rome* by the Senate and People, and obey'd as Emperor. He was a *Spaniard* by Birth, and about 42 Years of Age, of a ſtrong Body and vigorous Mind, happily temper'd with the enlivening Warmth of Youth, and the wary Experience of old Age; ſo that he was in all Reſpects prepar'd for the greateſt Attempts, and the nobleſt Enterprizes. In the Beginning of his Reign, he was bleſt with the Happineſs of having the greateſt Maſter of his Age, that admirable Philoſopher and Biographer *Plutarch*, by whoſe wiſe Inſtructions, added to his own Abilities, he purſu'd his Miniſtration of the Government with that Moderation and Juſtice, and that Wiſdom and Greatneſs, as caus'd both the Love and Admiration of all Men. He began with a Reformation of ſeveral Laws, and took Care to advance the moſt worthy and virtuous Men to the higheſt Poſts, reclaiming ſuch as were otherwiſe with Gentleneſs and Clemency. At his firſt Entrance into the Senate he ſolemnly ſwore, *That no good Man by his Command ſhou'd ſuffer Death or Diſgrace*; and ſoon after ſhew'd great Liberality to worthy Men, eſpecially relieving the Poor and Indigent, in which he both imitated and excell'd his Predeceſſor *Nerva*; which he eminently ſhew'd by his educating great Numbers of poor Mens Children in *Rome* and in all *Italy*. He acted all Things with a remarkable Mixture of Moderation and Munificence, treated all Men with Courteſie and Affability, without Diſguiſe or Envy, and entertain'd Perſons of Merit with a moſt open Familiarity, tho' of mean Rank, frequently paying Viſits to them, and admitting them into his private Converſation: For which being blam'd for too great Condeſcention, he reply'd, *That he treated his Subjects with the ſame Uſage as he himſelf wou'd deſire of his Prince, were he a private Perſon.* Then he had ſo great an Aſſurance of his own Innocence and Integrity, that in giving his Sword to *Saburinus*, according to Cuſtom, when he made him Commander of his Guards, he pronounc'd theſe Words, *Take this Sword, and if I govern like a juſt Prince, employ it in my Service; but if I abuſe my Authority, draw it againſt me.* In ſhort, he was endu'd with all the Excellencies and Qualifications of a mighty Emperor, and with ſo great a Meaſure of the nobleſt Gifts, that *Aur. Victor.* tells us, he ſeem'd to enjoy a tranſcendent Temperature of all Virtues. His Virtues were all human, and he met with all human Rewards, both in the Proſperity of his Life, and his Fame after Death; it being a Cuſtom in ſucceeding Reigns, when the *Romans* pour'd out their Bleſſings upon their new choſen Emperors, they wiſh'd them *The Fortune of* Auguſtus, *and the Goodneſs of* Trajan. Yet he muſt be acknowledg'd to have been exorbitant in his Ambition, the prevailing Paſſion of his Religion and that Age; and not free from thoſe two Vices of Luxury and Women; tho' in the former he never ſhew'd any Diſorder or Extravagance, nor in the latter us'd any Violence or Compulſion.

A.D. 98. TRAJAN, *the fourteenth* Roman *Emperor.*

His Excellencies;

And Defects.

But none of the leaſt remarkable Qualities of this Emperor was his Superſtition and his Zeal for *Paganiſm*, the eſtabliſh'd Religion of the Empire; for which he is highly applauded by *Pliny*, who ſays, That he gloried in being the moſt religious of all Princes. This falſe Religion he embrac'd,

afterwards prov'd very incommodious to the true one; and the famous St. *Clement* of *Rome* found the Effects of it in the firſt Year of his Reign, according to *Metaphraſtes*, who aſſures us, That St. *Clement* having converted a noble Lady call'd *Theodora*, and many others in *Rome*, the Emperor baniſh'd him, and condemn'd him to dig in the Mines in the *Taurica Cherſoneſus*, where in the midſt of his great Afflictions he made many Converts, and ſpread *Chriſtianity* farther than ever. But having no better Authority than *Metaphraſtes*, we ſhall neither inſiſt upon the Truth of the Fact, nor enlarge upon the Story as we might.

St. Clement *baniſh'd.*

A.D. 99. Traj. 2. In the following Year the Emperor was made *Pontifex Maximus*, an Office highly agreeable to his Temper, and vigorouſly proceeded in a farther Reformation of the Laws, and all Kinds of Inconveniencies: Among the reſt he utterly exterminated thoſe inſufferable Vermin the *Delators*, *Promoters*, and *Pettifoggers*, who in former Reigns had made vaſt Advantages by fomenting all Kinds of private Quarrels and Diſſentions, and had been almoſt deſtroy'd by the Emperor *Titus*. He alſo put down the ordinary *Pantomimi*, *Farce-Players* and *Buffoons*, rightly judging thoſe Diverſions effeminate, and unworthy of the *Roman* Gravity. He augmented the Number of the poor Children to be educated at his Charge, to near five thouſand, and perform'd many other worthy Actions; for which he not only obtain'd the Title of *Pater Patriæ*, but the Senate gave him the new Title of *Optimus*, as the beſt of all Princes, which he eſteem'd more than all the Glories of his Victories and Conqueſts, becauſe this related not ſo much to his Courage and Conduct, as to his Morality. *Dion.*

Trajan *obtains the Title of* Optimus.

St. John's *Care.*

In the mean Time, the Apoſtle *John* proceeded in his Duty with all imaginable Care and Tenderneſs, and with all the Labour and Vigour that his great Age wou'd permit. Of which we have this remarkable and undoubted Inſtance: Coming to a City near *Epheſus*, in the Viſitation of his Churches, which ſome think to be *Smyrna*, he eſpied a Youth of excellent Shape and pregnant Parts, and taking hold of him, deliver'd him to the Biſhop of the Place with this Charge twice repeated, *I commend this Perſon to be look'd to with the utmoſt Care and Diligence, and that in the Preſence of Chriſt and the Church.* The Biſhop readily undertook the Charge, receiv'd the young Man into his Houſe, inſtructed him, and at laſt baptiz'd him. After which, as if this Sacrament wou'd guard him from all Temptations, he thought he might remit the Strictneſs of his Care; but the young Man, making a wrong Uſe of his Liberty, fell into dangerous Company, by whoſe Arts and Snares he was ſeduc'd into all Kinds of Riot and Wickedneſs; till deſpairing of Pardon from God, he let looſe the Reins to the utmoſt Exorbitancy, and agreeing with his Aſſociates, they combin'd themſelves into a Band of Highway Men, and made him their Captain, who ſoon became as far above the reſt in Fierceneſs and Cruelty, as he was in Power and Authority. St. *John* upon Occaſion returning to the ſame Place not long after, after he had diſpatch'd his other Buſineſs, requir'd from the Biſhop the Treaſure committed to his Charge; who being ſurpriz'd, and not underſtanding his Meaning, the Apoſtle reply'd, *He requir'd the young Man his Brother, whoſe Soul he had truſted to his Care.* The old Man with a ſorrowful Countenance, and Tears in his Eyes, anſwer'd, *He is Dead:* And being demanded by what kind of Death reply'd, *He's dead to God; for, alas, he is become a Villain, and inſtead of the Church, is fled with his Companions to the Mountains to be a Thief and a Robber.* The Apoſtle rending his Cloaths, and bewailing that he had entruſted his Brother's Soul to ſo careleſs a Guardian, immediately call'd for a Horſe and a Guide, and haſtned to the Mountains; where being taken by the Sentinels of the Robbers, he beg'd to be brought before their Captain, who ſtood ready arm'd ſome Diſtance off; but as ſoon as he perceiv'd it was the *Euſeb. a Clem.*

Apoſtle, he became confounded, and fled away. St. *John* not regarding his own Age and Weakneſs, follow'd with all poſſible Speed; and when his Legs cou'd not reach him, he ſent theſe paſſionate Exclamations after him, *Why, O my Son, doſt thou flie from thy aged and unarm'd Father? Take Pity on me, and fear not, there is yet Hope of Salvation for thee; I will undertake with* Chriſt *for thee; if need require, I will freely dye for thee, as our Lord did for us all, and lay down my own Life to ranſom thine; only ſtay and believe me, for I am ſent by* Chriſt. Upon which he ſtaid, and with a dejected Look throwing away his Arms, he trembled and melted into Tears; he embrac'd the aged Apoſtle with all poſſible Expreſſions of Sorrow, being as it were again baptiz'd with the Flood from his Eyes. St. *John* aſſur'd him, *That he had obtain'd his Pardon of* Chriſt, and having faſted and pray'd with him, and for him, and with the Arts of Conſolation refreſh'd his ſhatter'd and diſconſolate Mind, he brought him into, and reſtor'd him to the Church; leaving a noble Example of true Love and Compaſſion for erring and endanger'd Souls.

He converts a Robber.

The third General Perſecution.

Euſeb. &c.

IV. The Church of God had enjoy'd Reſt from Perſecution but four Years, before a new Storm broke out, and fell upon the *Chriſtians* in many Parts of the Empire; which is call'd the third General Perſecution of the Church, beginning in the third Year of *Trajan*, and about five Years after the Beginning of the ſecond under *Domitian*. Many Things contributed to this Perſecution, as the ſtanding Laws of the Empire, the Emperor's Zeal for his Religion and Averſion to *Chriſtianity*, and the *Pagans* unreaſonable Prejudices, which were ſupported with all imaginable Falſities and Calumnies againſt the *Chriſtians*. This Emperor had iſſu'd out no Edict or Decree againſt the *Chriſtian* Religion in particular; wherefore he is not plac'd in the Number of the Perſecutors by *Tertullian*, St. *Melito* or *Lactantius*. But he had always forbidden the *Heteriæ*, the Societies or Colleges erected in many Parts of the Empire, where Men were wont to meet, and liberally feaſt, under Pretext of Buſineſs, and the Maintenance of mutual Love and Friendſhip; which yet the *Roman* State beheld with a jealous Eye, as being often the Nurſeries of Faction and Sedition. In the Number of which *Heteriæ* all Colleges and Corporations were accounted, that were not ſetled by the Conſtitution of the Emperor, or by Decree of the Senate; and the Perſons frequenting them adjudg'd guilty of High-Treaſon. Under this plauſible Pretence, and the Name of *illegal Societies*, the *Chriſtians* were ſeverely proſecuted by Governors and other Officers; in which Perſecution great Numbers fell by the Rage of popular Tumults, as well as by Laws and Proceſſes. This Perſecution continu'd ſeveral Years, with different Degrees of Severity, in many Parts of the Empire; and was ſo much the more afflicting, becauſe the *Chriſtians* generally ſuffer'd under the Notion of Malefactors and Traytors, and under an Emperor fam'd throughout the World for his ſingular Juſtice and Moderation.

A. D. 100. Traj. 3.

The Cauſes of the Perſecution.

Of the Martyrs that ſuffer'd in the Beginning of this Perſecution, we have the Names of *Ceſairus*, a Deacon of *Terracina* in *Italy*, and *Zoſimus* of *Piſidia* in *Aſia*; the latter on the 19th Day of *June*; and the former on the 1ſt of *November*. But the moſt noted Martyr that ſuffer'd this Year was St. *Clement* himſelf, who having in the Time of his Exile made great Numbers of Converts, was ſingled out for a ſpecial Example, and condemn'd to be thrown into the Sea with an Anchor about his Neck, according to the moſt receiv'd Opinion; tho' for want of more ancient Authority, many doubt of the Relation. His Martyrdom hapned on the 24th Day of *November*, according

St. Clement martyr'd.

according to *Baronius*, and the ordinary *Roman* Computation, after he had been ſole Biſhop of *Rome* nine Years, ſix Months, and ſo many Days. He was ſucceeded in that Dignity by *Evariſtus* a *Grecian* by Birth, and of *Jewiſh* Parentage, according to *Platina*, who held the Place near nine Years. As

His Writings. to the Writings of this Apoſtolical Man St. *Clement*, beſides the celebrated Epiſtle, of which we have formerly given ſome Account, there is a Fragment of a ſecond Epiſtle, or rather a Homily, containing a ſerious Exhortation to the Practice of Repentance, and of divers *Chriſtian* Virtues on the Account of the Mercy of God, and Reward promis'd to the Faithful. Some think this Epiſtle more ancient than the other, as ſhewing no Footſteps of troubleſome and unquiet Times; yet many have judg'd it a ſpurious Piece. Nevertheleſs ſeveral of the Fathers have cited both the Epiſtles as of equal Authority; tho' few or none have thought them of equal Value. Several other Writings are falſly imputed to St. *Clement*, as particularly *The Apoſtolical Conſtitutions*, an ancient and uſeful Book, but writ long after his Death; *The Recognitions*, an ancient Book, abounding with Errors and Fables; *The Clementinæ*, and the Conferences of St. *Peter* and *Appion*, Works of the ſame Nature and Authority with the *Recognitions*.

During this Perſecution, the holy Apoſtle St. *John* felt none of the Storm at *Epheſus*, but purſu'd his Duty in Peace, tho' extremely weak and declining in Body. He continually urg'd his Auditors to the Duties of Love, Meekneſs and Tenderneſs to each other; and our Lord's great Love to him ſeems to have inſpired his Soul with a more extenſive and generous Charity than the reſt of Mankind. St. *Jerom* tells us, that by Reaſon of his great Age, he was reduc'd to that Weakneſs, that he cou'd not go to the Church or *Chriſtian* Aſſemblies, unleſs carry'd by his Diſciples; and that not being able to make long Diſcourſes, he ſaid nothing elſe in thoſe Aſſemblies but this Sentence, *My dear Children, love one another.* But thoſe who heard him at length being weary with his conſtant Repetition of the ſame Thing, ſaid to him, Maſter, *Why do you always ſay the ſame Thing?* Upon which he return'd them this Anſwer, worthy of the beloved Apoſtle, *It is what our Lord himſelf has commanded, and if we can perform this, we need do nothing elſe.* In the latter End of this Year 100, and about the 27th Day of *December*, according to the moſt

St. John's Love:

His Death: receiv'd Opinion, this great Apoſtle dy'd in Peace at *Epheſus*; being near a hundred Years of Age, and more according to ſome; having many Years out liv'd the reſt of the Apoſtles, and done ineſtimable Service to the Church of God in many Parts of the World, both in the ſpreading of the Goſpel, and the confounding of Hereſies. He was bury'd at *Epheſus* in the City, where ſeveral Fathers obſerve, That his Tomb was then remaining in the Church, built to his Honour and call'd by his Name; but as for thoſe Stories concerning his ſleeping in his Tomb, and the like, we think them not worthy of relating or confuting. *Polycrates* Biſhop of *Epheſus*, ſays he wore a Plate of Gold upon his Forehead, as a Prieſt of *Jeſus Chriſt*; which was a Badge of Honour which the firſt Biſhops of the Church wore, in Imitation of the High-Prieſts among the *Jews*. *Epiphanius* aſſerts, That through the whole Courſe of his Life, he obſerv'd a very ſtrict Way of Living, and worthy of him; that he never cut his Hair, nor bath'd himſelf, nor eat the Fleſh of any Creature, and wore but one Coat, and a Linen

His Diſciples; Garment, like his Brother *James*. He left many eminent Diſciples behind him, the chief of whom were St. *Ignatius*, St. *Polycarp*, and *Papias* Biſhop

And Writings. of *Hierapolis*. The *Elianites* of old attributed ſeveral Writings to this Apoſtle, which they forg'd, as a Book of his Voyages, afterwards call'd St. *John*'s Acts; which is thought to have been compos'd by *Lucius*, the ordinary Author of thoſe falſe and impious Books.

And

The Concluſion of the firſt Century.

And thus ended the Apoſtolical Age, and likewiſe the firſt Century; in which Age the Church of God, which before in a great Meaſure was confin'd to *Judæa*, and there alſo miſerably debas'd and corrupted, now dilated and diffus'd it ſelf after a moſt ſtupendious Manner; and in a Space of leſs than 70 Years, got Footing and ground in the greateſt and beſt Parts of the World: And all this by Methods uncommon and ſurprizing, contrary to all human Policy and human Imagination. *Chriſt* purchas'd his Church and Kingdom with his own Blood, and his Apoſtles and Followers did propagate and ſeal it with theirs. *Chriſtianity* by the Aſſiſtance and Support of twelve poor Fiſhermen of a deſpis'd Nation, without Learning, without Forces, without Reputation or Authority in the World, in a few Years out-ſtretch'd the Bounds of the *Roman* Empire, and flew like Flaſhes of Lightning to the utmoſt Limits of the Univerſe. Notwithſtanding it labour'd under the moſt conceivable Difficulties, greater than any Doctrine before; the *Jews* bandy'd all their Rage and Fury againſt it, the Philoſophers us'd all their Arguments and Demonſtrations, the Orators diſcharg'd all their Rhetorick and Eloquence, the World loaded it with all imaginable Lies and Calumnies, and the *Roman* Empire employ'd its Fire and Sword, and all that was terrible to deſtroy it; yet no Arts cou'd diminiſh its Growth, or ſtop its Progreſs, but it daily encreas'd beyond Imagination, and overbore all the Powers of Earth and Hell. Such wonderful Increaſe and Subſiſtence ſhews its Heavenly Nature, and Divine Original; and that nothing but the Hand of Omnipotence it ſelf cou'd guide and preſerve it under ſuch furious Storms. What hapned in this Age were but Part of its Conflicts; the reſt we ſhall relate in the following Parts of our Work, ſo far as we can learn them from the moſt ancient Records.

The End of the ſecond Book.

Eccleſiaſtical Hiſtory.

BOOK III.

From the Death of the laſt ſurviving Apoſtle St. John, *to the firſt Eſtabliſhment of Chriſtianity by Human Laws, under the Emperor* Conſtantine *the Great.*

Containing the Space of about 213 *Years.*

CHAP. I.

From the Death of St. John, *and the third General Perſecution, to the laſt and entire Diſperſion of the* Jews, *under the Emperor* Adrian.

Containing the Space of about 36 *Years.*

I. THE *Chriſtian* Religion was now ſpread through the greateſt Parts of *Europe*, *Aſia* and *Africa*, extending from the *Britiſh* Iſlands to the fartheſt *Indies*; and fixing not only in Cities and populous Places, but alſo in Towns and Country-Villages, as *Pliny* teſtifies. The Metroplitan Cities were all under Biſhops of the greateſt Eminency and Piety; and the four great Cities of the *Roman* Empire, *Rome*, *Alexandria*, *Antioch* and *Jeruſalem*, uſually ſtil'd Apoſtolical Churches, were govern'd by Apoſtolical Men; viz. *Evariſtus* in *Rome*, *Cerdo* in *Alexandria*, *Ignatius* in *Antioch*, and *Simeon* in *Jeruſalem*. Beſides theſe, we find *Publius* in *Athens*, *Polycarp* in *Smyrna*, *Oneſimus* in *Epheſus*, *Papias* in *Hierapolis*, with many others. This was the State of the Church in the Beginning of the ſecond Century, increaſing and flouriſhing after a ſtupendious manner; but grievouſly afflicted on one Side by the Malice of the *Jews* and *Pagans*, and the preſent Perſecution under this Emperor, and no leſs wounded on the other by the Hereticks, the *Simonians*, the *Gnoſticks*, the *Menandrians*, the *Ebionites*, the *Cerinthians*, and the *Nicolaitans*; yet ſtill it ſtood firm as a Rock againſt all the Powers of Hell; A. D. 101. Traj. 4. *The State of the Church.*

ſhining and triumphing in the Glories of the utmoſt Purity and Piety. Among the Hereticks that infeſted the Church, there aroſe at this Time

The Cainites. a Sect, call'd *Cainites*, a Branch of the *Nicolaitans*, ſo call'd after the Name of *Cain*; who they ſaid, was form'd by a celeſtial and almighty Power, *Iren. Tert.* and *Abel* by one weak and inferior. They had abominable Opinions, and held that the Way to be ſav'd, was to make Trial of all manner of Things, and ſatisfie their Luſts with all wicked Actions: They feign'd a great Number of Angels, to whom they gave barbarous Names, attributing to each a particular Sin; and when they were about any wicked Action, they invok'd the Angel whom they ſuppos'd to preſide over it. They compos'd a Book called, St. Paul's *Aſcenſion to Heaven*; and another, intituled, *The Goſpel according to St.* Judas; both containing many horrid Blaſphemies. They had a particular Veneration for *Cain*, *Eſau*, *Core*, and the *Sodomites*; but eſpecially for *Judas*, becauſe his Treacheries occaſion'd ſo great a Bleſſing as the Death of *Jeſus Chriſt*.

In the mean Time, the Emperor *Trajan* proceeded in the publick *Dion.* Adminiſtration with no leſs Wiſdom than Clemency, and in all Things laudably, except in relation to *Chriſtianity*. And now being excited with

Trajan's Succeſſes in Dacia. an eager Thirſt after Glory, he reſolv'd to extend the Bounds of the *Roman* Empire by the Force of his Arms; beginning his firſt Enterprize againſt the *Dacians*, a barbarous People on the North-ſide of the River *Danube*, who had frequently moleſted the *Romans* in the Reign of *Domitian*. Marching with a powerful Army into thoſe Countries, he was vigorouſly oppos'd by King *Decebalus*, which occaſion'd a very ſevere and bloody War; but *Decebalus* being no longer able to protract the War, was forc'd to a general Battel, wherein *Trajan* by his Skill and Valour overthrew him, with exceeding Loſs to the *Dacians*, and no ſmall Slaughter to the *Romans*, who wanted even Linnen to bind up their Wounds. This occaſion'd the Emperor out of a generous Pity to tear his own Robes and Veſtments, towards the ſupplying that Defect; and for thoſe who dy'd honourably, he order'd Altars to be erected, and Sacrifices to be yearly offer'd to their Memory. *Trajan* purſu'd his Victory with ſo much Diligence, that *Decebalus*, almoſt reduc'd to Deſpair, humbly implor'd Peace, and offer'd to accept of any Articles that the Emperor ſhou'd propoſe; which were in a ſhort Time confirm'd, after *Decebalus* had ſolemnly proſtrated himſelf to the Earth, and publickly acknowledg'd himſelf his Victim and Vaſſal. This ended the firſt *Dacian* War, in the fourth Year of his Reign, for which he both obtain'd the Surname of ~~*Dacius*~~ *Dacicus*, and a ſolemn Triumph, which was attended for many Days after with all manner of publick Games and Spectacles in the City. But theſe publick

A.D. 102. Traj. 5. Rejoycings did not divert the Emperor from doing of Juſtice, nor from the Care of the Government; for ſhortly after he proceeded to many other Regulations in the State: Particularly, he forbad all Advocates to receive Fees, or any Promiſe before a Cauſe was pleaded; and likewiſe reſtrain'd the exorbitant Expences, Bribes and other Corruptions, in the Election of Magiſtrates. In all which, and many other Acts of Reformation, he proceeded with the utmoſt Diſregard to Danger, giving many ſignal Inſtances of his fearleſs and open Diſpoſition; particularly, in his great Confidence ſhew'd to his Friend and Favourite *Sura*. For ſome Perſons, who envy'd his great ſhare of the Emperor's Friendſhip, us'd all Methods to blaſt his Reputation, and render him ſuſpected to his Maſter; accuſing him even of forming a Deſign againſt his Life. But *Trajan*, to ſhew how much he rely'd upon the Fidelity of his Friend, having received an Invitation to Sup with him, went freely and unconcern'dly; then purpoſely ſending back all his Guards, he order'd *Sura*'s Phyſician and Barber

His Regulations.

Barber to be brought to him, commanding the former to take off his Hair about his Eye-brows, and the latter to ſhave off his Beard; after which he bath'd himſelf, and remain'd ſecurely among *Sura*'s Friends and Companions. Upon this Trial he return'd to his Palace, and recounting all Circumſtances, told the Accuſers, *That if* Sura *had any Deſigns againſt his Life, he gave him the faireſt and ſafeſt Occaſion to execute them; and that his neglect of it, was a plain Indication that no ſuch Deſign was ever form'd.*

Dion. Another Favourite of this Emperor's was the Famous *Pliny* the Younger, who in the ſame Year that the Perſecution began, had pronounc'd in the Senate-Houſe a moſt celebrated Panegyrick upon all his Virtues and Excellencies. In Reward of which, he made him Governor of all *Pontus* and *Bythinia* in *Aſia Minor*, together with the City of *Byzantium*, not as an ordinary Proconſul, but as his own Lieutenant with extraordinary Power. He arriv'd at his Government about the 17th Day of *September*, in the ſixth Year of the Reign of *Trajan*; being order'd by him not only to examin into the publick Revenues and Charges, but alſo to write to him concerning any remarkable Accidents under his Care, and any Difficulties he ſhou'd find. In the ſame Year the Famous *Juſtin Martyr* was born; and in the following, the golden Palace of *Nero* was burnt down, which *Oroſius* ſays, was a Judgment for the Perſecution of the *Chriſtians*; the Divine Juſtice puniſhing *Trajan*'s Crime upon the Work of him who gave the firſt Example. In the ſame Year *Trajan* was particularly employ'd in the ſecond *Dacian* War; which was begun by *Decebalus*, who being unable to endure Subjection and Servitude, made all poſſible Preparations againſt the *Roman* Empire. *Trajan* was no leſs vigorous on the other ſide; and to proſecute the War, and to ſhew his Power and Grandeur, he in a ſhort ſpace built a Bridge over the ſpacious River *Danube*, for the Convenience of his Forces, being all of ſquare Stone of wonderful Beauty, and one of the moſt ſtately and magnificent Works of that nature in the World. This Bridge conſiſted of twenty Piles, each 60 Foot in Thickneſs, and 150 in Height, beſides the Foundation, which ſupported twenty noble Arches of 170 Foot each; ſo that the whole length was above 4600 Foot, a ſtupendious Fabrick, conſidering the ſhort Time of its Building, the almoſt inſuperable Difficulties of laying ſo vaſt a Foundation in a River extremely deep, with an owzy Bottom, and a contracted Stream, rapid to a Miracle. This may be one Proof of the Wealth and Greatneſs of the *Roman* Empire, and of *Trajan* in particular; ſhewing that nothing was too bold and difficult for that Prince to attempt and effect.

A. D. 103. Traj. 6.

Pliny ſent into Aſia.

A. D. 104. Traj. 7.

Trajan's ſecond War in Dacia.

His wonderful Bridge.

II. During theſe Preparations, the Perſecution ſtill rag'd in ſeveral Parts of the Empire, but eſpecially in the Provinces of *Pontus* and *Bythinia*, where *Pliny* was Governor; who ſeeing vaſt Multitudes of *Chriſtians* indicted by others, and preſſing on of themſelves to Execution, and that to puniſh all that acknowledg'd themſelves *Chriſtians*, wou'd be in a manner to lay waſt his Provinces, thought it neceſſary to write to the Emperor himſelf about this Matter, to know his Pleaſure in the Caſe. His Letter, after the Preface, runs thus: *I have never been formerly preſent at the Examination and Trial of* Chriſtians, *and therefore know not the Nature of the Crime, how far it is puniſhable, and how to proceed in theſe Enquiries. Nor was I a little at a loſs, whether regard ought to be had to Difference of Age; whether the Weak and Young were to be diſtinguiſh'd from the more Strong and Aged; whether place were to be allow'd for Repentance, and whether it might be of any Advantage to him, who once was a* Chriſtian,

The Perſecution ſtill rages.

Pliny *writes in favour of the* Chriſtians.

to ceaſe to be ſo; whether the Name alone without other Crimes, or the Crimes that attend the Name, ought to be puniſh'd? In the mean time, I have us'd this Method with ſuch as have been brought before me as Chriſtians: *I firſt demanded of them, whether they were* Chriſtians? *Upon Confeſſion, I repeated the Queſtion, threatning Puniſhment; and if they perſiſted, I commanded them to be executed. For I did not at all doubt, but that, whatever their Profeſſion was, their Stubborneſs and inflexible Obſtinacy ought to be puniſh'd. Others who were guilty of the ſame Madneſs, becauſe they were* Roman *Citizens, I adjudg'd to be tranſmitted to* Rome. *While Things thus proceeded, the Error, as is uſual, ſpreading farther, more Caſes did occurr: A nameleſs* Libel *was preſented, containing the Names of many. But theſe denying themſelves ever to have been* Chriſtians, *when after my Example they had invocated the Gods, and offer'd Wine and Incenſe to your Statue, which for that Purpoſe I commanded to be brought with he Images of the Gods; and had likewiſe blaſphem'd* Chriſt, *(which 'tis ſaid, no true* Chriſtian *can be compell'd to do) I diſmiſs'd them. Others mention'd in the* Libel *confeſs'd themſelves* Chriſtians, *but immediately deny'd it; that they had indeed been ſuch, but that they had renounc'd it; ſome three Years ſince, others many Years, and one twenty five Years: All which paid their Reverence to your Statue and the Images of the Gods, and blaſphem'd* Chriſt. *They affirm'd, that the whole Sum of that* Sect *or Error lay in this, that they were wont upon a ſet ſolemn Day to meet together before Sun-riſe, and to ſing among themſelves a Hymn to* Chriſt, *AS A GOD, and oblige themſelves by a* Sacrament, *not to commit any Wickedneſs, but to abſtain from Theft, Robbery, Adultery, to keep Faith, and to reſtore any Pledge intruſted with them; and that after that they retired, and met again at a common Meal, in which was nothing extraordinary, nor criminal: Which Meetings they have laid aſide, after I had publiſh'd an Edict, forbidding, according to your Order, all* Heteriæ *or unlawful Aſſemblies. To ſatisfy my ſelf in the Truth of this, I commanded two Maidens called* Deaconeſſes, *to be examined upon the Rack; but I perceiv'd nothing but a lewd and immoderate Superſtition, and therefore ſurceaſing any farther Proceſs, I have ſent to beg your Advice. For the Caſe ſeem'd to me worthy of Conſultation, eſpecially conſidering the great Numbers in danger: For very many of all Ranks, Ages and Sexes are and will be call'd in queſtion; the Contagion of this Superſtition having overſpread not only Cities, but Towns and Country-Villages, which yet ſeems poſſible to be ſtopt and cured. It is very evident that the Temples, which were almoſt left deſolate, begin now to be frequented, that the holy Solemnities long neglected are now revived, and that Sacrifices are from all Parts brought to be ſold, which hitherto found but few to purchaſe them. Whence 'tis eaſy to conjecture, what Multitudes of Perſons might be reclaim'd, if place be allow'd for Repentance.*

By this Letter we may eaſily diſcover the Malice of the *Pagans*, as well as the Innocency of the *Chriſtians*; and by this Account we alſo find, that tho' the Severity of the Perſecution might tempt ſome to apoſtatize, yet ſo vaſt was the Number of the *Chriſtians* in thoſe Parts, that this Great Man knew not how to deal with them. To direct him therefore in this Affair, the Emperor *Trajan* return'd this following Reſcript. *As to the Manner of your Procedure, my* Secundus, *in examining the Cauſes of thoſe who have been brought before you for being* Chriſtians, *you have taken the Courſe which you ought to take: For no certain and general Law can be ſo form'd, as ſhall provide for all particular Caſes. Let them not be ſought for, but if they be accus'd and convicted, let them be puniſh'd: Yet ſo, that if any denies himſelf to be a* Chriſtian, *and gives evidence of it by ſacrificing to our Gods, tho' heretofore he has been ſuſpected, let him be pardon'd upon his Repentance. But as for* Libels *publiſh'd without the Author's Names, let them*

Trajan's *Anſwer.*

not

not be valid as to the Crimes they charge; for that were an ill Precedent, and contrary to the Uſage of our Reign. *Tertullian*, ſpeaking of this Imperial Edict, calls it, 'A Sentence confounded by a ſtrange Neceſſity: It 'allows them not to be ſought for, as if they were innocent, and yet 'commands them to be puniſh'd, as if they were guilty: It ſpares and 'rages, diſſembles, and yet puniſhes. Why does he entangle himſelf in 'his own Cenſure? If he condemns them, why does he not hunt them 'out? If he thinks they ought not to be ſearch'd out, why does he not 'acquit them? Here *Tertullian* is obſerv'd to argue more like an Orator, than a Logician: For *Trajan* might be unwilling the *Chriſtians* ſhou'd be nicely hunted out, and yet not think them innocent: He cou'd not find them guilty of any enormous Crime, but only of a novel Superſtition; and therefore, while they conceal'd themſelves, did not think it reaſonable that they ſhou'd be left to the Malice and Rapine of buſy Under-Officers. But however it was, the Keeneſs of their Enemies Fury by this means was taken off; and tho' the Popular Rage might in ſome particular Places ſtill continue, yet the general Force and Rigour of the Perſecution did abate and ceaſe. *The Perſecution abated.*

Dion. In the mean Time *Trajan*, purſuing new Glories, continu'd his *Dacian* Expedition with great Vigour, ſhewing himſelf a moſt expert and valiant Commander; and notwithſtanding the Country was large and wild, and the Inhabitants fierce and hardy, he totally ſubdued the whole, diſcover'd much Treaſure, and reduc'd King *Decebalus* to ſuch Extremities, that to eſcape falling into the *Romans* Hands, he ſlew himſelf. His Head was immediately ſent to *Rome*, and the whole Country of *Dacia* was added to the *Roman* Empire, and reduc'd into a regular Province; in which Country *Trajan* built many Cities and Towns, and ſent ſeveral Colonies, being now in the eighth Year of his Reign. After which he return'd to *Rome* with great Honour and Renown, and enter'd the City a ſecond Time in ſolemn Triumph, which was ſucceeded with infinite Variety of Shews and Games, with many magnificent Feaſts and Entertainments, for Joy of his Return and Victories. Theſe were more pompous than any before this Time, continuing 123 Days ſucceſſively; in which ſometimes ten thouſand Beaſts, both wild and tame, were encounter'd and ſlain in a Day, accompany'd with a vaſt Number of Gladiators Prizes, and other *Paganiſh* and ſuperſtitious Cuſtoms. The Name and Generoſity of this Emperor became ſo celebrated through the World, that at this Time Ambaſſadors from the very *Indies*, and ſeveral diſtant Nations came to ſue for his Alliance, acknowledging him to be their Lord and Superior. Fired with theſe Honours, and thirſting after new Conqueſts, he reſolv'd upon an Expedition into the Eaſt, againſt the *Armenians* and *Parthians*; taking Occaſion from the King of *Armenia*'s receiving his Crown from the Hands of the King of *Parthia*, and acknowledging him his Superior; whereas that King ought to have receiv'd his Authority from *Rome*, according to former Articles. Having made all due Preparations, he parted from *Italy* in *October*, in the 9th Year of his Reign; and paſſing through *Athens*, and the Leſſer *Aſia*, arriv'd at *Seleucia*, near *Antioch* in *Syria*, towards the End of *December*.

A. D. 105. Traj. 8. Trajan *conquers all* Dacia. *His Honours.* A. D. 106. Traj. 9. *He begins his Eaſtern Expedition.*

About this Time flouriſh'd *Papias*, Biſhop of *Hierapolis* in *Phrygia*, and one of St. *John*'s Diſciples; a Perſon ſufficiently noted for his Writings and Opinions. He wrote five Books intituled, *The Explications of our Lord's Diſcourſes*; but at preſent we have only ſome few Fragments of them in the Works of other Authors. He was the chief that promoted the famous Opinion concerning the temporal Reign of *Jeſus Chriſt*, which they ſuppos'd ſhou'd happen on Earth a thouſand Years before the Day of

Papias *Biſhop of* Hierapolis.

of Judgment, when the Elect ſhou'd be gather'd together, after the Reſurrection, in the City of *Jeruſalem*, and then during that Space ſhou'd enjoy all the Delights imaginable. This Opinion was much in Vogue for two or three Centuries, the Followers of it being term'd *Millenarians* and *Chiliaſtes*; and it was not only held by the Hereticks, as the *Cerinthians*, the *Marcionites*, the *Montaniſts*, the *Meletians*, and *Apollinarians*, but alſo by many of the Catholicks and Martyrs, as *Papias*, *Juſtin Martyr*, *Irenæus*, *Nepos*, *Victorinus*, *Lactantius*, and *Sulpicius Severus*. So that St. *Jerom* durſt not abſolutely condemn the Opinion; but left it to the Determination of God himſelf. That which gave moſt Credit to it was its being embrac'd by *Papias*, who being a Diſciple of St. *John*, was ſuppos'd beſt to know his Mind, as to the thouſand Years he mentions in his Revelation; but *Euſebius* and ſome others have thought him a credulous Man, and of mean Judgment in interpreting the Scripture, and therefore not much to be rely'd on.

The Millenarians.

A. D. 107. Traj. 10. Upon Thurſday the 7th Day of *January*, the Emperor *Trajan* arriv'd at *Antioch*, and enter'd that great City with the Pomps and Solemnities of a Triumph; and as his firſt Care was uſually about the Concerns of Religion, he began immediately to enquire into that Affair. He look'd upon it as an Affront to his other Victories to be conquer'd by *Chriſtians*, and therefore began to revive his former Inquiſitions againſt them. Whereupon the brave Champion *Ignatius*, being in Fear for the Church of *Antioch* his Charge, to protect that, fearleſly preſented himſelf before the Emperor, between whom there paſs'd a particular formal Diſcourſe, *Trajan* admiring *That he dared to tranſgreſs his Laws*, while the good Man aſſerted his own Innocency, *and the Power which God had given them over evil Spirits, and that the Gods of the* Gentiles *were no better than* Dæmons, *there being but one ſupreme Deity, who made the World, and his only begotten Son* Jeſus Chriſt, *who tho' crucify'd under* Pilate, *had yet deſtroy'd him that had the Power of Sin, that is, the Devil, and wou'd ruin the whole Power and Empire of the* Dæmons, *and tread it under the Feet of thoſe who carry'd God in their Hearts.* The Iſſue of the Diſcourſe was, that he was caſt into Priſon, where, as ſome report, he was ſubjected to the moſt ſevere and mercileſs Torments, ſcourg'd with *Plumbatæ*, oblig'd to hold Fire in his Hands, while his Sides were burnt with Papers dip'd in Oil, his Feet ſtood upon live Coals, and his Fleſh was torn with burning Pincers. Having conquer'd all Torments, the Emperor pronounc'd the final Sentence upon him, *That being incurably over-run with Superſtition, he ſhou'd be carry'd bound by Soldiers to* Rome, *and there thrown as a Prey to the Wild-Beaſts.* The pious Martyr heartily rejoic'd at the fatal Decree, *I thank thee, O Lord*, cry'd he, *that thou haſt condeſcended thus perfectly to honour me with thy Love, and haſt thought me worthy with thy Apoſtle* Paul *to be bound with Iron Chains.* With that he cheerfully embrac'd his Chains, and having fervently pray'd for his Church, and with Tears recommended it to the divine Care and Providence, he deliver'd up himſelf into the Hands of his Keepers, ten Soldiers who were appointed to tranſport him to the Place of Execution.

Act. Ignat.

Trajan *goes to* Antioch:

He diſputes with St. Ignatius;

And condemns him to the Wild Beaſts at Rome.

Being accompany'd by two eminent *Chriſtians* call'd *Philo* and *Agathopus*, he was conducted on Foot to *Seleucia*, the Place where St. *Paul* and *Barnabas* ſet ſail for *Cyprus*; where going on board, after a tedious Voyage, they arriv'd at *Smyrna*, and there landing, he went to ſalute *Polycarp* Biſhop of the Place, his old Fellow-Pupil under the Apoſtle St. *John*. Joyful was the Meeting of theſe two holy Men, *Polycarp* being ſo far from being diſcourag'd, that he rejoic'd in the other's Chains, and earneſtly preſs'd him to a firm and final Perſeverance. All the Country alſo repair'd

St. Ignatius's *Journy towards* Rome.

pair'd to this City, eſpecially the Biſhops, Presbyters and Deacons of the *Aſian* Churches, to behold ſo venerable a Sight, to partake of the holy Martyr's Prayers and Benediction, and to encourage him to hold on to his Conſummation. To requite whoſe Kindneſs, and for their farther Inſtruction and Eſtabliſhment in the Faith, he wrote four Epiſtles from this City to four ſeveral Churches: The firſt to the *Epheſians*, 'wherein he 'teſtify'd his Joy in ſeeing *Oneſimus* their Biſhop, exhorting them to live 'in perfect Unity, and in Obedience to their Biſhop and Presbyters, and 'declaring the Diſobedient to be out of the Church, and depriv'd of the 'celeſtial Food. Next he warn'd them of Hereſies, urging their Belief 'of the Divinity and Incarnation of *Jeſus Chriſt*; and after that exhor-'ted them to pray for all Conditions of Men, frequently to aſſemble to-'gether, and inviolably to preſerve Faith and Charity; affirming that 'the Devil was ignorant of the Virginity of *Mary*, of her Child-birth, 'and of the Death of our Lord; and concluding all with begging their 'Prayers for him and the Church of *Syria*. He wrote his ſecond Epiſtle to the *Magneſians*, whoſe City ſtood upon the River *Meander*, 'exhorting 'them to be obedient to their Biſhop *Damas*, to do nothing without him, 'and to live in Unity; admoniſhing them to beware of vain Opinions, 'not to live like *Jews* but *Chriſtians*, to believe in *Jeſus Chriſt*, the Word 'of God not proceeding from Silence, but ſent from God the Father, and 'our only Hope. At laſt he deſir'd them to remember him in their 'Prayers. He wrote his third Epiſtle to the *Trallians* by *Polybius* their Biſhop, 'wherein he commended their Union and Submiſſion to their Biſhop, 'Presbyters and Deacons, exhorting them to Perſeverance in this Union, 'and to avoid Hereticks. Then he expounded the Orthodox Principles 'of the Catholick Church, that *Jeſus Chriſt* was born of the Virgin *Mary*, 'that he was really Man, that he actually ſuffer'd and dy'd, and not in 'Appearance, as ſome Hereticks affirm'd. The laſt Epiſtle that he wrote from this City *Smyrna* was to the *Romans*, whither he was going, 'in 'which he gave them an Account of his preſent State and Condition, ex-'preſſing a moſt noble Zeal, and fervent Deſire of ſuffering Martyrdom 'for his dear Lord, beſeeching them not to take his glorious Crown from 'him, by any Ways preventing his being expos'd to the Wild Beaſts in 'the *Roman* Amphitheatre.

His Epiſtle to the Epheſians;

To the Magneſians;

To the Trallians;

To the Romans;

His Keepers a little impatient of their Stay at *Smyrna*, ſet ſail for *Troas*; where at his Arrival in the Month of *September*, he was not a little refreſh'd with the News he receiv'd of the Perſecution ceaſing in the Church of *Antioch*, according to his conſtant Prayers to God. Hither ſeveral Churches ſent their Meſſengers to viſit and ſalute him, and hence he diſpatch'd three Epiſtles more: The firſt was wrote to the *Philadelphians*, 'congratulating their Union, exhorting them to avoid corrupt 'Doctrines, and adviſing them not to follow the Abettors of Schiſms 'and Diviſions, and to concur in every Thing with their Biſhop. Laſtly, 'he refuted the Arguments of ſuch as wou'd believe nothing but what 'was written in the Old Teſtament, declaring that the Goſpel was the 'Perfection of what was prefigured in the old Law. His ſecond Epiſtle was wrote to the *Smyrnæans*, from whom he had lately departed, which he ſent with the former by *Burrhus* the Deacon, whom they and the *Epheſians* had ſent to wait upon him. In this, 'he confuted the 'Error of thoſe who deny'd the Humanity of *Jeſus*, and that he aſſum'd 'a real Body; admoniſhing the *Smyrnæans* to avoid Diviſions, as the 'Original of all Evil, to obey their Biſhop, to honour the Presbyters 'and Deacons, and to do nothing contrary to the Precepts of their 'Biſhop, without whoſe Allowance, it was not lawful even to baptize,

To the Philadelphians;

To the Smyrnæans;

'or

'or to celebrate their *Agapæ* or *Love-Feasts*. His last Epistle was as a pri-
And to Polycarp. vate Letter only to *Polycarp*, 'in which he gave him many excellent Rules
'and Instructions to behave himself as a Bishop and Head of the Church,
'to be continually vigilant and charitable, tender and affable, not despi-
'sing the meanest Persons alive. Lastly, he advis'd him to call a Synod,
'and to ordain a Bishop to be sent into *Syria*, where God had given
'Peace to the Church. Shortly after, from *Troas* they sail'd to *Neapolis*
in *Macedonia*, thence to *Philippi*, where they were entertain'd by the *Chri-
stians* of that Church with all imaginable Courtesie, and conducted for-
wards in their Journy. Hence they pass'd on Foot through *Macedonia*
and *Epirus*, till they came to *Epidamnum*, a City of *Dalmatia*; where
again taking Ship, they sail'd through the *Adriatick* Sea, and arriv'd at
Rhegium in *Italy*; whence they directed their Course to *Puteoli*, *Ignatius*
desiring, if it might have been granted, thence to have gone by Land,
that he might have trac'd the same Way, by which St. *Paul* went to *Rome*.
After a short Stay at *Puteoli*, a prosperous Wind soon carry'd them to the
His Arrival at Rome. *Roman* Port at the Mouth of the *Tiber*, a few Miles from *Rome*, whi-
ther the holy Martyr long'd to arrive, as much desiring to be at
the End of his Race, as his wearied Keepers were to be at the End of their
Journy.

An. *Igna.* The *Christians* at *Rome* daily expecting his Arrival, were come out to
meet him, and accordingly receiv'd him with equal Sentiments of Joy
and Sorrow; glad at the Approach of so great and good a Man, but
sorry at his design'd Execution. But when some of them did but inti-
mate, *That possibly the People might be taken off from desiring his Death*,
he express'd a pious Indignation, entreating them, *To cast no Rubs in
his Way, nor give the least Hindrance to him, now he was hasting to his
Crown.* Being conducted to *Rome*, he was presented to the Prefect of the
City; and while Preparations were making for his Martyrdom, he and
the other *Christians* improv'd their Time to the most pious Purposes: He
pray'd with them and for them, heartily recommended the State of the
Church to the Protection of our blessed Saviour, and earnestly solicited
Heaven, *To stop the Persecution that was begun, and bless the* Chri-
stians *with a true Love and Charity towards one another.* That the
Punishment might be more pompous and publick, one of their solemn
Festivals, the Time of their *Saturnalia*, was pitch'd upon for his Execu-
tion; at which Times they usually entertain'd the People with the bloody
Conflicts of the *Gladiators*, and the encountring of Wild Beasts. Ac-
cordingly on the 20th Day of *December*, he was brought out into the
Amphitheatre, and agreably to his own Desire, that he might have no
Grave but the Bellies of Wild Beasts, the Lions were let loose upon
His Martyrdom. him, whose roaring Allarm he entertain'd with no other Concern, than
with saying, That now as God's own Corn he shou'd be ground between
the Teeth of these Beasts, and become pure Bread for his heavenly Ma-
ster. Thus dy'd the great *Ignatius*, at a great Age, after he had been
Heron *succeeds him in* Antioch. sole Bishop of *Antioch* about 37 Years; being succeeded by *Heron*, an
eminent Person, who afterwards imitated him in laying down his Life
for his Flock. The remaining Bones of St. *Ignatius* were taken up by
those who were Companions in his Journy, who transported them to
Antioch, where they were joyfully receiv'd and honourably entomb'd in
the Cœmetery without the Gate that leads to *Daphne*. These have left
us a particular Account of this holy Man's Martyrdom, and farther assure
us, that the following Night, after they had pray'd to Heaven for Com-
fort and Assurance, falling into a Slumber, some of them saw this Mar-
Ignatius *appears to his Friends.* tyr standing by them and embracing them; others beheld him, as it were
sweating,

Sweating, and juſt coming from his great Labour, and ſtanding by God with much Aſſurance and unſpeakable Glory. At to St. *Ignatius*'s Epiſtles, beſides the ſeven we have mention'd, eight others have been attributed to him, which all learned Men look upon as ſpurious; but for the Genuineſs of the former, we muſt refer all doubtful Perſons to Biſhop *Pearſon*, *Cotelerius*, *Du Pin*, *Ruinart*, and Dr. *Wake*, who have ſolidly anſwer'd all the Objections of *Salmaſius*, *Blondel*, and *Daille*.

Euſeb. This Year was not only memorable for the Martyrdom of St. *Ignatius*, but alſo for that of another great Man, *Simeon* Biſhop of *Jeruſalem*, commonly call'd *The Brother of our Lord*; occaſion'd principally by the Jealouſies of the *Roman* Emperors againſt the Line of *David*, and the Blood Royal of the Houſe of *Iſrael*, which both *Veſpaſian* and *Domitian* had endeavour'd to extirpate. This was a ſufficient Pretence to take off this aged Biſhop; for ſome of the Sects of the *Jews*, not able to bear his powerful Zeal in the Cauſe of his Religion, and finding no other Crime, accus'd him to *Atticus*, at that Time Conſular Legat of *Syria*, for being of the Poſterity of the Kings of *Judah*, and withal a *Chriſtian*. Whereupon he was apprehended and brought before the Proconſul, who commanded him for ſeveral Days together to be rack'd with the moſt exquiſite Torments; all which he ſuſtain'd with ſuch a compos'd Mind and invincible Patience, that the Proconſul and all preſent were amaz'd to ſee a Perſon, ſo extremely aged endure ſuch Tortures. At length he was commanded to ſuffer the ſame Puniſhment with his Couſin German according to the Fleſh, our bleſſed Lord; being crucify'd in the 120th Year of his Age, having been Biſhop of *Jeruſalem* about 45 Years, from the Death of his Brother St. *James*: A longer Proportion of Time than twelve of his immediate Succeſſors cou'd make up; God probably lengthning the Life of this Apoſtolical Man, that as a skilful Pilot he might ſteer the Affairs of the Church in thoſe diſmal ſtormy Days. The *Latines* keep his Feaſt on the 18th Day of *February*, and the *Greeks* on the 27th of *April*: And *Euſebius* intimates not only that he kept the Church of *Jeruſalem* from Hereſies, but alſo that his Death concluded the Apoſtolical Age; or at leaſt of ſuch as were ſo happy as to be taught by the immediate Mouth of *Jeſus Chriſt*.

Simeon *Biſhop of* Jeruſalem *tormented, and martyr'd.*

III. About the Time of the Death of St. *Ignatius*, the holy *Polycarp* made a Collection of his ſeven Epiſtles, and before he had heard the Manner and Particulars of his Martyrdom, at the Requeſt of the *Philippians*, he ſent them to that Church, prefixing an excellent Epiſtle of his own, and highly valu'd by all the Ancients. In this Epiſtle he 'firſt 'congratulated the *Philippians* for receiving the impriſon'd Saints as they 'ought, as *Ignatius*, *Zoſimus* and *Rufus*, whoſe Chains were the Crowns 'of God's Elect. Then he extoll'd their Piety, exhorting them to pre'ſerve and encreaſe it more and more, about which he gave many ex'cellent Inſtructions; and farther taught them the Reality of our Sa'viour's Incarnation and Death, condemning thoſe who disbeliev'd the 'Reſurrection and future Judgment as the Firſt-born of *Satan*. But to 'ſhew his Modeſty and Humility, he told them, That he took not the 'Liberty to write to them concerning Righteouſneſs, but by their own 'Incitement; for he cou'd not pretend to come up to the Wiſdom of 'the bleſſed St. *Paul*, who had already been with them, and taught 'them; confeſſing that he wanted a perfect Knowledge of ſeveral Things 'in the Holy Scriptures. He ſhew'd much Concern for the Fall of *Va*'lens*, one of their Presbyters, and alſo his Wife, being occaſion'd by

A. D. 108. Traj. 11.

St. Polycarp's *Epiſtle to the* Philippians.

'Avarice; exhorting them nevertheleſs to pardon them, and to endeavour 'to re-unite thoſe ſtray'd Members to the Body of the Church. At the 'End of the Epiſtle he deſir'd to know a certain Account of *Ignatius* 'and his Companions; which ſhews the exact Time of writing this Epiſtle, which he ſent by a *Chriſtian* call'd *Creſcens*. This Epiſtle ſeems to have a great Reſemblance both in Stile and Subſtance with St. *Clement*'s Epiſtle to the *Corinthians*, often ſuggeſting the ſame Rules, and uſing the ſame Words and Phraſes; ſo that it is not to be doubted but at the writing of it he had that excellent Epiſtle in his Eye. In ſum, it is a pious and truly *Chriſtian* Epiſtle, furniſh'd with ſhort and admirable Precepts and Rules of Life, and penn'd with the Modeſty and Simplicity of the Apoſtolick Times, and was eſteem'd by the Ancients next to the Writings of the holy Canon; and St. *Jerom* tells us, that even in his Time, this Epiſtle, as well as St. *Clement*'s, was read in the publick Aſſemblies of the *Aſian* Church. It was written in the Beginning of the Year 108, in which Year St. *Clement*'s Succeſſor *Evariſtus*, Biſhop of *Rome*, dy'd, and as ſome ſay, was martyr'd, after he had held this Dignity about eight Years; being ſucceeded by *Alexander* I. a *Roman* by Birth, and the fifth Biſhop of *Rome* after St. *Peter* and St. *Paul*, who continu'd in the Chair about ten Years. In the ſame Year dy'd *Cerdo* Biſhop of *Alexandria*, after eleven Years Continuance in that Office, and was ſucceeded by *Primus*, or *Aprimus*, the fourth Biſhop of this City after St. *Mark*, who continu'd about ten Years.

Alexander I. *the fifth Biſhop of* Rome.

Primus *the fifth Biſhop of* Alexandria.

In the mean Time, the Emperor *Trajan* with wonderful Honour and Succeſs purſu'd the Courſe of his Victories and Conqueſts in the Eaſt. Having the laſt Year ſubdu'd all the Kingdom of *Armenia*, and reduc'd the whole Country into a Province of the Empire; he this Year march'd forwards with his powerful Troops, and firſt conquering the Dominions of the King of *Parthia*, he then enter'd that opulent Country of *Meſopotamia*, where he took the City of *Niſibis*, and other Places, and reduc'd that Kingdom as he had *Armenia* and *Parthia*, to be a Province of the Empire. In all which the King of *Parthia* was conſtrain'd to ſubmit, after many Skirmiſhes, Encounters, Attacks, Sieges, and a thouſand noble Acts perform'd by this Emperor; wherein he not only ſhew'd himſelf a Perſon of amazing Courage and Induſtry, but likewiſe of no leſs Conduct and Diſcipline. The Fame of his mighty Victories daily fill'd the Ears of the World, as well as of the Senate and People of *Rome*, who order'd great Sacrifices and Thankſgivings to their Gods, and conferr'd new Honours and Titles upon their Emperor, particularly the Surnames of *Armenicus* and *Parthicus*, before he return'd to the City. But the Time of his Return is not very certain. *Dion.*

Trajan *conquers* Armenia, Parthia, *and* Meſopotamia.

A.D. 109. Traj. 12. For four ſucceeding Years we find nothing concerning the Actions of *Trajan*, and not much relating to the Affairs of the Church. But in the firſt of theſe we are told of the Martyrdom of *Barſimæus* Biſhop of *Edeſſa* in *Meſopotamia*; and of that of *Oneſimus* Biſhop of *Epheſus*, who was ſton'd to Death at *Rome*; as alſo of the Deſtruction of three Cities in *Galatia*, which were ſwallow'd up by an Earthquake. This laſt Calamity was not long after ſucceeded by another in *Rome*, the burning of the *Pantheon* by Lightning; accounted a great Misfortune by the Citizens. About which Time *Saturninus* or *Saturnillus* of *Antioch* began to broach his Hereſies in ſeveral Parts of *Syria*, and to propagate the Errors and Impieties of *Simon Magus* and his Maſter *Menander*, adding ſome others of his own. He affirm'd that the World and Men were made by Angels, ſome of whom were naturally good, and others naturally evil;

Barſimæus *and* Oneſimus *martyr'd.*

A.D. 110. Traj. 13.

Saturninus.

Epiph. Tertul.

* That

That the God of the *Jews* was one of the bad Angels, to deſtroy whom *Chriſt* aſſum'd a fantaſtical or fallacious Body. He deny'd the Reſurrection of the Body, and ſaid that Marriage was inſtituted by ill Angels; and by his Auſterity of Life, and Abſtinence from eating of Animals, he impos'd upon great Numbers. About a Year or two after him, another Diſciple of *Menander*'s, call'd *Baſilides*, broach'd his Hereſies in *Alexandria*, and in a ſhort Time infected the greateſt Part of *Ægypt*, becoming himſelf one of the Heads of the *Gnoſtick* Crew, which ſo far prevail'd, that this Century is by many call'd *Seculum Gnoſticum*. This Perſon enlarg'd upon the Inventions of former Hereticks, and vented the moſt monſtrous and fabulous Fictions: He imagined a ridiculous Series of Gods proceeding from one another, and from them Angels, who created each a Heaven; making the Number of thoſe Heavens to amount to 365, to anſwer the Number of the Days of the Year; adding, that the Angels of the laſt Heaven created the Earth and the Men that inhabit it, and that their Prince was the God of the *Jews*, who deſign'd to make all the other People ſubject to him. But the Father, who he ſaid was never born, and had no Name, ſent his Son to hinder this Injuſtice; which Son appear'd in the Shape of a Man, but was none, and the *Jews* put *Simon the Cyrenian* to Death inſtead of him. For this Reaſon he held that Men ought not to believe in *Jeſus Chriſt* crucify'd, but in him that appear'd to be nail'd to the Croſs, tho' he was not ſo in Reality. He deny'd the Reſurrection of the Body, permitted all carnal Luſts, and made uſe of Images of Wax, and of all the Impieties of Magick; yet ſeem'd ſo ſevere as to Morals, that he maintain'd that God wou'd pardon no Sins but thoſe of Ignorance; but at the ſame Time he allow'd of no Puniſhment but a Tranſmigration of Souls, according to *Pythagoras*, whom he follow'd in ſeveral Particulars. He wrote 24 Books upon the Goſpel, but what Goſpel we know not; and *Epiphanius* and St. *Jerom* aſſure us, that the Hereſie of the *Baſilidians* was not extinguiſh'd in their Times.

A. D. 111. A. D. 112. Traj. 15. *And* Baſilides *broach their Hereſies.*

In the 16th Year of the Emperor *Trajan*'s Reign, he dedicated a magnificent Place in *Rome* for the erecting a ſtately Column in Honour of all his Acts; and being excited by a new Proſpect of Glories, in the following Year he undertook a ſecond Expedition into the Eaſt, againſt the *Parthians* and other Nations. About the Beginning of which Wars there aroſe a falſe Prophet and Impoſtor in *Paleſtine* call'd *Elxai* or *Elxæus*, who joining himſelf with the *Ebionites* and *Nazarenes*, became the Author of a new Sect, holding ſtrange and uncertain Opinions concerning *Chriſt*. Theſe were alſo call'd *Oſſenians* and *Sampſæans*, and were ſo wild and unſetled in their Notions, that they cou'd not properly be call'd either *Jews* or *Chriſtians*, tho' in ſeveral Particulars they agreed with both. They follow'd the *Jews* in their Sabbath, Circumciſion, and the inferior Ceremonies of the Law, but deteſted their Sacrifices, and their eating the Fleſh of Animals; As to *Chriſtianity* they affirm'd the Holy Ghoſt to be a Woman, and that *Jeſus Chriſt* had a human, but inviſible Body 66 Miles in Height; with other ſuch Follies and Extravagancies. They rejected ſome Things of every Part of the Scripture, but us'd ſeveral Texts both out of the Old Teſtament and the New; but allow'd of none of St. *Paul*'s Writings. They affirm'd it was an indifferent Thing to deny the Faith, holding that upon Neceſſity a wiſe Man ſhou'd abjure *Chriſtianity* with his Mouth, but not with his Heart at the ſame Time. They alſo carry'd about with them a Book, which they ſay fell down from Heaven; declaring that every Perſon who heard it, and believ'd it, ſhou'd obtain Remiſſion of Sins; a Remiſſion different

A. D. 113. A. D. 114. Traj. 17.

Epiph. Euſeb.

Elxai *the Impoſtor, and his Followers.*

from that which *Jeſus Chriſt* beſtow'd. This Sect ſpread it ſelf principally in *Paleſtine*, about *Jordan* and the *Dead Sea*, and there were ſome Remainders of it till the End of the fourth Century.

A. D. 115. Traj. 18. In the mean Time, the Emperor *Trajan* proceeded in the famous Expeditions he had begun in the Eaſt; and with great Difficulty and Bravery having paſs'd the great River *Euphrates*, couragiouſly advanc'd forwards, ſubduing Cities and Caſtles in all Parts, and among the reſt the great City *Arbela* in *Aſſyria*, where *Alexander* overthrew King *Darius*. And continuing his ſucceſsful Progreſs, he conquer'd other Countries where the *Roman* Standards had never before been diſplay'd; from whence without any great Oppoſition, he advanc'd up to the Walls of the renowned City *Babylon*; and taking it by Force, he alſo ſubdu'd all its Territories, by which Means he became intire Maſter of thoſe rich and noble Countries *Chaldæa* and *Aſſyria*. Here he deſign'd to make a Cut from the River *Euphrates* to the *Tigris*, for the Conveniency of his Veſſels and his Marches; but finding the former River ſo much higher than the other, as to render one unnavigable, he mounted his Veſſels upon Land-Carriages, and brought them to the *Tigris*; from whence he advanc'd to the great City *Cteſiphon*, which he took, and open'd himſelf a Paſſage into *Perſia*, where he ſtill made new Conqueſts, and gain'd new Dominions, to the Wonder and Terror of all Nations. After this great Succeſs, he deſir'd to repoſe himſelf for ſome few Days, and to paſs the Winter in *Syria*, where diſpoſing his Army, he lodg'd himſelf in his chief City *Antioch*; to which Place repair'd a numerous and ſplendid Concourſe of Kings, Potentates and Ambaſſadors to attend this mighty Emperor. Continuing there in all Pleaſures, and ſurrounded by a glorious Train of Monarchs and crown'd Heads, his Ambition was abated by an Accident aſtoniſhing to the utmoſt Degree; a prodigious Earthquake, and the moſt dreadful that ever happened in any Age of the World. It was in a manner general; but *Syria* and *Antioch* felt the greateſt Share of its Fury, it beginning with an amazing Storm and Whirlwind, which overthrew infinite Numbers of Trees and Houſes, and brought down the Birds to the Earth, being ſucceeded by ſuch dreadful Lightnings and Tremblings, that it ſeem'd as tho' the World was all in Flames, and the Earth open'd to devour all human Kind. Many Cities in the Eaſt were ruin'd, many Hills and Mountains ſunk and became level, many Rivers were dry'd up, and many Waters and Fountains ſprung up in new Places. In the City of *Antioch* almoſt all the Palaces and Buildings were intirely demoliſh'd, and many thouſands of People ſlain, particularly *Pedo* the preſent Conſul; and the Emperor himſelf was in great Danger of his Life, eſcaping by a ſudden leaping out of a Window into the Fields, where he was conſtrain'd to remain for many Days in Tents. Some write that he was held in the Air by an unknown Hand for ſome Space; and it is believ'd by many, that theſe Calamities were Inſtances of the divine Diſpleaſure for the Severities us'd againſt the *Chriſtians*; and that theſe caus'd ſome Remorſe in *Trajan*'s Mind, and diſpos'd him to a better Opinion of that Religion in the reſt of his Reign. Beſides theſe, we are told that *Tiberianus*, Governor of *Paleſtine*, ſent the Emperor an Account, *That he was wearied out in executing the Laws againſt the* Galilæans, *who crouded to Execution in ſuch Multitudes, that he was at a Loſs how to proceed:* Upon which *Trajan* gave Command, *That no particular Inquiſition ſhou'd be made after the* Chriſtians, *tho' if any offer'd themſelves they ſhou'd ſuffer.* But this Account, for Want of ſufficient Antiquity and Authority is doubted by ſeveral.

Dion.

Trajan *conquers* Chaldæa *and* Aſſyria.

A dreadful Earthquake.

The

Dion. Euſeb. Oroſius. The *Roman* Empire did not only ſuffer by the Puniſhments ſent immediately from Heaven, but alſo by thoſe from Men about the ſame Time: For the *Jews*, who had been diſpers'd into all Parts of the World, fell into a dreadful Rebellion in ſeveral Provinces of the Empire; taking occaſion firſt from *Trajan*'s diſtant Expeditions in the Eaſt, and afterwards from the terrible Earthquakes, which, as they believ'd, portended the Ruin and Downfal of the *Roman* Power. Having enter'd into a dark Conſpiracy, they exerted their utmoſt Malice, and made incredible Slaughters, and barbarous Maſſacres upon *Romans* and *Greeks* of all Ranks and Degrees, without either Diſtinction or Mercy. This Rebellion began firſt in *Cyrene*, a *Roman* Province in *Africa*, and ſhortly after in *Ægypt*, and next in the Iſland of *Cyprus*; which Places, eſpecially the firſt and laſt, they in a manner diſpeopled, ſo great and boundleſs was their obſtinate Fury. Their Cruelties and Barbarities were ſo outrageous, that they proceeded to devour Mens Fleſh, beſmear'd themſelves with their Blood, wore their Skins, ſaw'd them aſunder, caſt them to wild Beaſts, made them kill each other, and put them to all Kinds of Torments. Beſides the Maſſacres they made in ſeveral Parts of *Ægypt*, in the Province of *Cyrene* they deſtroy'd to the Number of 220000 Perſons, and no leſs than 240000 in *Cyprus*; the former under their Commander *Lucuas* or *Andrew*, and the latter under *Artemion*. The Emperor *Trajan*, ſtill in his Eaſtern Expedition, finding the pernicious Effects of theſe Barbarities, in a great Rage reſolv'd to purſue thoſe impious Wretches throughout his Dominions, not as Enemies or Rebels, but as Creatures noxious and deſtructive to Human Society, with a Revenge anſwerable to the Vaſtneſs of their Crimes; which he ſpeedily effected, under the Conduct of ſeveral Commanders both by Sea and Land, among whom *Marcius Turbo* was chief. Theſe, after many cruel and bloody Hoſtilities, ſeverely chaſtis'd that Obſtinate and Rebellious Nation, whom God had now forſaken, leaving them to be treated as the Venom and Peſts of Mankind, and to be deſtroy'd like Beaſts in infinite Numbers, by all Kinds of Deaths; which prov'd the moſt terrible Execution and Puniſhment, that ever hapned to any Nation in the World. The furious Behaviour of the *Jews* in *Cyrene* and *Cyprus*, caus'd the Emperor to ſuſpect their Brethren in *Meſopotamia*; and upon that order'd *L. Quintius* to baniſh all out of that Country; which was ſoon effected, with the additional Deaths of great Numbers by Acts of Hoſtility. And becauſe the Cruelties of the *Jews* were moſt notorious in *Cyprus*, partly for the Security of the *Cypriots*, and partly to brand the *Jews* with perpetual Infamy, it was publickly enacted, *That no* Jew, *tho' driven by Tempeſts, ſhou'd preſume to ſet foot in* Cyprus, *upon Pain of immediate Execution, as already condemn'd by his very Appearance on that Soil, which had been tainted with the deadly Venom of his Country-men.*

A. D. 116. Traj. 19.

The Jews *Rebellion and Barbarities.*

The are defeated and chaſtiſed.

Dion. In the midſt of theſe Calamities, *Trajan* ſtill purſued his Victories, and paſſing down the River *Tigris* into the *Perſian* Gulf, enter'd the vaſt Oriental Ocean, emulating the Actions of *Alexander*, and pretending to make a Conqueſt of the *Indies*. And when he was far diſtant from thoſe Parts, he boaſted of greater Conqueſts than *Alexander*, and ſent the Names of ſeveral ſubdued Nations to the Senate, hitherto unknown to the *Romans*; for which he obtain'd a Triumphal-Arch, and many new additional Honours. But God thought fit before his Death a little to eclipſe his Glories, and to mortifie his Ambition; for now many of his Conqueſts were chang'd and revolted, and the Gariſons he had left behind, either turn'd out, or cut in pieces. However, by his great Vigour and Induſtry he recover'd moſt of them, and ſet a King over the *Parthians*. But in the following Year, and 20th of his Reign, going to beſiege

Trajan *declines.*

beſiege a Town call'd *Atra*, near *Arabia*, he met with a great Diſappointment. Here he diſguis'd himſelf, and headed a Body of Horſe up to the Walls; but was repell'd with great Loſs, and Danger of his Perſon: And, as if God himſelf fought againſt him, it thunder'd and lightned, Rainbows appear'd in the Clouds, Storms of Hail and Wind fell upon the *Romans* when they made their Attacks, and the Flies render'd their Proviſions nauſeous. So that this great Emperor was conſtrain'd to retire with Diſhonour, and abandon the Siege. Not long after he fell into a Diſtemper, which he believ'd to be occaſion'd by Poyſon; and being invited Home by the Senate, who had prepar'd a ſolemn Triumph for him, he took his Journy towards *Italy*, leaving his Couſin *Adrian* Commander of his Army in *Syria*. But coming into the Province of *Cilicia* in the Leſſer *Aſia*, he found himſelf weak and declining; and his Diſtemper increaſing, he order'd himſelf to be carry'd to the City of *Seleucia*, where within a few Days after he dy'd: A Prince of moſt ſhining Virtues, and had he not been ſtain'd with his Severities againſt the *Chriſtians*, might have been eſteem'd the moſt matchleſs Monarch in all the *Pagan* World; which afterwards occaſion'd the Fable of his Soul being releas'd out of Hell by the Prayers of Pope *Gregory the Great*. He dy'd in the Year 117, on the 8th day of *Auguſt*, under the Conſulſhips of *Niger* and *Apronianus*, being in the 63d Year of his Age, and having reign'd 19 Years, 6 Months, and 15 Days.

His Death.

A.D. 117. ADRIAN *The fifteenth* Roman *Emperor.*

IV. The Emperor *Trajan* leaving no Iſſue behind him, his Death was conceal'd for a Time, till *Ælius Hadrianus* his Nephew had ſounded the Inclinations of his Army, and *Trajan*'s Widow *Plotina* the Nobility of *Rome*; and upon the Diſcovery ſhe produc'd a forg'd Inſtrument, importing, *That* Trajan *had adopted* Adrian *for his Son and Succeſſor.* This Artifice ſo well ſucceeded, that the Deſign took effect, and the Army immediately ſwore Obedience to *Adrian*; and in Conſideration of his Abilities and Relation to *Trajan*, he was not long after acknowledg'd by the Senate and People of *Rome*. This Emperor, as well as the laſt, was a *Spaniard* by Birth, and now about 40 Years of Age; being a Perſon of admirable Parts and Qualifications, and ſcarce any Prince in the World was ever more remarkable for the Excellency and Variety of his Endowments. He was capable of comprehending whatſoever he deſired, and was highly skilful in all Exerciſes both of Body and Mind; wanting no Strength nor Abilities either for Arms or Learning, in which he induſtriouſly endeavour'd to excel all Men. He compos'd excellently in Proſe and Verſe, pleaded Cauſes, and became perfect in Oratory; was a ſingular Mathematician, and no leſs skilful in Phyſick, knowing the Virtues and Properties of all Plants and Minerals. In Drawings and Paintings he was equal to the greateſt Maſters, and arriv'd at the utmoſt Perfection in Muſick; being a munificent Encourager of all ſorts of Learned Men and Artiſts. Beſides all he had a Memory beyond Belief, and cou'd exactly retain all Places, Buſineſſes, and Soldiers, calling them all by their Names, tho' long abſent; and moreover was of ſuch Capacity, that he cou'd Write, Indite, and Conferr of Buſineſs all at one Inſtant. In fine, he ſuffer'd nothing to eſcape his Knowledge and Curioſity; and he is ſaid to have been as much Maſter of all Arts and Sciences, as almoſt any ſingle Man cou'd be of one. His extream Curioſity alſo led him into all Kinds of Divinations, Magick and Superſtition; and as St. *Jerom* obſerves, he was admitted into almoſt all the Religious Myſteries of *Greece*. His Behaviour was extraordinary, freely converſing with Men of Reputation, tho' of mean Rank, viſiting them in their Sickneſs twice or thrice in a Day,

His Excellencies.

Day, and treating them with all the Kindneſs and Familiarity of Companions; and he deſpis'd ſuch as wou'd envy him a Pleaſure ſo ſenſible to him, upon the Pretence of maintaining the Port and Grandeur of an Emperor. His Clemency appear'd in his ready pardoning all paſt Injuries, ſo that having once met a Perſon who had offended him, he ſaid, *You have eſcap'd, ſince I am made Emperor*; and afterwards, when a Servant ran madly upon him with his Sword, he took no farther Notice of the Action, than to order him a Phyſician to cure his Phrenſy. Yet notwithſtanding all his uncommon Virtues and Qualifications, he was not free from great Vices and Imperfections; and he is obſerv'd to have had a ſtrange and unuſual Mixture of both, ſo as to ſeem to reconcile moſt Vices with their contrary Virtues. For in the midſt of all his Excellencies, he was noted to be proud and vain-glorious, envious and detracting, cruel and revengeful; and notwithſtanding all his Favours, he bore a ſecret Hatred to Men of more than ordinary Ingenuity and Learning. He was inquiſitive and prying into the Secrets even of the meaneſt Families, and was ſo ready to hearken to Whiſperers and Sycophants, that the Eſtates and Lives of his greateſt Friends became often endanger'd. However, he had a peculiar Faculty of commanding and governing his Affections, and by a mighty Artifice and Addreſs cover'd over his inſolent, envious, ſullen and wanton Diſpoſition. *And Failings.*

Not long after the Death of *Trajan*, when the *Roman* Empire was in its utmoſt Extent above 4000 Miles in length, *Adrian* in a great Meaſure abandon'd *Parthia* and the other Eaſtern Provinces which *Trajan* had conquer'd; judging *Media*, *Meſopotamia*, *Parthia*, and the reſt of thoſe diſtant Countries, to be of greater Inconvenience to the Empire, than Advantage; and for the better Security of other Places, he made *Euphrates* the Boundary and Barrier in thoſe Parts, and plac'd his Legions about the Banks of that River. Having thus ſetled the Affairs of the Eaſt, and ſuppreſs'd ſome Diſturbances lately rais'd by the *Jews*, he took his Journy by Land towards *Italy*, and ſent the Aſhes of *Trajan* by Sea. Upon his nigh Approach to *Rome*, he was inform'd, That a Magnificent Triumph was prepared for him, in the ſame manner as was provided for his Uncle *Trajan*, as being Companion in the ſame Wars and Conqueſts. But he wholly refus'd that Honour, judging himſelf not worthy of it; and order'd that the ſame Triumph and Entertainment ſhou'd be given to the Image of *Trajan*; all which was perform'd with wonderful Pomp and Solemnity: And it is obſerv'd, That he was the only Man that ever triumph'd after he was dead. His Aſhes were plac'd in a golden Urn, upon the Top of a noble Pillar 140 Foot high, of curious Workmanſhip, repreſenting the Particulars of all his great Exploits, which remains to this Day; and beſides their deifying him after the *Roman* Cuſtom, in Honour of him, they inſtituted new Games call'd *Parthica*, which continu'd in *Rome* for many Ages. Shortly after *Adrian*'s Entrance into *Rome*, he took an Oath never to puniſh a Senator, but by the very Sentence of the Senate; and that he might omit nothing that was kind and generous, he forgave an infinite Number of Debts due to the Exchequer from private Perſons in the City and Country, burning the Bonds and Regiſters of them in the publick *Forum*. He much recommended himſelf by ſeveral Acts of Generoſity and Moderation; particularly, he increas'd the Allowance which by *Trajan* had been given to the Maintenance of great Numbers of poor Children, relieving likewiſe many decay'd Noble-men and Senators, whoſe Misfortunes proceeded from no viſible Fault of theirs.

A. D. 118. Hadri. 1.

Trajan's *Triumph after his Death.*

Adrian's *Generoſity.*

In the ſame Year, and ſecond of *Adrian*'s Reign, *Alexander* Biſhop of *Rome*, dy'd, and as ſome ſay, was Martyr'd, after he had held this Dignity

Dignity about ten Years; being ſucceeded by *Sixtus* I, or *Xiſtus*, a *Roman* by Birth, and the ſixth Biſhop of *Rome* after St. *Peter* and St. *Paul*. About the ſame Time dy'd *Primus* Biſhop of *Alexandria*, after ten Years continuance in that Office, and was ſucceeded by *Juſtus*, a Perſon of celebrated Piety, the fifth Biſhop of this City after St. *Mark*, who continu'd about 11 Years. The two Churches of *Rome* and *Alexandria* flouriſh'd in the midſt of the greateſt Oppoſition; but that of *Athens*, having loſt its Biſhop *Publius* under *Trajan*'s Perſecution, fell into a low Condition, and the People for want of a Head and Governor, grew cold and languid, wanting but little of a total Apoſtaſie from the *Chriſtian* Faith. Till about this Time that excellent Man *Quadratus*, a learned Auditor and Diſciple of the Apoſtles, being conſtituted Biſhop of the Place, ſet himſelf with a mighty Zeal to retrieve the ancient Spirit of Religion, and by a happy Management re-eſtabliſh'd Order and Diſcipline, and kindled and blew up their Faith into a holy Flame. Nor did he content himſelf with a bare Reformation of what was amiſs, but with infinite Diligence Preach'd the Faith, and by daily Converts enlarg'd the Bounds of the Church; ſo that he obtain'd the particular Title of *an Evangeliſt*. This *Quadratus* was a Man of extraordidary Parts and Abilities, and being cotemporary with *Philip*'s Virgin-Daughters, was endu'd with the ſame Prophetick Gifts, as *Euſebius* teſtifies; who alſo ranks him with the Chief of the Apoſtles Succeſſors, and ſhews him to have been the firſt *Apologiſt* of the *Chriſtian* Religion. *Valeſius*, and ſome others after him, have that thought that *Quadratus* the Apologiſt and the Biſhop of *Athens*, were two diſtinct Perſons, living in different Times; but their Arguments have been anſwer'd by Dr. *Cave*, in his Life of this holy Man.

Sixtus *I. the ſixth Biſhop of* Rome.

Juſtus *the ſixth Biſhop of* Alexandria.

Quadratus *made Biſhop of* Athens.

Valeſius

The Emperor *Adrian* had not been very long in *Rome*, before ſeveral of the Northern Nations, as the *Alanes*, *Sarmatians* and *Dacians*, began to make Devaſtations in the *Roman* Empire. Againſt theſe barbarous People the Emperor himſelf march'd with a very powerful Army; but upon his near Approach, the Name of *Adrian*, the Lieutenant of *Trajan*, brought them to a Submiſſion; and the better to prevent their future Incurſions, he broke down the famous Bridge that *Trajan* had built over the *Danube*. In this Expedition, a Conſpiracy was diſcover'd againſt his Perſon, which occaſion'd the Execution of four Conſular Men; which Execution was diſow'nd by the Emperor, as done without his Conſent and Approbation. Wherefore leaving *Turbo* Governor of *Pannonia* and *Dacia*, he return'd ſpeedily to *Rome*, to purge himſelf from the Infamy and Envy of the Fact, making a large Diſtribution of Money among the People, conferring great Favours upon many, and exhibiting magnificent Games and Spectacles in the City. Staying at *Rome* a ſhort Time, he took a Reſolution to viſit the whole Empire in Perſon, and ſee if all Things were well regulated and eſtabliſh'd; and taking with him a ſplendid Retinue and a conſiderable Force, he firſt enter'd *Gaul*, where he made a Luſtration of the Inhabitants, view'd the Cities and Forts, giving Marks of his Favour, as in all other Places of the Empire. In his Travels he uſually ſaid, *That an Emperor ought to imitate the Sun, who carry'd his Light through all the Regions of the Earth*; and he generally travel'd on foot, always with his Head bare, making no Difference between the frozen *Alps*, and the ſcorching Sands of *Ægypt*. From *Gaul* he paſs'd into *Germany*, where he ſtrictly kept the Soldiers to Diſcipline and Hardſhips, and carefully baniſh'd all Luxury and Delicacies from the Camp; particularly, he put down the Uſe of Arbors, ſhady Walks and Groves among the Soldiers, and cut off many ſuperfluous Expences of his Officers; and to excite them by his own Example, he exercis'd himſelf in all Hardſhips, fed upon

Dion. Spart.

A.D. 119. Hadri. 2/3

Adrian's Dacian *Expedition.*

A.D. 120. Hadri. 3/4

He viſits the Empire.

Enters Gaul,

Germany,

upon their meaneſt and coarſeſt Proviſions, and often walk'd on foot twenty Miles together. After ſome Stay in *Germany* he enter'd *Belgium*, and from thence paſs'd over into *Britain*, where he reform'd many Abuſes; and for the better Eſtabliſhment of future Peace and Security, he caus'd a mighty Wall to be made of Wood and Earth, extending from the River *Eden* in *Cumberland*, to the *Tine* in *Northumberland*, 80 Miles in length, which might prevent the Incurſions of the wilder *Britains*. This ſtupendious Work was begun in the fourth Year of this Emperor's Reign: And having taken all neceſſary Care in this Iſland, he return'd into *Gaul*, where he erected ſome famous Buildings, and conferr'd many Favours in that Country. Having thus viſited all *Gaul* and the Borders, he directed his Journy for *Spain*, where being a Native, he was magnificently receiv'd; and after he had view'd many Places, he took up his Winter-Quarters in *Tarragon*, where he call'd an Aſſembly of all the Princes in *Spain*, and ordain'd many things for the Good and Safety of the Country. In this Year the *Ægyptians*, after a long Concealment, finding one of their Sacred Bulls which they ador'd under the Title of *Apis*; the ſight of him caus'd the People of *Alexandria* to fall into a grat Tumult and Sedition.

A. D. 121. Hadri. 4/5 Belgium, Britain; *And* Spain.

Adrian having thus travell'd over all *Spain*, and the Eaſtern Parts of the Empire, return'd toward *Rome*, in *April*, deſigning after ſome convenient Stay, to ſurvey the reſt of the *Roman* Dominions; and at this Time he appointed the exact Limits and Bounds of the Empire, from the barbarous Nations in the North. Where there wanted Rivers and other natural Marks and Diviſions, he made uſe of large Stones, Pillars, Trees, and other Things; and to the High *Germans*, who at that Time were free, he appointed a King, which gain'd him much Reſpect from thoſe People who were ready to revolt. Continuing in *Rome* for a conſiderable Space, towards the ſeventh Year of his Reign, he receiv'd Intelligence that the *Parthians* began to make War upon the Empire; which caus'd him to haſten his Journy into the Eaſt: And making all neceſſary Preparations, he reſolv'd to proſecute the War in Perſon; which ſo alarm'd the Enemy, that they immediately ſu'd for a Peace, and obtain'd it. This gave *Adrian* an Opportunity of purſuing his Travels without Moleſtation; and beginning his Journy, he ſhortly arriv'd in the Leſſer *Aſia*, ſurvey'd all its Provinces with *Syria*, erected many Temples and other publick Buildings, and then return'd into *Greece* to the famous City of *Athens*. In this Place he made a long Stay, follow'd the Studies and Religious Rites of *Greece*, took upon him the Place and Honour of *Archon of* Athens, celebrated all their ſolemn Sports, and gave many particular Laws and Privileges to the City; but eſpecially he was initiated into their *Eleuſinian* Myſteries, which were accounted the moſt ſacred and venerable of the whole *Gentile* World, and by way of Eminence, were particularly ſtyl'd, *The Myſteries*. Theſe were ſolemn and religious Rites perform'd to *Ceres* and *Proſerpine*, in Memory of great Benefits receiv'd, whereof the Candidates were ſtyl'd μύσαι· and to the full Participation of which, many times they were not admitted till after a five Years preparatory Trial, which had many ſeveral Steps, and each of them its peculiar Rites; and after all, they were oblig'd under a ſolemn Oath, never to diſcover theſe myſterious Rites.

A. D. 122. Hadri. 5/6 *Returns to* Rome.

A. D. 123. Hadri. 6/7 *He viſits the* Eaſt.

A. D. 124. Hadri. 7/8 *At* Athens *he is enter'd into the* Eleuſinian *Myſteries.*

Euſeb. V. The *Chriſtians*, tho' they often met with local and occaſional Oppreſſions, were much eas'd ſince the Mitigation of the Perſecution under *Trajan*, but now there aroſe a moſt grievous and heavy Perſecution of the Church, as St. *Jerom* calls it; which was occaſion'd partly by the Emperor's buſie and ſuperſtitious Zeal for the *Pagan* Rites, and partly by

A. D. 125. Hadri. 8/9 *The* Chriſtians *ſeverely perſecuted.*

the infamous Lives of the *Gnoſticks* and other Hereticks, who bearing the Name of *Chriſtians*, brought a Scandal and an Odium upon their Profeſſion. This by Reaſon of its Sharpneſs and Continuance, has been call'd by ſeveral, *The fourth General Perſecution*; but it is not generally ſo accounted by the Ancients; for *Tertullian* ſays, That *Adrian* publiſh'd no Laws or Edicts againſt the *Chriſtians*, but the late Laws being unrepeal'd, there wanted not ſuch as wou'd put them in Execution. So that it may not improperly be call'd a Revival, or perhaps a Continuance of the *Third General Perſecution*, which was not intirely ceas'd in *Trajan*'s Reign. The Severity of this Perſecution appears from the great Number of Martyrs, mention'd in the old Martyrologies. We are told that *Arrius Antoninus* (whom ſome ſuppoſe the ſame with *Adrian*'s Succeſſor) being then Proconſul of *Aſia*, and a ſevere Perſecutor, all the *Chriſtians* of the City where he reſided, as one Man beſet his Tribunal, openly confeſſing their Religion. Being amaz'd at the Multitude, he caus'd ſome few of them to be put to Death, telling the reſt, *That if they deſir'd to end their Lives, they had Precipices and Halters enough, and need not throng thither for Execution.* As to the Martyrs, we have the Names and Accounts of many that ſuffer'd in *Rome* and *Italy*, tho' not from very ancient Authors; particularly *Euſtachius* and his Wife *Theopiſtes* with their two Sons, who are ſaid by the Emperor's Command to have been thrown to the Lions, and when the Mercy of the Beaſts had ſpared them, they were burnt to Death in the Belly of a Brazen Bull. *Symphoriſſa*, the Wife of *Getulus* the Martyr, with her ſeven Children is ſaid to have ſuffer'd about the ſame Time, who firſt was hang'd up by the Hair of the Head and cruelly ſcourg'd, and then with a ponderous Stone thrown into the *Tyber*; after which her ſeven Children were put to as many ſeveral Deaths. We read alſo of *Fauſtinus* and *Jobita*, Citizens of *Breſſia*, who ſuffer'd Martyrdom with cruel Torments; at the Sight of which, one *Calocerius*, ſeeing their wonderful Patience, cry'd out, *Great is the God of the Chriſtians!* and thereupon was apprehended, and became Partaker of the ſame Honour with them. Beſides theſe, we have the Names of *Antiochus* in *Sardinia*, *Sabina* in *Umbria*, and ſeveral others, who obtain'd an immortal Crown.

Many Martyrs.

A.D. 126. Hadri. 2/10. The Perſecution growing very hot and violent, the *Chriſtians* found it neceſſary to remonſtrate and declare their Caſe to the Emperor; among whom *Quadratus* Biſhop of *Athens* was principal, who preſented an excellent *Apology* to *Adrian* in Writing, defending the *Chriſtian* Religion from the Exceptions and Calumnies of its Enemies, and vindicating it from thoſe Pretences upon which evil Men ſought its Ruin; particularly urging our Saviour's Miracles in theſe Words: 'The Works of our Saviour 'were always conſpicuous; for they were true. Thoſe who were cur'd, 'and ſuch as were rais'd from the Dead, did not only appear after they 'were cur'd and rais'd, but alſo were afterwards ſeen of all; and that 'not only while our Saviour was converſant upon Earth, but alſo con-'tinu'd alive a long Space after he was gone; inſomuch that ſome 'of them ſurviv'd even to our Times. *Euſebius* ſays that in this Apology, he gave large Evidences both of his excellent Parts and Apoſtolick Doctrine; and St. *Jerom* calls it a Work moſt profitable, repleniſh'd with ſtrong Reaſonings, great Light, and worthy of a Diſciple of the Apoſtles. About the ſame Time *Ariſtides*, a *Chriſtian* Philoſopher of the ſame City, preſented another *Apology* to the Emperor, fill'd with Paſſages of Philoſophy, ſhewing an illuſtrious Inſtance of a fine Spirit, and great Eloquence. *Uſuard* and *Ado* add, that theſe two maintain'd the Divinity of our Saviour before *Adrian*, not only in their Writings, but alſo in a Diſcourſe in his Preſence.

Euſeb.

The Apologies of Quadratus;

And Ariſtides.

Preſence. About the ſame Time *Serenius Granianus*, now Proconſul of *Aſia*, wrote a Letter to the Emperor, repreſenting to him the Injuſtice of the common Proceedings againſt the *Chriſtians*; how unreaſonable it was that without legal Trial, or Crime prov'd, they ſhou'd be put to Death, purely to gratifie the tumultuary Clamours of the People. With this Letter, and the two foremention'd Apologies, the Keeneſs of the Emperor's Fury was taken off, and Orders were taken that greater Moderation ſhou'd be us'd towards the *Chriſtians*. To which purpoſe he diſpatch'd away to *Minucius Fundanus*, *Granian*'s Succeſſor in his Proconſulſhip this following Reſcript. *I receiv'd a Letter, written to me from that eminent Perſon* Serenius Granianus, *your Predeceſſor. Nor do I think it a Matter fit to be paſs'd over without due Enquiry; that the* Chriſtians *may not be needleſly diſquieted, nor* Informers *have Occaſion and Encouragement for fraudulent Accuſations. Wherefore if the Subjects of our Provinces can openly appear to their Indictments againſt the* Chriſtians, *let them take that Courſe, and not deal by meer Noiſe and Clamour; it being much properer, if any Accuſation be brought, that you ſhou'd have the Cognizance of it. If any Man ſhall prefer an Indictment, and prove that they have tranſgreſs'd the Laws, do you give Sentence according to the Quality of the Crime: But if it ſhall appear, that he brought it only out of Spite and Malice, take care to puniſh that Perſon according to the Hainouſneſs of ſo miſchievous a Deſign.* The ſame Reſcript was ſent by the Emperor to ſeveral other Governors of Provinces, ſo that the Perſecution in a great Meaſure ceas'd, after a Year and a half's Continuance; and *Adrian* was ſo far wrought into a good Opinion of *Chriſtianity*, that *Lampridius* aſſures us, he deſign'd to have built a Temple to *Chriſt*, and to have receiv'd him into the Number of the Gods; and that he commanded Temples to be built in all Cities without Images, which were for a long Space call'd *Adriani*; but was ſtopp'd in his Proceedings by ſome, who conſulting the Oracle had been told, *That if this ſucceeded, the* Pagan *Temples wou'd be deſerted, and all Men wou'd become* Chriſtians.

Granian *writes for the* Chriſtians.

Adrian's *Decree in their Favour.*

The Emperor *Adrian* being return'd a fourth Time to *Rome* in Peace and Proſperity, employ'd himſelf in the Affairs of the City, and the Converſation of ingenious and learned Men; being in a manner ſurrounded with Philoſophers, Aſtronomers, Poets, Orators, Grammarians, Muſicians, Geometricians, Architects, Painters, and Statuaries; moſt of whom he ſurpaſs'd in their own Skill; declaring, *That he never omitted any Kind of Knowledge that might be uſeful in Peace or War, either for a private Perſon or an Emperor.* About this Time liv'd *Agrippa*, ſirnam'd *Caſtor*, a learned *Chriſtian*, who wrote a very convincing Book againſt the Hereſie of *Baſilides*, as *Euſebius* informs us; in which he confuted the Errors of this Heretick, after he had diſcover'd them, and detected all his Frauds and Artifices: But we have nothing remaining of this Work. In the eleventh Year of *Adrian*, *Heron* Biſhop of *Antioch*, having held that Dignity about 20 Years, imitated his Predeceſſor St. *Ignatius*, in laying down his Life for his Flock; and was ſucceeded by *Cornelius*, who was the fourth Biſhop of *Antioch* after the Apoſtles, and continu'd about 14 Years. In the ſame Year, and twelfth of *Adrian*, dy'd *Sixtus* or *Xiſtus* Biſhop of *Rome*, and as ſome believe was martyr'd, after he had held this Dignity about ten Years; being ſucceeded by *Teleſphorus*, a *Grecian* by Birth, who continu'd about eleven Years, and was the ſeventh Biſhop of *Rome* after St. *Peter* and St. *Paul*. In the following Year dy'd the celebrated *Juſtus* Biſhop of *Alexandria*, after about eleven Years continuance in that Office; and was ſucceeded by *Eumenes*, the ſixth Biſhop of this City, after the Evangeliſt St. *Mark*, who continu'd Biſhop about thirteen Years.

A. D. 127. Hadri. 10/11

Agrippa *writes againſt* Baſilides.

Euſeb.

A. D. 128. Hadri. 11/12

Cornelius *the fourth Biſhop of* Antioch.

Teleſphorus *the ſeventh Biſhop of* Rome.

A. D. 129. Hadri. 12/13

Eumenes *the ſeventh Biſhop of* Alexandria.

About this Time the Emperor *Adrian* aboliſh'd an impious and *Pagan* Cuſtom, too often us'd in ſome Parts and upon ſome Occaſions; which was the offering Men in their Sacrifices to the *Heathen* Deities. And now having continu'd near three Years in *Rome*, he reſolv'd upon a farther ſurvey of the Empire, and croſs'd the *Mediterranean* Sea into *Africk*; where he was receiv'd with incredible Satisfaction, not only for the Eſteem which the Inhabitants had for him, but becauſe his Arrival was attended with plentiful Showers of Rain, which the Country had wanted for five Years together. After many Regulations and Buildings appointed, he return'd to *Rome* a fifth Time, where he built a new Temple under the Name of *Roma* and *Venus*; and ſuddenly got ready for a new Journy into the Eaſt. He travell'd a ſecond Time into *Greece*, and viewing all Parts, he caus'd thoſe Buildings and Temples to be finiſh'd, which he formerly order'd to be begun, and enjoin'd others to be built. And thus continuing his Journy, he paſs'd over into the Leſſer *Aſia*, and from thence into *Syria*; where by Letters and Envoys he invited all the Kings, Tetrarchs and Potentates in thoſe Parts, not only Subjects and Allies, but alſo Neighbours and Strangers, to conſult and converſe with him in that Country. Among this numerous and ſplendid Concourſe, the King of *Parthia* was one, to whom he freely ſent his Daughter, who had been taken Priſoner by *Trajan* in the former Wars; for which generous Act many came to his Court to viſit, honour, and acknowledge him; all whom he receiv'd with ſuch uncommon Courteſie and Civility, as rais'd the Envy and Concern of all others who had neglected this Opportunity.

Dion. Spart.

Adrian *viſits* Africk;

A.D. 130. Hadri. 13 14

Greece;

Aſia, *and* Syria.

About the Year 130, there aroſe certain Hereticks call'd *Carpocratians*, ſo nam'd from *Carpocrates* of *Alexandria*, a Magician and Platonick Philoſopher, whom *Euſebius* accounts the Father of the *Gnoſticks*. Theſe however may be call'd a chief Branch of the *Gnoſticks*, who held their principal Errors, and like them allow'd of Community of Women, and the moſt impudent and ſcandalous Actions imaginable; and by that means brought an Odium upon the *Chriſtians* in general, acting all thoſe Impieties with which the *Pagans* charg'd *Chriſtianity*. As for their Theology, they held among other Things, that *Jeſus Chriſt* was but pure Man, and the Son of *Joſeph*; and that his Soul receiv'd more Energy from God, whilſt it dwelt with him before its Union with the Body, than other Souls did; and that God was thus liberal to it, to enable it to overcome the Devils, who had created the World. They rejected the Old Teſtament, but in the New allow'd of St. *Matthew*'s Goſpel, yet deny'd the Reſurrection of the Dead, and perſuaded themſelves that there was no ſuch Thing as Evil in Nature, but only in Mens Imaginations. *Carpocrates* left a Son behind him nam'd *Epiphanius*, who tho' he dy'd young, by means of the *Platonick* Philoſophy, extremely ſpread the Fables, and abſurd Sentiments of his Father. The Libertiniſm and impious Practices of this Sect, afterwards produc'd another prodigious Hereſie, call'd that of the *Adamites*, of which one *Prodicus* was Head. This Sect made it their Buſineſs to imitate *Adam*'s Nakedneſs before his Fall, imagining themſelves as innocent ſince their Redemption by the Death of *Chriſt*; and therefore met together naked, aſſerting, that if *Adam* had not ſinn'd, there wou'd have been no Marriages. Theſe appear'd about forty Years after the *Carpocratians*. But to return to the Year 130, about this Time, a Collection was made of *Greek* Verſes, divided into eight Books, call'd by the Name of the *Sibylline Oracles*, taken as they ſeem from Propheſies, Hiſtories, and Dogmas out of both Teſtaments. They are ſuppos'd to have been collected, if not forg'd, by ſome *Platonick Chriſtian* of *Alexandria*, and

Iren. &c.

The Carpocratians.

The Adamites.

The Sibylline Oracles.

and were often us'd in Defence of the *Chriſtian* Religion againſt the *Pagans*.

The Emperor *Adrian*, having finiſh'd his magnificent Entertainments in the Eaſt, after a Survey of *Syria*, enter'd *Paleſtine* and *Judæa*, viſiting all the principal Cities; after which he ſet forwards, and did the like in the ſubdu'd Parts of *Arabia*. In the ſame Year, the famous Juriſconſult or Lawyer, *Salvius Julianus*, by the Emperor's Order compos'd that Law call'd the *Perpetual Edict*; being a Collection of Rules to be obſerv'd by all ſucceeding Prætors and Governors of Provinces, that Juſtice might be uniform in the Empire; and call'd *Edictum Perpetuum*, becauſe it was to continue in Force for ever. From *Arabia Adrian* paſs'd into *Ægypt*, where he loſt a dear and beautiful Companion call'd *Antinous*; for whom he wept with all the Tenderneſs and Weakneſs of a Woman, and ſhew'd the higheſt Reſpect for his Memory. Some report that this Youth devoted himſelf a Sacrifice for the Emperor; others that he was what his Beauty might probably incite him to be, and the too great Pleaſure *Adrian* took in unnatural Love. He was ſo ſuperſtitious in this Matter, that the *Grecians* by his Order made a God of him; whence in an ancient Inſcription at *Rome*, he is ſtil'd, *The Aſſeſſor of the Gods in* Ægypt. He alſo built a City to him in the Place where he dy'd, call'd *Antinoe*, erected a Temple, and appointed Prieſts and Prophets to attend it, inſtituted annual Solemnities, and every five Years ſacred Games, held not only in *Ægypt*, but in other Parts. Many of the *Pagans* themſelves derided the Emperor's Folly and Weakneſs, and this new Augmentation to Idolatry prov'd the ſtrengthning of *Chriſtianity*. About the ſame Time *Adrian* commanded the holy City *Jeruſalem* to be rebuilt with great Charge; which was perform'd with admirable Expedition, principally by the Aſſiſtance of the *Jews*, who began much to raiſe their ſhort-liv'd Hopes and Expectations. In this the Emperor put a *Roman* Colony, and built a Temple to *Jupiter Capitolinus*, in the Room of the Temple of God, which extremely offended the *Jews*, and afterwards rais'd greater Miſchiefs than ever; and he likewiſe chang'd its former Name, and call'd it *Ælia Capitolina*, which was done in the 16th Year of his Reign, and 62 Years after its Deſtruction by *Titus*.

A. D. 131. Hadri. 14/15

Edictum perpetuum.

A. D. 132. Hadri. 15/16

Adrian *deifies* Antinous.

He rebuilds Jeruſalem.

The following Year is remarkable for the Death of the Hereſiarch *Baſilides* in *Alexandria*; but much more for the Converſion of the famous *Juſtin*, the Philoſopher and Martyr to the *Chriſtian* Religion, now about 30 Years of Age. This *Juſtin* was a Native of the City of *Sychem* or *Neapolis* in *Paleſtine*, near *Jacob*'s Well and Mount *Gerizim*, the Son of *Priſcus*; he was a *Grecian* by Birth and Religion, but having in vain ſought for the true God among all the Sects of the *Pagan* Philoſophers, and chiefly among the *Platonicks*, was converted to the *Chriſtian* Faith in a private Conference between him and a cerrain ancient Man unknown to him, who adviſ'd him to adhere to the Prophets. The Study of theſe, and the other Friends to *Chriſtianity*, together with the continual Examples of the Innocency of the *Chriſtians* Lives, and the Conſtancy of their Deaths, intirely gain'd his Heart; but he did not lay aſide his Habit nor Profeſſion, but added to his great Skill in the *Heathen* Philoſophy, a profound Knowledge of the Holy Scriptures, becoming the principal Champion of *Chriſtianity*. In the mean Time the Emperor *Adrian*, having been above a Year and a half in *Ægypt* and thoſe Parts, quitted that Country, and return'd with a Deſign to winter in *Athens*. In this City, being diſpleas'd with the *Ægyptians*, he wrote a Satyrical Letter to *Servianus* the Conſul, giving a very detracting Character of them, and the *Chriſtians* amongſt them: And ſo much of it as concerns the latter, we ſhall tranſcribe from *Vopiſcus Saturninus*. *I have given my ſelf a perfect*

A. D. 133. Hadri. 16/17

Juſtin Martyr *converted.*

A. D. 134. Hadri. 17/18

Adrian's *unfair Account of the* Chriſtians.

a perfect Underſtanding of Ægypt; *which you, my well beloved* Servianus, *did ſometime recommend to me. They are a light inconſtant People, always in Suſpence, and veering with every Stroke of Fortune. Thoſe who worſhip the God* Serapis, *are nevertheleſs* Chriſtians; *and Men who call themſelves the Biſhops of* Chriſt, *are alſo Votaries to* Serapis. *There is no Ruler of the Synagogues of the* Jews, *no* Samaritan, *no Presbyter of the* Chriſtians, *no Aſtrologer, no Magician, no Phyſician, but he worſhips* Serapis. *The Patriarch himſelf of* Alexandria *when he comes hither, is by ſome oblig'd to adore* Serapis, *by others to adore* Chriſt. ——Serapis *is a common God to them all. Him the* Chriſtians, *the* Jews, *and Perſons of all Nations worſhip.* —— From this Epiſtle, it is believ'd, that *Adrian*, according to his changeable Humour, had perſecuted the *Chriſtians* in *Alexandria*, while he was there, and compell'd ſome light or falſe Profeſſors to worſhip the Deities of the Country, which probably gave ground to his Cenſure, and to his charging the Imputation upon all. And about this Time it is ſaid, that two Perſons, nam'd *Apelles* and *Ariſton*, preſented Apologies to the Emperor; but we have no Account of the Particulars.

Apelles *and* Ariſton's *Apologies.*

VI. The great Loſſes that the *Jews* ſuſtain'd under the Emperor *Trajan* ſo far humbled them as to bring them to a reaſonable Quietneſs; but gathering Strength again, they were provok'd to a general Revolt and Rebellion, partly by *Adrian*'s building a *Pagan* Temple in *Jeruſalem*, and partly by his forbidding them the Uſe of Circumciſion, as *Spartian* tells us. They began their Rebellion ſhortly after *Adrian* left *Ægypt* and the Eaſt, being headed and confirm'd by an Impoſtor, who by the Help of lighted Flax ſeem'd to vomit Flames of Fire, pretending he came down as a Light from Heaven, to deliver them from Tyranny and Bondage; and declaring, *That he was the very Star foretold by* Balaam; from whence he was call'd by the Name of *Barcocab*, ſignifying the *Son of a Star*, and accordingly was worſhip'd and receiv'd as the *Meſſiah:* Which involv'd the *Jews* of all Nations into this Sedition. But this Impoſtor acted more like a Robber than a King; for gathering vaſt Numbers together, they began with a barbarous ravaging of all *Judæa*, *Galilee* and *Syria*, and fell moſt ſeverely upon the innocent *Chriſtians*, uſing all Kinds of Cruelties to compel them to renounce and blaſpheme the true *Meſſiah*, and tormenting them alſo becauſe they refus'd to join in their Rebellion. In the Beginning *Tinius Rufus*, Governor of *Judæa*, having ſome Auxiliary Forces ſent him by the Emperor, march'd out againſt the Multitude; and making Uſe of their Madneſs and Deſperation as an Occaſion of his ſparing none, he ſlew infinite Numbers of all Ranks, Men, Women and Children. At firſt the *Romans* deſpis'd the Power of the *Jews*; but in a ſhort Time, their Numbers did ſo prodigiouſly increaſe from all Parts of the Empire, as expecting a Deliverance, that *Adrian* was conſtrain'd to ſend his beſt Forces and moſt experienc'd Commanders againſt theſe obſtinate and perfidious People. And Matters were now brought to that Extremity, that *Dion* tells us, that the whole World was in a manner ſhaken by this terrible Commotion of the *Jews*. The chief *Roman* Commander was *Julius Severus*, Governor of *Britain*, who with great Difficulties divided their united Forces, gain'd ſeveral bloody Victories, and in the firſt Year of the War, beſieg'd, demoliſh'd and burnt the new City of *Jeruſalem.*

Dion. Euſeb. &c.

The Jews *make a general Revolt.*

Jeruſalem *beſieg'd.*

But

But the principal and moſt remarkable Action, hapned in the ſecond Year of this War; which was the Siege of *Bether* or *Bitther* by the *Romans*, a very ſtrong Place, not far from *Jeruſalem*, whither vaſt Numbers of the *Jews* were retired, as to their laſt Refuge. This Siege was long and miſerable to the *Jews*, who were reduc'd to all the Extremities of Hunger and Thirſt, and at length ſubdu'd with a moſt terrible Slaughter, in the latter End of the 18th Year of *Adrian*, and the Month *Auguſt*, in which Month, as St. *Jerom* obſerves, *Jeruſalem* was formerly taken by *Nebuchadnezzar*, and alſo the Temple deſtroy'd by *Titus*. The *Jewiſh* Writers and *Rabbins* do repreſent the doleful Slaughter at *Bether*, as the moſt deplorable Stroke that ever their Nation receiv'd, beſides the Deſtruction of *Jeruſalem* by *Titus*. Some of their Expreſſions concerning the Slaughter are to this Purpoſe: The Horſes waded in Blood up to the Noſtrils; there were ſlain four hundred thouſand; and *Adrian* wall'd a Vineyard of ſixteen Miles about with dead Bodies. There were found the Brains of three hundred Children upon one Stone; and three Cheſts full of tatter'd Philacteries, containing three Buſhels every Cheſt. A. D. 135. Hadri. 18/19. *The Siege of Bether.*

Euſeb. Dion Spart. In the mean Time, the Emperor *Adrian* having winter'd at *Athens*, was again admitted into the Grand *Eleuſinian* Myſteries, which were different from thoſe he had obtain'd nine or ten Years before, theſe being ſolemniz'd only once in four Years, in the ſecond of every Olympiad. After theſe and many other *Pagan* Ceremonies, the Emperor reſolv'd to conclude his whole Journy, and return to *Rome* for the reſt of his Days, having ſpent about thirteen Years in ſurveying the Empire, beſides the ſeveral Times of his Continuance at *Rome*. This was the ſixth and laſt Time of his Return to the City, where his Entrance was exceeding grateful to the People; and tho' he began to be old and unwieldy, he was no leſs diligent in the publick Adminiſtration than formerly. He made ſeveral new Laws and Ordinances; particularly he forbad Maſters to kill their Slaves, as had been before allow'd, but order'd them to be try'd by the Laws in all Capital Crimes. He alſo ordain'd that all ſuch Perſons as wilfully conſum'd their Eſtates, ſhou'd be firſt expos'd to publick Shame in the Amphitheatre, and then turn'd out of the City. And now finding himſelf indiſpos'd, and without an Heir, he took Care for a Succeſſor; and after many Conſultations about ſo weighty a Matter, he at length made Choice of *Lucius Commodus*, tho' contrary to the Advice of his Council, a Thing not uſual till then. He inſiſted upon the Virtues and Merits of the Perſon, and having adopted him, and entituled him *Cæſar*, he chang'd his Name to *Ælius Verus*; ordering likewiſe the Celebration of the *Circenſian* Games, and a Donative to the Soldiers and People. Not long after, he commanded *Severianus*, a great and popular Man, to be ſlain, together with his own Nephew *Fuſcus*, upon Suſpicion of Treaſon and deſign'd Uſurpation: He likewiſe commanded ſome others to be put to Death upon Pretences not wholly juſtifiable, his Infirmities now diſcloſing his innate Cruelty, which alſo had before this Time ſhewn it ſelf too openly in ſome Inſtances. *Adrian concludes his Viſitation of the Empire.* *New Laws.* *He adopts L. Commodus.* A. D. 136. Hadri. 19/20.

In this Year, after many violent Struggles and Conteſts, *Julius Severus* ended the *Jewiſh* War; and tho' he came off Conqueror, yet he wou'd not have choſen many Triumphs at the Price of ſo much Blood. But the extraordinary Strength that was now in the *Jews* *The Jews entire Defeat.*

was

was given them for their Deſtruction; and the more dangerous this Rebellion had been, the more ſevere was the Emperor's Puniſhment, and the greater his Care in preventing the like Miſchiefs for the future. The War was concluded in near three Years Time, with the Death of their falſe *Meſſiah*, the Demoliſhment of fifty of their ſtrongeſt Cities, the Deſtruction of 985 of their beſt Towns, and the Death of 580 thouſand Men in ſeveral Battels and Skirmiſhes, beſides infinite Numbers of others conſum'd by Famines, Fires and Diſeaſes; ſo that their whole Land was laid waſte and deſolate, and there ſeem'd to be almoſt an utter Extirpation of the *Jewiſh* Name and Nation. Their own Writers tell us, that twice the Number of *Jews* periſh'd upon this Occaſion than ever came out of *Ægypt*; and that they ſuffer'd more under *Adrian*, than under *Nebuchadnezzar* or under *Titus*; ſo heavy was the Hand of Heaven upon this wretched Generation. *Dio* tells us that this Deſolation was foretold by the falling aſunder of *Solomon*'s Sepulchre, and by Wolves and Hyæna's, who howl'd about the Streets, and devour'd People in the Fields. Thoſe *Jews* that ſurviv'd this ſecond Ruin of their Nation, were ſold in incredible Numbers, of all Ages and Sexes, like Dogs and Horſes in publick Markets appointed for that purpoſe. Others were tranſported into *Ægypt* and other Countries, where ſome periſh'd by Shipwrecks, ſome by Famine, and others were ſlain like Beaſts by the *Pagans*. This was the laſt and moſt dreadful Diſperſion of the *Jews*, when they were forbidden to ſet foot on, or come in View of their own Soil and Land, becoming Sourjourners and Strangers in all Nations, and like *Cain*, Fugitives and Vagabonds throughout the whole World; and like him having alſo a Mark upon them, that they might not be utterly exterminated. And by this Means alſo the Providence of God advanc'd the *Chriſtian* Religion, and now entirely freed it from the Servitude of the Law; for till now, not only the *Chriſtians* of *Judæa*, but alſo the Biſhops of *Jeruſalem*, were of the Circumciſion; and, as far as was conſiſtent with *Chriſtianity*, kept to the Obſervations of the Law. From the Death of *Simeon* in 107, to this Diſperſion, there were 13 Biſhops of *Jeruſalem*; of whom we have only the Names, *viz. Juſtus*, *Zachæus*, *Tobias*, *Benjamin*, *John*, *Matthias*, *Philip*, *Seneca*, *Juſtus*, *Levi*, *Ephrem*, *Joſeph*, and *Judas*, who was the laſt *Chriſtian* Biſhop of the Circumciſion. This great Diſperſion hapned in the 20th Year of the Reign of *Adrian*, under the Conſulſhips of *Commodus* and *Pompeianus*, 103 Years after our Saviour's Crucifixion, 66 after the Deſtruction of the Temple by *Titus*, and 36 after the Death of the laſt Apoſtle St. *John*.

Their Miſeries.

And laſt Diſperſion.

The Biſhops of the Circumciſion.

CHAP.

CHAP. II.

From the last and entire Diſperſion of the Jews, *to the Beginning of the fourth General Perſecution of the Church, under the Emperor* M. Aurelius, *or* Antoninus Philoſophus.

Containing the Space of about 25 *Years.*

Dion. Euſeb. &c.

I. AFTER all theſe deplorable Misfortunes that befel the *Jews*, the Emperor *Adrian*, conſidering that the Remains of their holy City and Temple was one great Cauſe of their Rebellion, order'd the very Marks and Relicts, eſpecially of the Temple, to be entirely raz'd, and to be plow'd up according to the *Roman* Cuſtom; which was the higheſt Mark of their Ignominy, and laſt Deſolation, and alſo the full Accompliſhment of all our Saviour's Predictions. This was completed in the Month of *Auguſt*; and at the ſame Time, all the *Jews* in *Paleſtine*, who were yet unſold, were baniſh'd for ever out of their own native Country, and their whole Race forbidden to ſet Foot upon, or ſo much as to come within View of *Jeruſalem*, even from the higheſt Hill, upon pain of immediate Death. Only with great Difficulty they obtain'd the Favour, of going every Year, upon the 10th Day of *Auguſt*, to approach the Place, and to deplore their unexpreſſible Loſs and Miſery; and, as St. *Jerom* adds, to admire the Completion of all the ancient Propheſies. In the ſame Year *Adrian*, out of the Aſhes and Ruins of the old City built a new one; and the better to efface the Name of *Jeruſalem*, he call'd it *Ælia Capitolina*, as he had done before this laſt Revolt, by which Name it was call'd for ſeveral Ages; cauſing it alſo to be inhabited wholly by *Romans* and Foreigners. This City much differ'd from the other in the Situation; for Mount *Calvary*, the ordinary Place of Execution, was now incloſ'd within the Walls of it, and Mount *Sion*, the Place of the Temple, and all the Southern Parts of the old City, excluded, left deſolate, and afterwards cover'd with Wood, Herbs and Rubbiſh. *Adrian* erected alſo a *Roman* Theatre in this new City, employing for this Edifice, and his idolatrous Temples here, the ſame Stones that had ſerv'd for the Temple and Sanctuary of the living God. And to prophane this City to all Intents and Purpoſes, he caus'd to be engraven, and put upon the Gate leading to *Bethlehem* the Figure of a Swine; which, of all Beaſts, the *Jewiſh* Nation moſt abhorr'd. Then, not contented with that Mark of Slavery, he erected alſo a Statue to the Honour of *Venus*, in the Place where our Lord was crucify'd; and another to *Jupiter*, where he was bury'd; and a Temple to *Adonis*, at *Bethlehem*, where he was born: All which ſtood till the Time of *Conſtantine*.

A. D. 137. Hadri. 20 21

The Jews *forbidden to ſee* Jeruſalem.

Adrian *rebuilds* Jeruſalem.

And prophanes it.

The ſad Deſolation of the *Jews* open'd the Eyes of great Numbers, who now clearly ſaw the Hand of Heaven, and embrac'd *Chriſtianity*; and as this new City became inhabited, ſo in a ſhort Time a new Church of *Chriſtians* was eſtabliſh'd here, conſiſting all of *Gentile* Converts, and of ſuch as entirely renounc'd Circumciſion, and the Ceremonies of the Law. Of theſe St. *Mark* was the firſt Biſhop, a moſt learned and celebrated Perſon, who continu'd in the Place about 19 or 20 Years; being the firſt Biſhop of *Jeruſalem* of the Uncircumciſion. In the Beginning

Mark *Biſhop of* Jeruſalem, *the firſt of the Uncircumciſion.*

the *Chriſtians* of this City flouriſh'd beyond all Expectation, and became ſo renown'd for the Eminency of their Miracles, that *Aquila* himſelf, the Emperor's Father-in-law, and whom he had made Governor and Overſeer of the Buildings of the City, being convinc'd, was baptiz'd, and embrac'd *Chriſtianity*. This *Aquila* was a Native of *Sinope* in *Pontus*, but tho' he chang'd his Religion, yet he did not forſake all his Errors; ſo that ſtill purſuing his old Magick, and his aſtrological Studies, notwithſtanding the frequent Admonitions that were given him, he was caſt out of the Church, as an irreclaimable Perſon. Which he reſented as ſo great an Affront, that he renounc'd the Faith, was circumcis'd, and became a *Jewiſh* Proſelyte; after which he made himſelf Maſter of the *Hebrew* Tongue, and tranſlated the Bible into *Greek*; with Deſign both to ruin the Reputation of the *Septuagint*, and to corrupt and darken the Propheſies relating to our Saviour. This Tranſlation is highly eſteem'd by the *Jews*, who account it the moſt exact of all others.

Aquila tranſlates the Bible into Greek.

In the Year 138, and 21ſt of *Adrian*, dy'd *L. Commodus*, on the firſt Day of *January*; upon which, not long after, on the 25th of *February*, the Emperor adopted *Titus Antoninus*, an eminent Man, afterwards ſirnam'd *Pius*, at the ſame Time obliging him to adopt two others, namely, *Marcus Aurelius*, and *Lucius Verus*, two promiſing Youths, who afterwards became Emperors. All which being eſtabliſh'd with the Approbation of the Senate and chief of *Rome*, and the Emperor ſickning and declining, he caus'd himſelf to be carry'd to the City of *Baiæ*; where his Pains became very tormenting, and ſometimes threw him into Convulſions; ſo that he often endeavour'd to deſtroy himſelf, crying out, *How miſerable is it to ſeek Death, and not be able to find him!* He had Recourſe to all the impious Arts of Magick and Sorcery, and then made uſe of Gifts and Promiſes, and ſometimes Threatnings to oblige his Attendants to kill him. But ſome alledg'd Pity, ſome Piety, and others Fear; till at laſt by the Advice of his Phyſicians, he abſtain'd from all Kind of Suſtenance, which brought him to an eaſie Death; he in the mean Time ſporting with ſome remarkable peculiar Verſes, enquiring of his Soul, *Into what gloomy Place it deſign'd to go?* Thus dy'd *Adrian*, a Prince of extraordinary Virtues with a great Mixture of Vices, leaving the World on the 10th Day of *July*, under the Conſulſhips of *Camerinus* and *Niger*, being in the 62d Year of his Age, and having reign'd 20 Years, and 11 Months, wanting one Day.

Capitol.

The Death of Adrian.

A.D. 138. ANTONINUS PIUS, *the ſixteenth* Roman *Emperor.*

II. As the Wiſdom of *Adrian*'s Government was admir'd by all, ſo was his Wiſdom in chuſing *Titus Antoninus* no leſs applauded, who was immediately, without Contradiction, acknowledg'd his Succeſſor, and obey'd as Emperor. This *Antoninus* was a Foreigner of *Niſmes* in *Gaul*, now above 50 Years of Age; and in a ſhort Time he ſhew'd himſelf to be one of the moſt excellent Princes of the World for Virtue and Munificence; and govern'd the *Roman* Empire with the greateſt Authority, Juſtice, Moderation and Clemency. He had all the Qualifications that might render a Prince aimable, as a moſt graceful Aſpect, and a happy Conſtitution, attended with a mild and pacifick Temper, and a learned and eloquent Tongue; and he was ſo entirely free from all Kinds of Vices, that in that Particular he much exceeded *Trajan* and the beſt of his Predeceſſors, For which Reaſon he was compar'd to *Numa*, the ſecond King of *Rome*; and upon ſeveral Accounts he had the Sirname of *Pius* given him by the Senate, who at the ſame Time ſtil'd him, *Father of Virtues*. He ſhew'd himſelf exceeding affable, eaſie, and pleaſant

Capitol. &c.

His great Virtues.

pleaſant to all Men; and he often wiſh'd, *To be ſuch an Emperor to his People, as He, if he were a depriv'd Perſon, wou'd deſire another Prince to be.* But he was very ſtrict as to his Servants Advantages, and took a particular Care that none of his Courtiers ſhou'd make any Profit of his Favours to another, nor take Bribes or Gratuities of ſuch as were Suiters to him; for which Reaſon he generally gave Audience and Anſwer to all Men himſelf in Perſon; and in theſe Matters he knew the Qualifications and Difference between Men to an extraordinary Perfection. He always puniſh'd Criminals with great Commiſeration, and often pardon'd them, when ever he ſaw a fair Proſpect of their Amendment; and to ſuch as often diſcours'd with him of the Valour of *Julius Cæſar*, and other Heroes, his common Anſwer was, *That he more deſir'd the Preſervation of one Friend or Subject, than the Death of a thouſand Enemies.* Thoſe few Wars he had in the Beginning of his Reign, gain'd him ſuch Reputation in all Parts, that for many Years after he rul'd the World by his own Authority, with little or no Bloodſhed; ſo that *Aur. Victor* aſſures us, That all Kings, Nations and People ſtood in awe of him, and at the ſame Time ſo lov'd and eſteem'd him, That they accounted him rather their Father and Patron, than their Lord and Emperor; and all unanimouſly choſe him for their Judge and Arbitrator of Controverſies, looking upon him as tho' he had come down from Heaven. In ſhort, Poſterity had ſo great a Veneration for his Memory, that for near a hundred Years, the Soldiers and *Roman* People wou'd not look upon any Man as their Emperor, till he had taken upon him the Name of *Antoninus.*

Antoninus, according to his merciful Temper, made it his firſt Care to free thoſe Perſons, whom *Adrian* in his laſt Sickneſs had mark'd out for Death; declaring, *That* Adrian, *if he had recover'd, wou'd have done the ſame.* Then taking his Remains to *Rome*, with great Solemnity he bury'd them there; and, notwithſtanding he was much oppos'd, he deify'd *Adrian*, according to the *Roman* and *Pagan* Cuſtom. Then he made it his Buſineſs to ſeek for Men able to govern the Provinces of the Empire; always conferring great Honours upon Lovers of Juſtice, and the moſt deſerving Perſons. He exactly inform'd himſelf of the Revenues of the Publick; but was never ſatisfy'd with the Gain that aroſe from an oppreſs'd Province; being very ready to hear all Complaints made againſt his Collectors and other like Officers. And to ſhew his great Liberality and Bounty, he ſoon gave away moſt of his former Eſtate and Goods in Favours and Acts of Charity; ſo that when his Empreſs *Fauſtina* repin'd at his Generoſity, he reprehended her as ignorant, and gave her to underſtand, *That as ſoon as he was poſſeſs'd of the Empire, he quitted all private Intereſts, and had nothing of his own, but that all belong'd to the Publick.* In Matters of Equity and juſt Government, he was no leſs vigilant than his Predeceſſor *Adrian*; but he went contrary to his Opinion as to Travels, and reſolv'd never to depart from *Rome* during his Reign. only for Hunting and ordinary Recreations. Under this mild and generous Government, the *Chriſtians* enjoy'd a happy Tranquillity, and great Proſperity; tho' the *Heathens*, who generally aſcrib'd all publick Calamities to them, cou'd not want Opportunities and Pretences of afflicting them; ſo that this excellent Reign was not wholly without Martyrs; particularly *Teleſphorus* Biſhop of *Rome*, who ſuffer'd in the firſt Year, after he had been 11 Years Biſhop. He was ſucceeded by *Hyginus*, an *Athenian* by Birth, Son of a Philoſopher, who continu'd about four Years, and was the eighth Biſhop of *Rome* after St. *Peter* and St. *Paul.*

His Regulations.

Hyginus *the eighth Biſhop of* Rome.

A.D. 139. An. Pii 1/2 — In the following Year, *Antoninus* the Emperor marry'd his Daughter *Fauſtina* to *Marcus Aurelius*, and made him *Cæſar*; gave a King to the *Quadi*, and another to the *Armenians*. About the ſame Time, *Juſtin Martyr*, after ſeveral Journies and Voyages, fix'd his Habitation principally at *Rome*, dwelling, as appears from the Acts of his Martyrdom, about the *Timothine Baths*, which were upon the *Viminal* Mount. Here he made many Converts, and kept a ſort of a School for the Benefit of the Goſpel; and among his Scholars, *Tatian* was moſt celebrated, who afterwards became the Head of a Sect call'd the *Encratites*. *Juſtin* ſtrenuouſly employ'd himſelf to defend and promote the Cauſe of *Chriſtianity*, and particularly to confute and beat down the Hereſies that then moſt infected the Church, writing a Book againſt all ſorts of Hereſies.

Juſtin Martyr *comes to* Rome.

A.D. 140. An. Pii 2/3 — And now there was ſufficient Occaſion for his Pen, for about the ſame Time two grand Hereſiarchs came to *Rome*, *Valentinus* and *Cerdo*. The former was an *Ægyptian*, learned and eloquent, and made Profeſſion of *Plato*'s Philoſophy; who being highly diſpleas'd at another's being preferr'd to a Biſhoprick before him, in a great Meaſure quitted his Faith with his Country; and coming to *Rome*, under the notion of an orthodox *Chriſtian*, by his Inſinuations created infinite Miſchiefs. *Cerdo* came out of *Syria*, and ſpred his damnable Opinions at *Rome*; but by his open Abjuration of them, he found greater Opportunity of venting them, and in a ſhort Time produc'd that notorious Sect call'd the *Marcionites*. In the Year 140, the great Aſtronomer *Phlegon* of *Trallia*, the Emperor *Adrian*'s Freed-Man, finiſh'd his famous Calculation of the Olympiads; in which he takes notice of that miraculous Eclipſe of the Sun that happned at our Saviour's Paſſion.

Valentinus *and* Cerdo, *Hereſiarchs.*

A.D. 141. An. Pii 3/4 — *Antoninus* reigning in all Proſperity, in the third Year of his Government, his Empreſs *Fauſtina* dy'd; and tho' ſhe was a bad Woman, the Senate out of Love to her Husband appointed her a Temple and Prieſteſſes, publick Games to her Honour, and Statues of Gold and Silver. The Emperor admitted of all this *Paganiſh* Superſtition, and made himſelf a charitable Eſtabliſhment for the Maintenance of certain young Children, whom he call'd by the Name of *Fauſtina*'s Children, in Memory of his deceaſed Empreſs. In the following Year he inſtituted new Games at *Puteoli*, in Honour of his Predeceſſor *Adrian*, to be ſolemniz'd every five Years under the Title of *Pia* or *Pialia*. In which Year, *Hyginus*, after he had been four Years Biſhop of *Rome*, dy'd; and was ſucceeded by *Pius* I, an *Italian* of *Aquileia*, Son of *Ruffinus*, who continu'd in the Chair about 15 Years, and was the ninth Biſhop of *Rome* after St. *Peter* and St. *Paul*. About the ſame Time dy'd *Eumenes* Biſhop of *Alexandria*, after he had held this Dignity about thirteen Years, and was ſucceeded by *Marcus*, a Perſon of noted Piety, the ſeventh Biſhop of this City after the Evangeliſt St. *Mark*, who continu'd in the Place about ten Years. Beſides theſe Changes and Succeſſions, in the ſame Year dy'd *Cornelius* Biſhop of the third capital City *Antioch*, after 14 Years continuance in that See; being ſucceeded by *Eros*, who was the fifth Biſhop of *Antioch*, after the Apoſtles, and continu'd ſuch for about 26 Years.

Fauſtina *dies.*

A.D. 142. An. Pii 4/5

Pius *I. the ninth Biſhop of* Rome.

Marcus, *the eighth Biſhop of* Alexandria.

Eros, *the fifth Biſhop of* Antioch.

A.D. 143. An. Pii 5/6 — About the fifth Year of the Emperor's Reign, *Valentinus*, having perverted many, and diſcover'd his abominable Errors, was cenſur'd by the Church, and entirely excluded the Congregation; which was ſo far from humbling him, that retiring to *Cyprus*, he ſpred the Venom of his Doctrine with greater Boldneſs than ever; and form'd a Sect, which prov'd as ſtrong and numerous as any before, and continu'd till the fourth Century. *Valentinus* form'd his Notions from *Pagan* Philoſophers and Poets, and imagin'd certain Gods to the Number of thirty, which he call'd

Epiph. Iren. Tertul.

The Hereſie of the Valentinians.

call'd *Æones*, that is *Ages*, out of the Poet *Heſiod*'s Fables. He wou'd have fifteen of the thirty to be Male, and the other fifteen Female; and affirm'd, that our Saviour ſprung, like another *Pandore*, out of their Mixture; adding, that he paſs'd with a Body brought out of Heaven through the Virgin, as through a Conduit or Pipe. This Sect was a Branch of the *Gnoſticks*, and all the *Valentinians* glory'd in that Name. They conſtituted three Orders of Men, the *Spiritual*, the *Animal*, and the *Carnal*; affirming that the firſt ſhou'd be ſav'd by their Knowledge, the ſecond by their Works, and the third had no Salvation at all. They held that *Chriſt* had a fantaſtical or imaginary Body upon Earth, and ridicul'd the Orthodox for aſſerting his two Natures. They deny'd the Reſurrection of the Body, held a Tranſmigration of Souls, and believ'd with the *Anthropomorphites*, that God had a Body, and of Human ſhape, with many other abſurd Opinions. In the next Year, according to *Tertullian*, began the famous Hereſie of the *Marcionites*, A. D. 144. which took its Name from *Marcion*, a Perſon of *Sinope* in *Pontus*, An. Pii $\frac{6}{7}$ who in his younger Years follow'd the *Stoick* Philoſophy; but being convicted of Uncleaneſs with a Virgin, he was excommunicated by his Father, who was a pious Man and a Biſhop. Upon which, after the Death of *Hyginus* Biſhop of *Rome*, he repaired to that City; where, not being admitted to the Eccleſiaſtical Communion, becauſe his Father ſtill oppos'd it, he out of Revenge threatned to form a Schiſm that ſhou'd laſt for ever; and accordingly he joyn'd with *Cerdo* then in *Rome*, embrac'd his Hereſie, and added many other Errors, together with almoſt all thoſe of the *Valentinians* and *Gnoſticks*. He held with *Cerdo* two ſeveral Gods, the one Good, and the other Evil; the latter he ſaid was the Creator of the World, and the Author of the Law; and the former the Redeemer of the World, and the Author of the Goſpel. *Origen* affirms, that he ſuppos'd there was a God of the *Jews*, a God of the *Chriſtians*, and a God of the *Gentiles*. *Tertullian* ſpeaks of nine, and curiouſly obſerves the reſt of his Opinions; as, that he deny'd the Reſurrection of the Body, rejected the Incarnation of our Saviour, and all the Old Teſtament, with moſt of the New; condemn'd Marriage, excluding Married Perſons from Salvation; allow'd Perſons to be Baptiz'd three ſeveral Times, and the Living ſometimes to be Baptized in the Room the Dead; and alſo Women to adminiſter the Sacraments. The Diſciples of this Hereſiarch added many other Errors to his Dogma's; which in no long Time were ſpread abroad in *Ægypt*, *Syria* and *Arabia*, as far as *Perſia*.

The Hereſie of the Marcionites.

As this Age produc'd Abundance of Hereſies that hinder'd the Advancement of the *Chriſtian* Faith, ſo it was no leſs fertil in great Numbers of ſpurious and dangerous Books; promoted, no doubt, by the Prince of Darkneſs, to obfuſcate the Brightneſs of the Goſpel. Among theſe, we may name the Hiſtories of *Seth*, *Enoch*, *Cham*, &c. the Prayers of *Joſeph*, the *Aſſumption* of *Abraham*, the Teſtament of *Moſes*, the Repentance of *Adam*, the Hiſtory of *Jannes* and *Jambres*, the Teſtament of *Job*, the Aſcenſion of *Eſaias*, the Goſpel of *Judas* according to *Baſilides*, the Goſpel of *Nicodemus*, the Book of *Zacharias*, the Aſcenſion of St. *Paul*, with a Multitude of the like fabulous and pernicious Writings, which are now happily periſh'd. But to return from ſpurious to genuine Writings, about the tenth Year of this Emperor, *Appion* of *Alexandria* A. D. 147. finiſh'd his famous Work of the *Roman* Hiſtory; of which we have a An. Pii $\frac{9}{10}$ conſiderable Part ſtill remaining. In which Year, which was juſt 900 Years after the Building the City of *Rome*, the Emperor order'd the Celebration of the grand *Secular Games*, as it were ſolemnizing the Birth-Day

A. D. 145. A. D. 146.

Spurious Writings.

The grand Secular Games celebrated.

Day of the City; all which were perform'd with great Pomp and Magnificence, in which were expos'd infinite variety of ſtrange Beaſts and other Animals. This was the third Time that theſe Games were celebrated ſince the Birth of our Saviour, which was 59 Years after the laſt under *Domitian*, and 100 after thoſe under *Claudius*, whoſe Example and Method
A.D. 148. *Antoninus* follow'd. The following Year was attended with another
An. Pii 10/11 Solemnity, which was the Emperor's *Decennalia*; for having finiſh'd his firſt ten Years Government, he renewed his Time with much Ceremony and Splendor, according to the Cuſtom of *Auguſtus*, and the ſucceeding Emperors.

A.D. 150. III. About the twelfth Year of this Reign the *Chriſtians*, who had
An. Pii 12/13 ſuffer'd much from Hereticks, began now to be more ſeverely treated by
The Chriſtians ſeverely treated. *Pagans*: For tho' *Antoninus* was ſignally mild and generous, and put out no Edicts againſt them, yet the *Chriſtians*, being generally traduc'd and defam'd as a wicked and barbarous Generation, ſcandalous and abominable in their Nocturnal Aſſemblies, had hard Meaſure in all Places, and were frequently perſecuted by virtue of the particular Edicts of former Emperors, and the general ſtanding Laws of the *Roman* Empire. To vindicate them from the foul Aſperſions caſt upon them, and
Juſtin Martyr *writes his firſt Apology.* to mitigate the Severities us'd towards them, the great *Juſtin* about this Time publiſh'd his firſt Apology, which he inſcrib'd to *Antoninus Pius* the Emproer, and his two adopted Sons *M. Aurelius* and *L. Verus*, to the Senate, and by them to the whole People of *Rome*; 'wherein with great 'Strength and Evidence of Reaſon he defended the *Chriſtians* from the 'common Objections and Calumnies of their Enemies, prov'd the Divi-'nity of the *Chriſtian* Faith, and ſhew'd how unjuſt and unreaſonable it 'was to proceed againſt them without due Conviction and Form of 'Law; acquainted them with the innocent Rites and Uſages of the '*Chriſtian* Aſſemblies, and laſtly put the Emperor in mind of the Practice 'of his Predeceſſor *Adrian* in this Matter; who had commanded that the '*Chriſtians* ſhou'd not be needleſly and unjuſtly vex'd, but that their 'Cauſe ſhou'd be travers'd and determin'd in open Judicatures; annexing 'to his Apology a Copy of the Reſcript which *Adrian* had ſent to *Minu-'cius Fundanus*, to that purpoſe. This Apology is written with the Spirit and Freedom of an old Prophet, yet with all the Decency and Reſpect due to the Character of an Emperor; and contains ſo much of the Doctrin, Manners and Cuſtoms of the Primitive *Chriſtians*, that it is one of the moſt conſiderable Records of Antiquity. We there find the Doctrin of the Church concerning the Trinity, the Incarnation of our Saviour, and Eternal Life; as alſo the Proofs of the *Chriſtian* Faith, the Holineſs and Converſation of its Profeſſors, together with a Deſcription of their Aſſemblies, and their Ceremonies us'd in the Adminiſtration of both the Sacraments.

A.D. 151. *Juſtin*'s happy Addreſs wanted not its deſired Succeſs: For the Empe- *Euſeb.*
ror in his own Nature of a merciful and generous Diſpoſition, being mov'd partly by this Apology, and partly by the Notice he had receiv'd from other Parts of the Empire, wrote in favour of the *Chriſtians* to the *Athenians*,
A.D. 152. *Theſſalonians*, and to all *Greece*; beſides which in the 15th Year of his
An. Pii 14/15 Reign, he iſſu'd out this publick Edict, directed to the common Aſſembly of *Aſia*. *I am very well aſſured, that the Gods themſelves will take care, that the* Chriſtians *ſhall not paſs undiſcover'd, it being much more their Concern, than it can be yours, to puniſh thoſe who refuſe to worſhip them. But you the more ſtrongly confirm them in their own Opinions, while you vex and oppreſs them, and accuſe them as* Impious *and* Atheiſtical; *nor can a*

The Emperor's Edict in favour of the Chriſtians.

more

more acceptable Kindneſs be done them, than that being accus'd they may ſeem to chuſe Death, for the ſake of that God whom they worſhip. By which means they became Conquerors, being ready to lay down their Lives, rather than be perſuaded to comply with your Commands. As for the Earthquakes that have been, or that do yet happen, it is fit to advertiſe you, whoſe Minds are apt to deſpond under ſuch Accidents, to compare your own Caſe with theirs. They at ſuch a Time are much more ſecure and confident in their God; whereas you ſeeming ignorant of God all that Time, neglect both the Rites of other Gods, and the Religion of that immortal Deity, nay baniſh and perſecute to Death the Chriſtians *that worſhip him. Concerning theſe Men, ſeveral Governors of Provinces have formerly written to my Father of Sacred Memory: To whom he return'd this Anſwer, That they ſhou'd be no ways moleſted, unleſs it appear'd that they attempted ſomething againſt the State of the* Roman *Empire. Yea, I my ſelf have received many Intimations of this Nature, to which I anſwer'd according to the Tenor of my Father's Conſtitution. After all which, if any ſtall ſtill proceed to create them Trouble, merely becauſe they are* Chriſtians, *let him that is indicted be diſcharged, tho' acknowledg'd to be a* Chriſtian, *and let the Accuſer himſelf undergo the Puniſhment.* We are not ignorant, that *Valerius* and ſeveral other learned Men, upon the account of the Inſcription, wou'd have this Imperial Edict to be the Decree of the ſucceeding Emperor *Marcus Aurelius*; but all their Arguments we think ſufficiently anſwer'd by Monſ. *Tillemont*, who intimates, that by this Indulgence, the *Chriſtians* generally remain'd in great Peace and Security throughout the reſt of this Reign. In the ſame Year that this Edict was publiſh'd, *Marcus* Biſhop of *Alexandria* dy'd, after he had held this Dignity about ten Years; and was ſucceeded by *Celadion*, a Perſon greatly belov'd in that City, who continu'd in the See about 14 Years, being the eighth Biſhop of *Alexandria* after the Evangeliſt St. *Mark*.

Celadion *the ninth Biſhop of* Alexandria.

Iren. Tertul. &c.

The Church of God on one ſide enjoy'd great Eaſe and Proſperity, but on the other was infected with many and new Hereſies; particularly, with thoſe of the moſt abſurd and ſenſleſs Sects, call'd the *Ophites* and the *Sethians*. The former proceeded from the *Nicolaitans* and *Gnoſticks*, being call'd *Ophites* or *Serpentines*, from the great Veneration they had for the Serpent, which they ſaid taught Men the Knowledge of Good and Evil. When their Prieſts celebrated their Myſteries, they made a Serpent come forth from a Hole, which after it had rolled it ſelf over the Things deſign'd to be offer'd, they ſaid that *Jeſus Chriſt* had ſanctify'd them, and then deliver'd them to the People who worſhipped them. The other Sect call'd *Sethians*, who drew their Original from *Valentinus*, were no leſs extravagant; they held that *Cain* and *Abel* were created by two Angels; and that the latter being kill'd, the ſupreme Power inhabited *Seth*; and that the Angels by their mutual Impurities drew on the Flood, which deſtroy'd their wicked Offſpring; but that ſome of them having crept into the Ark, gave a new Original to wicked Men. They wrote many Books entituled *Seth*, and ſome bearing the Names of the other Patriarchs; and gave out, That *Jeſus Chriſt* was either *Seth*, or his Vicar. Both theſe Sects held many other fabulous and abſurd Notions; which ſhews to what an Abyſs of Folly Men may fall, when they are abandon'd by God to their own dark Inventions, and have abandon'd themſelves to the falſe Light of their Reaſon.

A. D. 153. An. Pii 15/16

The Hereſie of the Ophites *and* Sethians.

Beſides theſe ſenſleſs Sects, which were of no very long Continuance, thoſe of the *Valentinians* and *Marcionites*, began now extremely to increaſe in many Parts, becoming much more dangerous than the other. Of theſe the famous *Juſtin* was a ſtrenuous Oppoſer; and the Brightneſs of the Catholick and only true Church, being always the ſame, and continuing ſtedfaſt

A. D. 154. An. Pii 16/17

ſtedfaſt like it ſelf, was greatly increas'd and augmented. *Juſtin*, not long after the Emperor's Edict, left *Rome*, and reviſited the Eaſtern Parts of the Empire; and arriving at *Epheſus*, fell into the Acquaintance of *Tryphon* the *Jew*, a Man of great Note and Eminency, who had fled his Country in the late War and Rebellion againſt the *Romans*; ſince when he had liv'd in *Greece*, and principally in *Corinth*, where he had much improv'd himſelf by converſing with the *Grecian* Philoſophers. With this Champion *Juſtin* enter'd the Liſts in a two Day's Diſpute, the Account of which he has given us in his Dialogue with that ſubtle Man: 'Wherein he admirably defended and made good the Truth of the 'Chriſtian Religion; and prov'd from an infinite Number of Paſſages 'of the Old Teſtament, That *Jeſus Chriſt* was the *Meſſiah*, and the 'Word, who firſt appear'd to the Patriarchs, and afterwards conde-'ſcended to be made Man, and to be born of the Virgin *Mary* for our 'Salvation. He not only diſſolv'd all the *Jewiſh* Pleas and Pretenſions 'againſt *Chriſtianity*, but alſo diſcover'd their implacable Spite and Malice, 'who not only barely content to reject that Profeſſion, ſent peculiar 'Perſons about the World, to ſpread abroad, That *Jeſus* the *Galilean* 'was a Deceiver and Seducer, and his whole Religion nothing but a 'Cheat and Impoſture; and that in their publick Synagogues they ſo-'lemnly anathematiz'd all that turn'd *Chriſtians*, hating and deſtroying 'them, whenever they got them in their Power. The Iſſue of the Conference was, that the *Jew* acknowledg'd himſelf highly pleas'd, profeſſing he found more than he expected; wiſhing he might enjoy it oftener, and begging his Friendſhip, in what Part of the World ſoever he was.

Juſtin *viſits the Eaſt.*

A. D. 155. An. Pii $\frac{17}{18}$ Juſtin *writes againſt* Tryphon.

In the 19th Year of this Emperor's Reign, dy'd *Mark*, the firſt Biſhop of *Jeruſalem* after the laſt Diſperſion of the *Jews*, after he had held the Dignity 19 or 20 Years; he was ſucceeded by *Caſſianus*, who was the 16th Biſhop of this City, after the Apoſtle St. *James*, and ſecond of the Uncircumciſion; but how long he continu'd in this See is uncertain, tho' ſome ſay it was eight Years. In this ſame Year ſome have fix'd the Beginning of *Montanus*'s Hereſie; but others, with better Reaſon, have plac'd it 14 or 15 Years after. In the 20th Year of this Emperor, *Pius*, after he had been 15 Years Biſhop of *Rome*, dy'd; and was ſucceeded by *Anicetus* a *Syrian*, the Son of one *John de Vicomurco*, who continu'd in the See about 11 Years, and was the tenth Biſhop of *Rome*, after St. *Peter* and St. *Paul*. In the Beginning of this Biſhop's Time, the *Quartodeciman* Controverſie began to ariſe between the Eaſtern and Weſtern Churches, concerning the Time of the Obſervation of *Eaſter*; the former, according to the *Jewiſh* Paſſover, keeping to one particular Full-Moon; and the latter, according to the Reſurrection, keeping to one particular Sunday; and both juſtifying themſelves by Apoſtolical Practice and Tradition. That this Fire might not break out into a greater Flame, the renowned *Polycarp* came from *Smyrna* to *Rome*, to interpoſe with *Anicetus* and the chief of the Weſtern Church. But tho' he cou'd not end the Controverſie, and they alſo diſagreed about ſome other ſmall Matters, yet there was no great Contention between them, nor any Violation of Charity. In Token whereof they communicated together at the Holy Sacrament; and *Anicetus* to put the greater Honour upon *Polycarp*, gave him leave to conſecrate the Euchariſt in his own Church or Aſſembly; after which they parted peaceably; each Side tho' retaining their ancient Rites, yet maintaining the Peace and Communion of the Church. During this great Man's Stay at *Rome*, he principally ſet himſelf to convince Gainſayers, teſtifying the Truth of thoſe Doctrines he had

Caſſianus, *the 17th Biſhop of* Jeruſalem.

A. D. 156. An. Pii $\frac{18}{19}$

A. D. 157. An. Pii $\frac{19}{20}$

Anicetus, *the tenth Biſhop of* Rome.

Euſeb. Iren.

St. Polycarp *goes to* Rome.

receiv'd

receiv'd from the Apoſtles, by which he recover'd many to the Church who had been infected with Errors, eſpecially with the Hereſies of *Marcion* and *Valentinus*. And when *Marcion* once accidentally met him in the Street, and reſenting it, that he did not ſalute him, call'd out to him, Polycarp, *own us*; the good Man reply'd in a juſt Indignation, *I own thee to be the Firſt-born of* Satan. So religiouſly cautious, adds *Irenæus*, were the Apoſtles and their Followers, not to hold any Converſation with any that corrupted the Truth; obſerving St. *Paul's* Rule, *A Man that is an Heretick, after the firſt and ſecond Admonition, reject*. *Polycarp's* pious Mind was extremely heated with a Zeal and Abhorrency of the poiſonous Principles, which in thoſe Times corrupted the Simplicity of the *Chriſtian* Faith, inſomuch, that when ever he heard any Thing of that Nature, he was wont immediately to ſtop his Ears, and cry out, *Good God! To what Times haſt thou reſerv'd me, that I ſhou'd hear ſuch Things?* Immediately avoiding the Place where he heard it.

His Zeal for the Faith.

Not long after *Anicetus* was made Biſhop, the Emperor *Antoninus* having compleated the 20th Year of his Reign, ſolemniz'd his ſecond *Decennalia*. About which Time it is believ'd *Hegeſippus* took his Journy to *Rome*, where he ſtay'd ſeveral Years, till the Time of Biſhop *Eleutherius*. He was a *Jew* by Birth and Education, but being converted to *Chriſtianity*, he became a noted Author, and was the firſt who compos'd an entire Body of the Eccleſiaſtical Hiſtory, which he divided into five Books, wherein he related the principal Occurrences hapning in the Church from our Saviour's Birth; till the Pontificate of *Anicetus*. This Book was written with Simplicity of Stile, becauſe he reſolv'd, ſays St. *Jerom*, to imitate the Phraſes and Dialect of thoſe whoſe Lives he wrote. We have only ſome few Fragments of this Work left, which are incerted by *Euſebius* in his Eccleſiaſtical Hiſtory. In the 22d Year of this Reign, the Emperor renew'd ſome Laws againſt Adulterers, extending the ſame Puniſhments to Husbands as to Wives, for which this Prince is commended by St. *Auſtin*. About which Time 'tis probable that *Melito* the Apologiſt was made Biſhop of *Sardis*, one of the ſeven Churches mention'd in the Revelation; being a Man of rare Parts and Abilities, whom *Polycrates* Biſhop of *Epheſus* places among the great Lights of *Aſia*, and ſtiles an Eunuch, upon the Account of his great Chaſtity and Sobriety, and whom the Orthodox accounted as a Prophet. The following Year we find moſt remarkable for the Death of that Hereſiarch *Valentinus*, and for the Impudence of *Marcellina*, a Woman of the *Carpocratian* Sect, who coming to *Rome* about this Time, by her Arts and Induſtry much promoted that impious Hereſie. She made uſe of her Wit and Beauty, to ſeduce the Orthodox by her laſcivious Pleaſures, which were too conſiſtent with her Principles, and Tenets of her Religion.

A. D. 158. An. Pii 20/21

Hegeſippus, and his Writings.

A. D. 159. An. Pii 21/22

Melito *made Biſhop of* Sardis.

A. D. 160. An. Pii 22/23

Marcellina *a Carpocratian.*

Capitol. In the Year 161, the Emperor, after a long Train of Proſperity, was ſeiz'd with a violent Fever at *Lorium*; where finding himſelf ſenſibly decaying, he order'd his Friends, the Captains of the Guards, and his principal Officers to repair to him, and before them all confirm'd his Adoption of *Marcus Aurelius*, not naming *Lucius Verus*: And when the Tribune came for Orders, the Word which he gave him was *Equanimity*; intimating, That he had nothing more to deſire, ſince he had left ſo worthy à Succeſſor, and immediately commanded the Golden Image of *Fortune*, which the Emperors always had in their Chambers, to be remov'd from his Apartment to that of *Marcus Aurelius*. Shortly after

The Death of Antoninus Pius.

he dy'd; a Prince of admirable Virtues, and unſtain'd Reputation, of whom it is ſaid, 'That he never willingly ſhed the Blood of *Roman* or 'Foreigner; and in all his Acts, That he never did any Thing raſhly 'in his Youth, or negligently in his Age. He dy'd on the 7th Day of *March*, under the Conſulſhips of *Marcus Aurelius* and *Lucius Verus*, being 73 Years of Age, and having reign'd 22 Years, 7 Months, and 26 Days.

A.D. 161. ANTONINUS PHILOSOPHUS, *the ſeventeenth* Roman *Emperor.*

IV. The Death of *Antoninus Pius* was highly lamented in the City and Empire, and his Funeral ſolemniz'd with extraordinary Pomp and Splendor, being attended and ſucceeded by divine Honours, publick Orations pronounc'd by his adopted Sons *Marcus Aurelius* and *Lucius Verus*, a magnificent Pillar erected to him, and a new College of Prieſts inſtituted, call'd *Aurelians*, from the Name of his Family. At the ſame Time *M. Aurelius*, the eldeſt and worthieſt of the two, was without Oppoſition admitted by the Senate as Succeſſor and Emperor, who upon his Beginning to act, took his adopted Brother *Verus* as his Aſſociate and Equal in the Fmpire, and alſo took the Name of *Antoninus*. This was the firſt Time that *Rome* ever ſaw it ſelf govern'd by two Sovereigns at once; a ſurprizing Sight to a City that formerly had her beſt Blood ſhed in chuſing a Maſter, and ſo remarkable, that it occaſion'd a new *Æra* to commence from that Time. They were both of ancient and illuſtrious Families, *Antoninus* of about forty Years of Age, and *Verus* about 29; the former a Perſon of admirable Virtues and Accompliſhments, of whom all Writers ſpeak great and nobly, and the latter looſe and extravagant, diſſolute and debauch'd in his Life and Morals. *Aurelius* or *Antoninus* was a renowned *Stoick* Philoſopher, for which he is diſtinguiſh'd from his Predeceſſor by the Name of *Philoſophus*, as being a publick Profeſſor of Philoſophy, which he uſually call'd *His Mother*, oppoſing it to the Court, which he call'd *His Step-mother*; and for that Reaſon he frequently us'd that Expreſſion of *Plato*'s, *That People was happy whoſe Philoſophers were Kings, or whoſe Kings were Philoſophers.* In the twelfth Year of his Age he had enter'd himſelf among the *Stoicks*, wore their Habit, practis'd their Severities, ſtudy'd as they did, lay upon the Ground, and was with great Difficulty perſuaded by his Mother to make uſe of an ordinary Couch; and according to their Precepts, he retain'd ſuch Tranquillity of Mind, that he is obſerv'd never to have chang'd his Countenance either with Joy or Sorrow. He was a Prince of eminent Juſtice and Piety, and no leſs celebrated for his Care and Penetration: His Excellencies were ſo ſhining and tranſcendent, that *Eutropius* tells us, He was more to be admir'd than commended; and it may be ſaid, That Providence proportion'd the Wiſdom of this Emperor to the Miſeries and Calamities deſign'd for his Reign. *Capitol. Dion.*

His great Excellencies.

This wiſe Prince in a ſhort Time ſet himſelf to the Regulation of the publick Affairs, and to the correcting ſuch Faults as he found in the Laws and Government; in all which he ſhew'd ſo great a Reſpect to the Senate, that he remitted many Cauſes to them to judge ſovereignly, and without Appeal; ſo that the People liv'd under his Government as in a free City. He was fully ſatisfy'd that the Safety of a State depended upon a wiſe and honeſt Council; therefore he never undertook any Matter of Importance, without conſulting the ableſt Perſons he cou'd find; and being free from that falſe Ambition of drawing others over to his Opinion, he gladly ſubmitted to theirs, and often declar'd, *That it was much more reaſonable for him to follow the Advice of ſo many*

many wiſe Friends, than for them to follow his. And that he might remove that fatal Prejudice of eſteeming it a mean and ſervile Thing for a Man to recede from his Opinion, he taught this important Maxim, *That Man is no leſs free who ſubmits to the Opinion of others, than he who continues obſtinate to his own; ſuch a Change being often the Perfection of Wiſdom and Judgment.* As he was ready to hearken to the Counſels of others, ſo he was no leſs careful in their Execution, often declaring, *That an Emperor ſhou'd never act careleſly or in Haſte*; wherefore he examin'd the meaneſt Affairs with the utmoſt Exactneſs, being perſuaded of this Truth, *That Juſtice being throughout entire, there is nothing that concerns it but what is great.* Upon which Account alſo he extended his Care to all Orders of Men, and no Perſon of any Condition whatſoever, appear'd to him unworthy of his Regard; but the Poor had never Recourſe to him in vain, and he took ſuch Pleaſure in relieving them, that he look'd upon it as one of the greateſt Happineſſes of his Life, that he never wanted Means to perform it. In all Matters he was a religious Obſerver of his Word; and that he might never hearken to the Reaſons of thoſe falſe Politicians who maintain, 'That a wiſe and able Prince is not oblig'd to keep his Word, when 'it interferes with his Intereſt,' he eſtabliſh'd this memorable Inſtruction; *Beware leſt you eſteem that Thing as advantagious, which will one Day conſtrain you to break your Word.* So much Wiſdom and Juſtice in a Prince cou'd not fail of a proportionable Degree of Religion, in which he follow'd the Dogmata of the *Stoicks*, which, as St. *Jerom* obſerves, in many Things come neareſt the *Chriſtian* Doctrines. But as there is a wide Difference between *Chriſtianity* and *Philoſophy*, ſo this Emperor was zealous of the *Pagan* Rites to the higheſt Degree of Superſtition; having been educated from his Youth in the *Salian* College, and gone through all the Offices in his own Perſon, imitating alſo *Numa Pompilius*, the chief Inſtitutor of religious Ceremonies among the *Romans*, from whom he deriv'd his Original: And he was ſo ſtrict in his Way of Religion, that upon the *Dies Nefaſti*, the inauſpicious Duties, when all publick Sacrifices were prohibited, he then offer'd Sacrifices privately at Home; and he was the firſt that built a Temple to the Goddeſs preſiding over *Good-Turns*, which perhaps was the only *Virtue* that the *Romans* did not then adore. Nor was this Emperor, in the midſt of all his noble Excellencies, free from ſeveral Failures in Morality; being accus'd of too much Affectation and Reſerv'dneſs, as well as Arrogance and Diſſimulation; and notwithſtanding his *Stoick* Principles, he is blam'd both for Incontinency, and for an unreaſonable Partiality to his own Family and Relations.

His Religion;

And Failings.

The two Emperors *Antoninus* and *Verus* began their Reign with great Happineſs and Proſperity; and the firſt Year was ſignaliz'd, or rather ſully'd with the Birth of *Commodus*, the Impoſture of *Alexander*, and the Perſecution of the *Chriſtians*. *Commodus*, afterwards Emperor, was the Son of *Antoninus*, and born on the 31ſt Day of *Auguſt*; but by Reaſon of his monſtrous Life, and his Mother *Fauſtina*'s immodeſt Practices, ſome Authors believ'd him to have been a ſpurious Iſſue, and begotten by a Gladiator. About the ſame Time the Impoſtor *Alexander* became celebrated in *Paphlagonia*; of whom we have a particular Account from *Lucian*, that witty Scoffer both of *Chriſtianity* and *Paganiſm*, who flouriſh'd in this Reign. *Alexander* was a Perſon of a quick Wit, a fine Preſence, and an extraordinary Talent of Perſuaſion, who having learnt from his Maſter a Mountebank a Secret to make Perſons love, hate, *&c.* aſſociated himſelf with one *Cocconas* of *Byzan-*

Commodus *born.*

Alexander *the Impoſtor.*

tium, an expert Artiſt in Phyſick. Theſe two, after they had deluded great Numbers of credulous People, reſolv'd to ſet up an Oracle among the *Paphlagonians*, whom they knew to be dull and ſuperſtitious; for which End they had two Plates of Braſs in a Temple of *Apollo*, with an Inſcription ſignifying that *Eſculapius* and his Father wou'd ſoon ſettle there. *Cocconas* dy'd in a ſhort Time, and then *Alexander* began to deliver his Oracles; and the better to delude the People, he bred up two large Serpents, ſo tame, that they wou'd ſuck Women, and play with Children without hurt; and having finiſh'd this Project, he ſecretly convey'd a Gooſe's Egg with an inclos'd young Serpent, into the Foundation of the Temple then building, proclaiming in the Market Place, *That the Town was happy in the Birth of a God*, and breaking the myſterious Egg, he declar'd, *That he had found* Eſculapius. Shortly after he ſhew'd one of his great Serpents, holding its Head under his Arm, to the Aſtoniſhment of the Spectators, who imagin'd it the ſame they had lately ſeen ſo ſmall; then he declar'd that this God wou'd return Anſwers at certain Times, and deſir'd that Queſtions might be ſent ſeal'd; which he receiv'd, ſhut up in his Sanctuary, and deliver'd back again ſeal'd as he found them, after he had cunningly open'd them with a hot Needle, without Damage to the Impreſſion. The Anſwers he gave were all dark and myſtical, except ſuch as related to Phyſick, wherein he was well skill'd; by which he obtain'd vaſt Sums of Mony, and kept ſeveral Officers under him. By his cunning Artifices he deluded the People into a perfect Adoration of him; and his Fame ſpreading in all Parts, he had afterwards Acceſs to the Emperor *Antoninus*. As to the Perſecution of the *Chriſtians*, which began in the firſt Year of this Reign, ſome have plac'd it in this Year 61; but upon a full Conſideration, we have plac'd it in the following Year, about 62 Years after the Beginning of the third General Perſecution under the Emperor *Trajan*.

CHAP.

CHAP. III.

From the Beginning of the fourth General Perſecution of the Church, to the middle of the fifth General Perſecution, under the Emperor* Severus, *and the Concluſion of the ſecond Century.

Containing the Space of about 38 *Years.*

The fourth General Perſecution.

Euſeb. Juſtin. I. THO' *Antoninus* always preſerv'd the Reputation of a moſt mild and equitable Prince, yet under his excellent Government a ſevere Perſecution was rais'd againſt the *Chriſtians*, which at different Places, with ſeveral Intermiſſions, and different Degrees of Severity, continu'd the greateſt Part of his Reign; and this is call'd by moſt Writers, *The fourth General Perſecution*, only ſome few, who place the fourth Perſecution under *Adrian*, call this the fifth. *Antoninus* himſelf has been much excus'd as to this Perſecution; *Tertullian* aſſures us that he made no Laws againſt the *Chriſtians*, and *Lactantius* names him not among the Perſecutors; and his ſhining Virtues wou'd naturally lead us to believe him no Ways concern'd in it. Yet if we conſider this Prince's Favours to the Philoſophers, thoſe profeſs'd Oppoſers of *Chriſtianity*, his ſuperſtitious Zeal for *Paganiſm*, and his calling in his Writings the Sufferings of the *Chriſtians*, *meer Obſtinacy*; we need not wonder if he countenanc'd their Enemies, took off the Reſtraints laid by his Predeceſſor's Decree, and encourag'd them to put the ancient Laws in Execution; which prohibited all Religions not approv'd of by the Senate. The Philoſophers of *Rome*, among whom was *Creſcens* the *Cynick*, were much corrupted, and had not liv'd up to their own Rules and Maxims, but were Guilty of many notorious Vices: Theſe finding their Lives and Converſations expos'd, and even their beſt Morals clearly out done by the *Chriſtians*, us'd all Methods of Severity and Revenge, loaded them with all poſſible Calumnies, and by Inſinuations with the Emperors and the People, rais'd a new Perſecution againſt them in the very firſt Year of the Reign. In this no Endeavours were omitted to cauſe the *Chriſtians* to loſe their Reputations, as well as their Lives; they caus'd their Slaves and Dependents to be tortur'd, in order to make them accuſe them of ſecret Crimes and Enormities, and that in their religious Offices; and the innocent *Chriſtians* were forbidden to juſtifie themſelves, and the World to read their Apologies; ſo that many ſuffer'd by Means of inſuperable Prejudices. This Perſecution did not rage ſo much in the Beginning, as afterwards, which occaſion'd ſome to place it four or five Years after: And we find not the particular Names of any Martyrs in the firſt Year, beſides a Woman call'd *Glycerie*, who is ſaid to have ſuffer'd at *Heraclia* in *Thrace*, under the Governor *Sabinus*, on the 13th Day of *May*.

A. D. 162. An. Ph. 1/2

The Cauſes of the Perſecution.

Capitol. D. n God being highly diſpleas'd with the Infidelity of the *Romans*, this Perſecution was attended with many deplorable Diſaſters; particularly the River *Tiber*, by an Inundation overwhelm'd a conſiderable Part of *Rome*, bore

Troubles in the Empire.

bore along with it a Multitude of People and Cattel, ruin'd all the Country, and caus'd an extreme Famine. This was ſeconded by Earthquakes, burning of Cities, and a general Infection of the Air, which immediately produc'd an infinite Number of Inſects, which waſted all that the Floods had ſpared. At the ſame Time the whole World reſounded with the Noiſe of Wars, which almoſt at once broke out from every Quarter; the *Parthians*, under the Conduct of their King *Vologeſus*, ſurpriz'd the *Roman* Legions in *Armenia*, and cut them in Pieces; the *Catti* invaded *Germany* and *Rhetia*, deſtroying all with Fire and Sword; and the *Britains* began to make dangerous Revolts. The *Parthian* War being of the greateſt Importance, one of the Emperors was judg'd moſt proper for the Enterprize, and *Verus* himſelf undertook the Expedition, being accompany'd part of his Way by *Antoninus*, who then left many wiſe and great Men to attend him, with Deſign either of ſecuring himſelf of his Conduct, or of laying a Reſtraint upon his Vices, which began too openly to appear. During his Abſence, *Antoninus*, having quieted the other Parts of the Empire, apply'd himſelf to many Regulations, and took particular Care in his Choice of wiſe Governors and Magiſtrates, being perſuaded, That one of the greateſt Errors in Government was to put the Magiſtiſtracy into the Hands of unfit Perſons; and therefore leſt he ſhou'd fall into this Misfortune, he with great Eaſineſs and Freedom, refus'd whatſoever was unjuſtly requeſted of him. He always gave Perſons Encouragement anſwerable to their Merits, and plac'd them in Stations moſt ſuitable to their Capacities; being wont to ſay, *That tho' it was not in a Prince's Power to make his Subjects as he deſir'd, yet he might always make uſe of their Service by employing them in ſuch Things as they underſtood.* His excellent Adminiſtration ſo much gain'd the Hearts of the *Romans*, that they offer'd him many peculiar Honours; but he wou'd not accept of any lofty Titles, nor permit Temples to be erected to him; being convinc'd, That Virtue alone made Princes equal to Gods, not the Applauſes of the People, and that a King who rul'd juſtly, had all the World for his Temple, and all good Men for his Prieſts and Miniſters. While *Antoninus* was worthily employ'd at Home, his Collegue *Verus* Abroad purſu'd his Pleaſures, much more than the War he was carrying on; wherefore *Antoninus*, being made ſenſible of his Enormities, judg'd Marriage the moſt probable Means of retrieving him; and without Delay ſent his own Daughter *Lucilla* into *Syria*, and bore her Company as far as *Brunduſium*. *Verus* believing *Antoninus* was coming with his Daughter, and fearing his Diſorders ſhou'd be known to him, went to recieve him at *Epheſus*, from whence he return'd ſhortly after his Marriage at *Antioch* with his new Empreſs, whoſe looſe Life and Converſation prov'd agreeable to her Husband's, and to the Example her Mother *Fauſtina* had given her.

A. D. 163. An. Ph. 2/3

Antoninus's *Regulations.*

A. D. 164. An. Ph. 3/4

Verus *marry'd to* Lucilla.

The Martyrdom of Felicitas *and her ſeven Sons.*

The ſame Year was noted for the Martyrdom of a celebrated *Chriſtian* of *Rome* call'd *Felicitas*, with her ſeven Sons, *Januarius*, *Fælix*, *Philip*, *Silvanus*, *Alexander*, *Vitalis*, and *Martial*. The *Pagan* Prieſts repreſented to the Emperor, that it was neceſſary to appeaſe the Gods by making a Sacrifice of *Felicitas*, as we are inform'd by the Acts of her Martyrdom. *Antoninus* remitted this Affair to *Publius*, Prefect of the City, who finding this holy Woman brave and reſolute, began with her Children: *Januarius* the eldeſt, after he was ſcourg'd with Rods, was preſs'd to Death with leaden Weights; *Fælix* and *Philip* had their Brains beaten out with Batoons; *Silvanus* was caſt down headlong, and had his Neck broken; *Alexander*, *Vitalis*, and *Martial* were beheaded; and laſtly, the Mother of them ſuffer'd with the ſame Sword. Beſides Acta M.

theſe, we have an Account of the Martyrdom of *Concordus*, about the ſame Time, a Presbyter of the City *Spoleto*, who not only refus'd to ſacrifice to *Jupiter*, but alſo ſpit on the Face of the Idol; for which he was firſt put to ſeveral Torments, and afterwards beheaded. Theſe violent and unjuſt Proceedings did not at all diſcourage the great *Juſtin*, who returning to *Rome*, ſtood up couragiouſly for the Faith, and among others had frequent Conteſts with *Creſcens* the noted *Cynick* Philoſopher, who was not only proud and ill-natur'd, but a notorious Slave to all Vice and Wickedneſs. *Tatian*, then at *Rome*, gives him the Character of a Traducer of all their Gods, the Epitome of Superſtition, the Accuſer of heroick Actions, the Contriver of Murthers, the Prompter of Adultery, a Purſuer of Wealth even to Madneſs, who tho' he pretended to deſpiſe Death, yet did moſt dread it, and to which, as the greateſt Evil, he ſought to betray both *Juſtin* and *Tatian*, for their freely reproving the vicious Lives of thoſe philoſophical Impoſtors. This Man, an exceſſive Lover of popular Applauſe, by all the baſe Arts of Inſinuation endeavour'd to traduce the *Chriſtians*, and to repreſent their Religion under the moſt infamous Character. But in all his Diſputes *Juſtin* found him wretchedly ignorant of *Chriſtianity*, and ſtrongly biaſs'd by Malice, which he offer'd to make good in a publick Diſputation before the Emperor and Senate; aſſuring them, *That either he had never conſider'd the* Chriſtian *Doctrines, and then he was worſe than the meaneſt Ideots, who never pronounc'd Sentence in Matters unknown to them; or if he had, it was manifeſt, That either he had no Knowledge of them, or out of a baſe Compliance with his Auditors, diſſembled it for fear of being accounted a* Chriſtian, *and incurring the Fate of* Socrates, *whoſe excellent Principle was, 'No 'Man was to be regarded before the Truth.* This free and impartial Cenſure did extremely exaſperate *Creſcens*, who not long after found Means to bring about his Ruin.

And of Concordus.

A. D. 165. An. Ph. 4/5

Juſtin's Diſpute with Creſcens.

Capitol. Dion.

In the mean Time, the Lieutenants of *Verus* ſucceſsfully carry'd on the War againſt the *Parthians*, put *Vologeſus* to Flight, took *Artaxata* and *Seleucia*, burnt and plunder'd the famous Cities *Babylon* and *Cteſiphon*, and demoliſh'd the magnificent Palace of the *Parthians*. Theſe Wars continu'd four Years with great Variety, and much Bloodſhed, till the Valour of the *Romans* prevail'd, ſo as to become entirely victorious. But theſe Troops who had gain'd ſuch noble Victories, and defeated Armies of 400000 Men, in their Return were oblig'd to encounter Sickneſs and Famine, which deſtroy'd more than half their Numbers. However this was no Impediment to the Glory of *Verus*, who readily aſſum'd the lofty Titles of *Parthicus* and *Armenicus*, as if he had juſtly acquir'd them in the midſt of his Debaucheries; and upon his Return to *Rome*, partook of the Honour of a ſolemn Triumph with *Antoninus*. His Return was thought fatal to the Empire, for he carry'd the Plague into all the Provinces through which he paſs'd, and caus'd the Infection to ſpread throughout all *Italy* and the *Roman* Empire, to the Deſtruction of infinite Numbers of all Ranks and Qualities. We are told that this dreadful Peſtilence began at the taking of *Babylon*, or rather *Seleucia*, where the Soldiers pillaging the Temple of *Apollo*, in a Place under Ground found a little Coffer, which upon their opening of it, caſt forth a horrible infectious Air, which ſpread it ſelf, and carry'd Mortality through moſt Parts of the World; a Story much aſſerted by the Zealots for *Paganiſm* and the falſe Deities. This Plague was follow'd by many other Calamities, as Earthquakes, Famines, Inundations, and Caterpillars, in *Italy*, and other Provinces; all which had ſuch deplorable Effects, that it is generally acknowledg'd, that if the extraordinary Vigilance and Wiſ-

The Romans *Succeſs in the Eaſt.*

A. D. 166. An. Ph. 5/6

Great Calamities in the Empire.

dom

dom of *Antoninus* had not been a Means for preventing it, the *Roman* Empire had been then torn aſunder by the barbarous Nations, who taking Advantage from theſe Miſeries, made Invaſions and Irruptions even into *Italy* it ſelf.

The Perſecution increaſes.

II. The Miſeries and Calamities then befalling the *Roman* Empire, have by many Writers been look'd upon as ſupernatural Judgments for the Perſecution of the *Chriſtians*, which in this Year grew hotter than ever before in this Reign, which has occaſion'd ſeveral to date its Beginning from this Time. It appear'd moſt violent at *Smyrna* in *Aſia*, *Act. Pol.* from which Church we have an excellent Letter, giving a lively Account of the Martyrdom of ſeveral, but eſpecially of the renowned *Polycarp* Biſhop of the Place. This Epiſtle, which was written ſhortly after, tells us, That all Men were ſurpriz'd at that Greatneſs of Mind, that admirable Patience, and that Love to *Jeſus Chriſt* which appear'd in the Mar-

Many Cruelties.

tyrs; who when their Bodies were ſo torn with Scourges that their inmoſt Viens and Arteries were laid open, endur'd all without a Sigh or a Groan, a plain Evidence that their dear Maſter ſtood by and ſupported them. Thoſe who were condemn'd to the wild Beaſts, being kept long in Priſon, ſuſtain'd many cruel Torments; being oblig'd to lye upon ſharp Spikes plac'd under their Bodies, and tormented divers Ways; that if it were poſſible, the Tyrant by the Length of their Sufferings, might have brought them to deny *Chriſt*. Theſe perſever'd to the laſt, and in the Preſence of the wild Beaſts; for the brave *Germanicus* ſtrengthned thoſe who fear'd, by his Patience, and fought glorioufly with the Beaſts. And when the Proconſul wou'd have perſuaded him to ſpare himſelf, in Conſideration of his Youth, he pull'd the wild Beaſt to him, and provok'd him, longing to be ſoon deliver'd from a wicked and unjuſt World. Upon which the whole Multitude of Spectators admiring at the invincible Courage of the pious Race of *Chriſtians*, cry'd

Polycarp ſought for.

out, *Deſtroy the Impious; Let* Polycarp *be ſought for!* There following a great Tumult upon theſe Clamours, *Quintus* the *Phrygian*, ſeeing the wild Beaſts, and other deſign'd Tortures, became diſpirited, and at length gave way to a Deſire of ſaving his Life. This *Quintus*, with ſome others, as the Epiſtle obſerves, had raſhly of their own accord put themſelves upon the Trial; but being apprehended, gave all Men a ſignal Example, that none ought to precipitate themſelves into ſuch Dangers without Warrant from the Goſpel.

The great *Polycarp* hearing he was ſought for, was no ways diſturb'd, but reſolv'd to ſtand the Shock; till his Friends knowing his ſingular

He retires.

Benefit to the Church, prevail'd with him to withdraw into a neighbouring Village, where with a few Companions he continu'd Day and Night in Prayer, interceding with Heaven for the Peace and Tranquillity of all the Churches in the World, according to his uſual Cuſtom. Three Days before his Apprehenſion being at Prayers, he fell into a Trance, and thought he ſaw his Pillow under his Head all on Fire;

He foretells his Death.

which he told his Friends was a prophetick Preſage, *That he ſhou'd be burnt alive for the Cauſe of* Chriſt. In the mean Time, being narrowly ſought for, he retir'd to another Village, whither his Enemies follow'd him, and ſeizing upon two young Men, they forc'd one by Torments to confeſs the Place of his Retreat. *Polycarp* was laid upon a Bed in an upper Room, and tho' upon ſufficient Notice of their coming he cou'd eaſily have eſcap'd to another Place, yet he refus'd, ſaying, *The Will of the Lord be done.* Underſtanding his Perſecutors were there, he came down and ſaluted them with a very chearful Countenance; inſomuch that

thoſe that knew him not before, admir'd to behold a Perſon ſo truly venerable, of ſo great Age, and ſo compos'd a Preſence, *and that there needed ſuch Diligence to apprehend one old Man.* He, nothing concern'd, order'd a Table to be ſpread, furniſh'd it with Proviſions, and invited them to eat, and only requeſted for himſelf that he might have one Hour for Prayer. Which being granted, he betook himſelf to his Devotions, and being repleniſh'd with divine Grace, continu'd praying two Hours together, earneſtly recommending to God the Caſe of all his Friends and Acquaintance, ſmall and great, noble and ignoble, and the State of the Catholick Church throughout the whole World, to the Admiration of all that heard him; ſo that many of the Soldiers began to repent that they were come out againſt ſo holy and divine an old Man. His Prayer being ended, they ſat him upon an Aſs, and conducted him towards the City; being upon the Road he was met by *Herod* the Irenarch and his Father *Niceſtes*, who took him into their Chariot, and by plauſible Inſinuations ſought to undermine his Conſtancy, asking him, *What ill there was in calling the Emperor DOMINUS, and ſacrificing, by which he might eſcape Puniſhment? Polycarp* at firſt returning no Anſwer, and at laſt refuſing to comply, they turn'd their ſeeming Kindneſs into Scorn and Reproaches, and thruſt him out of the Chariot with ſo much Violence, that his Thigh was bruis'd with the Fall. Whereat nothing daunted, as if he had receiv'd no Hurt, he chearfully haſtned to the Place of his Execution under the Conduct of his Guard; and being arriv'd there, after a confus'd Noiſe and Tumult among the Multitude, a Voice from Heaven was heard by many, but none ſeen who deliver'd theſe Words, *Be couragious*, Polycarp, *and quit thy ſelf like a Man!* Which cou'd not but remind him of that glorious Promiſe made to him by *Chriſt* about 70 Years before, Rev. 2. 10. *Be thou faithful unto Death, and I will give thee a Crown of Life.*

He is apprehended.

He is encourag'd by a Voice from Heaven.

Polycarp being brought before the publick Tribunal, a great Shout was made, all rejoycing that he was apprehended. The Proconſul, whoſe Name was *Statius Quadratus*, demanded of him, *Whether he was* Polycarp? which being confeſs'd, he began to perſuade him to recant; *Regard*, ſaid he, *thy great Age, ſwear by the* Genius *of* Cæſar, *repent, and ſay with us*, 'Take away the Impious; the uſual Terms and Propoſals made to oblige *Chriſtians* to deny their Faith. The holy Man looking about the *Stadium*, and beholding the *Gentile* Multitudes, with a ſevere Countenance wav'd his Hand to them, look'd up to Heaven, and with a Groan cry'd, *Take away the Impious.* The Proconſul ſtill perſuaded him to ſwear, and to blaſpheme *Chriſt*, promiſing to releaſe him; which Motion drew from *Polycarp* this generous Confeſſion, *Fourſcore and ſix Years I have ſerv'd him, and he never did me any Injury; how then ſhall I now blaſpheme my King and my Saviour?* And when the Proconſul ſtill urg'd him to ſwear by *Cæſar's Genius*, he reply'd, *Since you are ſo vainly ambitious that I ſhou'd ſwear by the Emperor's* Genius, *as you call it, as if you knew not who I am, hear my Confeſſion,* 'I *am a* Chriſtian: *If you deſire a farther Account of that Religion, appoint a Day, and you ſhall hear it.* The Proconſul adviſing him to perſuade the People, he anſwer'd, *To you I chuſe to addreſs my Diſcourſe; for we are commanded to give to Princes and the Powers ordain'd of God all due Honour, and ſuch as is not prejudicial to our Profeſſion: As for the People, I think them not competent Judges, to whom I ſhou'd give an Account of my Faith.* Upon this *Quadratus* betook himſelf to ſeverer Arguments, and told him, *That he had wild Beaſts ready at hand to*

His Diſcourſe with the Proconſul.

devour him, unleſs he wou'd turn: The other deſir'd him to *call for them; for he was not at all diſpos'd to turn from Good to Evil; it being only honourable to turn from Vice to Virtue.* The Proconſul added, *That ſince he deſpis'd the wild Beaſts, unleſs he repented, he wou'd uſe a more terrible Puniſhment to tame him, which was Fire.* To whom *Polycarp* return'd this Anſwer, *Thou threatneſt me with a Fire that burns for an Hour, and then dies; but art ignorant of the Fire of the future Judgment, and eternal Damnation, reſerv'd for the Ungodly. But why do you make Delays? Order what Puniſhment you think fit.* This and much more he ſpake with Joy and Confidence, and a divine Grace was conſpicuous in his very Looks, ſo that the Proconſul himſelf was aſtoniſh'd, who ſent his Cryer into the middle of the *Stadium*, to proclaim three Times, Polycarp *had confeſs'd himſelf a* Chriſtian! Whereupon the whole Multitude both of *Jews* and *Gentiles* in *Smyrna*, with a Shout cry'd out, *This is the great Doctor of* Aſia, *and the Father of the* Chriſtians! *This is the Deſtroyer of our Gods, who teaches Men not to ſacrifice, or to worſhip the Deities!* After this they deſir'd *Philip* the Aſiarch, that he wou'd let looſe a Lion againſt him; but *Philip* excus'd himſelf becauſe thoſe Kind of Spectacles were already over, and not to be reaſſum'd the ſame Day. Upon which, they unanimouſly demanded, That he might be burnt alive; a Fate which he himſelf had prophetically foretold ſhou'd be his Portion.

His Conſtancy.

He is order'd to be burnt.

This Propoſal was no ſooner made than executed, each Man ſtriving to bear a Part in this Tragedy, with incredible Speed fetching Wood and Faggots from ſeveral Places, eſpecially the *Jews*, whoſe Malice to the *Chriſtians* was almoſt as natural to them as for the Fire to burn. The Fewel being prepar'd, *Polycarp* unty'd his Girdle, laid aſide his Garments, and began to put off his Shoes; Offices unuſual to him, the *Chriſtians* ambitiouſly ſtriving to be admitted to do them for him, and happy the Perſon who cou'd firſt touch his Body: So great a Veneration even in his younger Years had he obtain'd by his admirable Life and Converſation. The Officers having diſpos'd all Things for his Execution, came according to Cuſtom to nail him to the Stake; which he deſir'd them to omit, aſſuring them, *That He who gave him Strength to endure the Fire, wou'd enable him, without Nailing, to ſtand immoveable in the hotteſt Flames.* Upon which they only ty'd him, after which ſtanding with his Hands behind him like a Sheep deſign'd for Slaughter, and a grateful Sacrifice to the Almighty, he pour'd out this following Prayer, *O Lord God Almighty, the Father of thy well-beloved and ever-bleſſed Son* Jeſus Chriſt, *by whom we have receiv'd the Knowledge of Thee; the God of Angels, Powers, and of every Creature, and eſpecially of the whole Race of juſt Men who live in thy Preſence! I bleſs thy holy Name that thou haſt vouchſaf'd to bring me to this Day, and to this Hour, that I may receive a Portion among thy bleſſed Martyrs, and drink of thy Son's Cup, for the Reſurrection to eternal Life, both of Soul and Body, in the Incorruption of the Holy Spirit. Into which Number grant I may be receiv'd this Day, as a fair and acceptable Sacrifice; as thou, the only true and faithful God, haſt prepar'd, foreſhewn, and now accompliſh'd. For this, and for all other Benefits, I praiſe thee, I bleſs thee, I glorifie thee, through the eternal High-Prieſt, thy beloved Son* Jeſus Chriſt; *with whom to thee and the Holy Ghoſt, be Glory both now and for ever*, Amen. Which laſt Word being pronounc'd with an audible Voice, the Miniſters of Execution blew up the Fire, which encreaſing to a mighty Flame, behold a Miracle, ſeen by thoſe who wrote this Account, the Flames diſpoſing themſelves into the Shape of an Arch, like the Sails of a Ship ſwell'd with

His Prayer.

with the Wind, gently encircling the Body of the Martyr, who ſtood in the midſt, not like ſcorched Fleſh, but like Gold or Silver purify'd in the Furnace; his Body ſending forth a delightful Fragrancy, like Frankincenſe, or ſome other coſtly Spices. At length, when thoſe impious Wretches ſaw that his Body cou'd not be conſum'd with Fire, they commanded the Executioner to ſtab him with his Sword; which being done, there came forth ſo great a Quantity of Blood, as extinguiſh'd the Fire; which rais'd an Admiration in all the People, to conſider what a Difference there was between the Infidels and the Elect. The *Chriſtians* were deſirous to have given his Body an honourable Burial, but were prevented by ſome, eſpecially *Jews*, who prompted *Nicetes* to adviſe the Proconſul not to beſtow his Body upon them, leſt leaving their crucify'd Maſter, they ſhou'd henceforth worſhip *Polycarp*. Whereupon his Body was order'd to be burnt in the Pile; nevertheleſs the *Chriſtians* gather'd up his Bones, as a choice and ineſtimable Treaſure, and decently interr'd them. In which Place they reſolv'd, if poſſible, to meet annually, and celebrate the Birth-Day of his Martyrdom; both to honour the Memory of the Departed, and to encourage others to give the like Teſtimony to the Faith: Both which Conſiderations gave Birth to the ſolemn Anniverſary Commemorations of the Martyrs, generally obſerv'd in the Primitive Church. Thus dy'd this Apoſtolical Man, Diſciple of St. *John*, in an extreme old Age, after he had been Biſhop of *Smyrna* above 70 Years, and as ſome think, 86. Biſhop *Pearſon* has ſeveral remarkable Arguments, to prove that his Martyrdom hapned under *Antoninus Pius*, in the Year 147; but Monſ. *Tillemont* ſeems to us to have fully anſwer'd them, and to have prov'd, that it hapned in this Year 166, and on Saturday the 23d of *February*.

His Execution.

The firſt Commemoration of the Martyrs.

To return from *Smyrna* to *Rome*, at the ſame Time the Perſecution grew hot in that City; inſomuch that the Champion *Juſtin* found it neceſſary to write a Second Apology for the *Chriſtians*, it being about 16 Years after the Writing his Firſt, and directed to the Emperor *Antoninus* and the Senate of *Rome*; tho' ſome by Miſtake think it written in the laſt Reign, and directed to *Antoninus Pius*. The Occaſion of it was this. A Woman at *Rome* had together with her Husband liv'd in all manner of Wantoneſs and Debauchery, but being at length converted to *Chriſtianity*, ſhe ſought by all Arguments and Perſuaſions to reclaim him from this looſe and vicious Courſe. But tho' the Man continu'd obſtinate and deaf to all Reaſon; yet by the Advice of her Friends, ſhe ſtill remain'd with him, hoping that Time might reduce him; till finding him grow inſupportable, ſhe procured a Divorcement from him. The Man was ſo far from being cured, that he was more enrag'd by his Wife's Departure, and accus'd her to the Emperor for being a *Chriſtian*; ſhe alſo put in her Petition, to obtain leave to anſwer for her ſelf. Whereupon he left the Proſecution of his Wife, and turn'd his Anger againſt one *Ptolemeus*, by whom ſhe had been converted to *Chriſtianity*, whom he procur'd to be caſt into Priſon, and there a long time tortur'd, merely upon his confeſſing himſelf a *Chriſtian*. At length, being brought before *Urbicus* Prefect of the City, he was condemn'd to Death: Whereat *Lucius*, a *Chriſtian* that ſtood by, cou'd not withhold from repreſenting to the Judge, *That it was very unjuſt, that an innocent and virtuous Man, charg'd with no Crime, ſhou'd be adjudg'd to dye merely for bearing the Name of a* Chriſtian; *a Proceeding no ways reputable to the Goverment of ſuch Emperors as they had, and of the auguſt Senate of* Rome. Which he had no ſooner ſaid, but he was together with a third Perſon ſentenc'd to the ſame Fate; *Lucius* thanking him, *For delivering him from*

Juſtin Martyr writes his ſecond Apology.

Apol. 2.

wicked Govenors on Earth, and ſending him to the Governor of Heaven. The Severity of theſe Proceedings awaken'd *Juſtin*'s Solicitude and Care for the reſt of his Brethren, and he immediately drew up an Apology for them: 'Wherein he laid down a true and clear Narration of the Caſe, 'complaining of the Injuſtice and Cruelty of ſuch Procedures, to puniſh 'Perſons merely for the Name of *Chriſtians*, without ever accuſing them 'of any material Crimes; anſwering the Objections uſually urg'd againſt 'them, and deſiring no more Favour, than that what Determination 'ſeover they ſhou'd make of it, his Apology might be put before it; 'that ſo the whole World might be Judge of them, when they had been 'once truly acquainted with their Caſe. This Apology was written in the Year 166, in which Year, *Celadion* Biſhop of *Alexandria* dy'd, after he had held this Dignity in great Reputation about 14 Years; and was ſucceeded by *Agrippinus*, who continu'd in the See about 12 Years, being the ninth Biſhop of *Alexandria*, after the Evangeliſt St. *Mark*.

Agrippinus, *the tenth Biſhop of* Alexandria.

Antoninus's *Superſtition.*

This Year proving exceeding terrible to the *Romans*, the Emperor *Antoninus*, to put a Stop to all the threatning Miſeries and Calamities, inſtead of regarding *Juſtin*'s Apology, made uſe of all Kinds of *Paganiſh* Methods, which he purſu'd with infinite Zeal and Superſtition. He ſent for Prieſts from all Parts to diſpatch the innumerable Company of Sacrifices, vow'd and offer'd upon this Occaſion; celebrated all the Sacred Foreign Rites that ever were known in *Rome*; purg'd the City all manner of Ways but the right; and exhibited the Solemnities call'd *Lectis Terma* ſeven Days together. So many Victims were ſlain upon this account, that ſome Men ſatyrically obſerv'd, *That if the Emperor return'd Victorious, he wou'd find no Oxen left in all his Empire.* Having perform'd all Ceremonies, *Antoninus* march'd againſt the *Marcomanni* and *Quadi*, taking *Verus* along with him; who had rather have ſtaid at *Rome*, to continue his Debaucheries, which *Antoninus* endeavour'd to prevent. The two Emperors took the Way of *Aquileia*, where they advanc'd towards the *Marcomanni*, beat them out of their Trenches, and made a great Slaughter of them. *Victorinus*, Captain of the Guards, was ſlain in the Battel, with a great Number of his beſt Troops; but this did not hinder the two Emperors from purſuing their Advantage, preſſing ſo forcibly upon the Enemy, that at laſt they broke through their Army; which occaſion'd the greateſt Part of their Allies to ſlay the Authors of the Revolt, draw off their Forces, and deſire a Truce. After which the Emperors again purſu'd the Enemy, overcame them in ſeveral Conteſts, defeated them entirely, and return'd into *Italy* without any conſiderable Loſs.

Capitol. Dion.

A. D. 167. An. Ph. $\frac{6}{7}$

Antoninus *and* Verus's *Expedition in the North.*

Juſtin Martyr *with ſix others apprehended.*

And now the Time was come, that the great *Juſtin*, who had ſo bravely defended the *Chriſtian* Religion, ſhou'd ſeal it with his own Blood; the Account of which we have from the *Acts of his Martyrdom*; which are believ'd to be very ancient and authentick, tho' not ſo certain as thoſe of St. *Polycarp*. They inform us, That *Juſtin* and ſix of his Companions having been apprehended, were brought before *Ruſticus*, Prefect of the City, who was a great Philoſopher, and Tutor to the preſent Emperor *Antoninus*; who ſeeing *Juſtin*, perſuaded him *To obey the Gods, and comply with the Emperor's Edicts.* The Martyr told him, *That no Man cou'd be juſtly condemn'd, that obey'd the Commands of* Jeſus Chriſt; and when the Governor ask'd him, *In what kind of Learning and Diſcipline he had been educated*; he anſwer'd, *That he had endeavour'd to underſtand all Kinds of Diſcipline, and all Methods of Learning, but had finally acquieſc'd in the* Chriſtian *Diſcipline, notwithſtanding its ſmall eſteem among prejudic'd Perſons. Wretch that thou art*, ſaid the Governor, *art*

Act. Juſtin.

Juſtin's *Diſcourſe with the Governor.*

thou

thou then captivated with that Diſcipline? I am, reply'd the Martyr; *for with ſound Doctrin do I follow the* Chriſtians. And when ask'd what that Doctrin was; he anſwer'd, *The true Doctrin which we* Chriſtians *do profeſs, is this, We believe the one only God to be the Creator of all Things viſible and inviſible, and our Lord* Jeſus Chriſt *to be the Son of God, foretold by the ancient Prophets, and who ſhall come to be Judge of all Mankind; a Saviour, Preacher, and Maſter to all thoſe duly inſtructed by him: That as for himſelf, he was too mean and unable to ſay any Thing becoming his infinite Deity; that this was the Buſineſs of the Prophets, who had many Ages foretold the coming of the Son of God into the World.* The Prefect next enquired, *Where the* Chriſtians *were wont to aſſemble*; and being told, *That the God of the* Chriſtians *was not confin'd to a particular Place*, he ask'd in what Place *Juſtin* uſually inſtructed his Diſciples, who gave him an account of the Place where he dwelt, acknowledging, *That he Preached the* Chriſtian *Doctrine to all that reſorted to him.* Then having ſeverally examin'd his Companions, the Prefect thus addreſs'd himſelf to *Juſtin*; *Hear, thou who art noted for thy Eloquence, and who thinkeſt thy ſelf in the right; if I cauſe thee to be ſcourg'd from Head to Foot, doſt thou think to obtain Heaven?* He anſwer'd, *Tho' he ſhou'd ſuffer what he had threatned, yet he hop'd to enjoy the Portion of all true* Chriſtians; *well knowing, that the Divine Favour was laid up for all ſuch, and ſhou'd be, as long as the World endur'd.* And when again ask'd, *Whether he expected that Reward*; he reply'd, *That he did not only expect it, but he ſo certainly knew it, that there was no Room for Doubt.* Upon this, the Governor without farther arguing, commanded them to *go all together, and Sacrifice to the Gods.* The Martyr declar'd, *That no Man in his right Mind, cou'd deſert Truth, to embrace Error and Impiety*; and when threatned, *That unleſs they comply'd, they ſhou'd be tormented without Mercy*; *Juſtin* added, *They deſir'd nothing more earneſtly, than to endure Torments for the ſake of* Jeſus Chriſt, *and be ſaved*; *which wou'd add to their Happineſs, and procure them Confidence at the dreadful Tribunal of their Lord and Saviour, before which the whole World muſt appear.* To which the reſt aſſented, crying, *Diſpatch us as you pleaſe, for we are* Chriſtians, *and cannot ſacrifice to Idols.* Whereupon the Governor pronounc'd this Sentence; *They who refuſe to ſacrifice to the Gods, and to obey the Imperial Edict, let them be firſt ſcourg'd, and then be beheaded according to the Laws.* The holy Martyrs, rejoyc'd and bleſs'd God for this Honour beſtow'd upon them; and being led back to Priſon, they were accordingly ſcourg'd, and afterwards beheaded; their Bodies being taken up, and decently interr'd by the *Chriſtians.* And thus dy'd the celebrated Apologiſt and Martyr *Juſtin*, whoſe Writings have been juſtly admir'd in all Ages, tho' not wholly free from Errors.

Juſtin *and his Companions ſuffer.*

Euſeb. Not long after the Death of *Juſtin Martyr*, in the 7th Year of *Antoninus*, *Anicetus*, after he had been 11 Years Biſhop of *Rome*, dy'd, by Martyrdom according to ſome; and was ſucceeded by *Soter*, a *Campanian* of *Fundi*, Son of *Concordius*, a Perſon eminent for his diffuſive Charity to diſtant Churches; who continu'd in the See about eight Years, and was the eleventh Biſhop of *Rome*, after St. *Peter* and St. *Paul*. In the ſame Year dy'd *Eros* Biſhop of *Antioch*, after he had held this Dignity about 26 Years; and was ſucceeded by the famous *Theophilus*, a Perſon celebrated both for his Learning and Piety, who continu'd in this See about 13 Years, and was the ſixth Biſhop of *Antioch* after the Apoſtles. This was a remarkable Seaſon for Learned *Chriſtian* Writers; among whom *Dionyſius*, now Biſhop of *Corinth*, was not the leaſt noted; who not only took Care of his own Flock, as *Euſebius* obſerves, but alſo made the

A. D. 168. An. Ph. 7/8

Soter, *the eleventh Biſhop of* Rome.

Theophilus, *the ſixth Biſhop of* Antioch.

Dionyſius, *Biſhop of* Corinth.

the *Chriſtians* of other Countries Partakers of his divine Labours, cauſing them to profit every where by his Catholick Epiſtles, which he ſent to many Churches; of which we have only ſome Fragments remaining in *Euſebius*, which ſhew them to be as well Hiſtorical, as Inſtructive.

A.D. 169. An.Ph. $\frac{8}{9}$ *Tatian* was another eminent Writer, who continuing ſtill Orthodox, after the Death of *Juſtin Martyr*, kept up the ſame School for the Benefit of the *Chriſtians* in *Rome*; among whoſe Scholars *Rhodon* was the moſt noted. And as *Tatian* follow'd his Maſter *Juſtin*'s Steps in oppoſing the *Gentiles*, he alſo wrote a remarkable Treatiſe againſt them: 'Proving, 'that the *Greeks* learnt their Sciences from thoſe whom they term'd *Barba-* 'rians, and corrupted them beſides; proceeding to the Explication and 'Defence of the *Chriſtian* Religion, the Nature of God, of the Word, 'of the Reſurrection of the Body, of the Freedom and Nature of the 'Soul, and of Devils, diſcovering the Snares they lay for Men; all the 'way mixing Satyrical Reflexions upon the *Pagan* Theology, and the 'corrupt Manners of their Gods and Philoſophers; ſhewing that the 'Writings of *Moſes* were more ancient than all other Hiſtories, and 'giving an admirable Deſcription of the holy Converſation of the *Chriſtians*. This Work is very full of profane Learning, written elegantly, but not elaborately, and well digeſted. In this Year, Monſ. *Tillemont* places the ſecond *Greek* Verſion of the Old Teſtament after our Saviour's Birth, which was made by *Symmachus*, firſt a *Samaritan* and a *Jew*, then an *Ebionite*; who has taken great Liberty in his Tranſlation, obſerving the Senſe, and not keeping ſo cloſe to the Words as *Aquila* did 32 Years before him.

Tatian *writes againſt the* Gentiles.

Symmachus *tranſlates the Bible into* Greek.

The two Emperors ſtill continu'd the Wars with the Barbarous Nations in the North; and Winter being far advanc'd, they deſign'd to tarry at *Aquileia* till it was paſt, but the Plague oblig'd them to part from thence with ſome of their Forces; in which Journy *Verus* was ſeiz'd with an Apoplexy near *Altinum*, and dy'd ſhortly after, in the 38th Year of his Age, after he had reign'd almoſt nine Years with *Antoninus*. It is moſt generally thought that Poiſon was the Cauſe of his Death; which ſome attribute to the Empreſs *Fauſtina*, but moſt to his Wife *Lucilla*, being highly jealous of him for the Paſſion he bore to his own Siſter *Fabia*. Notwithſtanding his infamous Life, *Antoninus*, out of a peculiar Kind of Goodneſs, and Reſpect to his own Family, caus'd him to be deify'd after his Death; tho' with no great Satisfaction, either to Senate or People.

Capitol. Dion.

The Death of Verus.

A.D. 170. An.Ph. $\frac{9}{10}$ III. *Antoninus*, who before govern'd both an *Empire* and an Emperor, had now the former alone left to his Charge; and marrying his Daughter *Lucilla* to *Pompeianus*, he left *Rome* to finiſh the War with the *Marcomanni*, who joyning with the *Quadi*, *Sarmatians*, *Vandals*, and other barbarous Nations, became more formidable than ever; ſo that the Wars againſt *Hannibal* and the *Cimbri* carry'd not more Terror with them. The Emperor, who ſaw his Army waſted by Peſtilence, and Loſſes ſuſtain'd in former Encounters, and the Treaſury exhauſted by vaſt Expences, found himſelf ſurrounded with ſuch Difficulties as he had never before experienced. He was conſtran'd to remedy the firſt Misfortune, by liſting the Gladiators, the Banditti of *Dalmatia* and *Dardania*, and the Slaves, which had never been practis'd but in the ſecond *Punick* War; and the latter, by following the Examples of *Nerva* and *Trajan*, and ſelling the Moveables belonging to the Empire. Before the firſt Battel, the Impoſtor *Alexander* had the Confidence to ſend ſome few Verſes to the Emperor in the Nature of an Oracle, intimating, 'That

Capitol. Lucian.

Antoninus *purſues the Wars in the North.*

'if

'if he threw two Lions into the River *Iſter*, with *Arabian* Sweets for a 'Sacrifice, he ſhou'd be victorious and happy: Which *Antoninus* out of Superſtition obey'd; but with ſo little Succeſs, that he loſt above 20000 Men in Battel, and was purſu'd to the very Walls of *Aquileia*. But this Affront ſo rowz'd the Fury and Courage of the *Romans*, that in a ſhort time they repuls'd theſe formidable People, drove them into *Pannonia*, and ſo harraſs'd them with repeated Attacks and Skirmiſhes, that they were conſtrain'd at length to receive ſuch Articles as the Emperor thought fit to impoſe upon them.

Melito *preſents an Apology for the* Chriſtians.

About this Time, *Melito* that excellent Writer and Biſhop of *Sardis*, formerly mention'd, finding the *Chriſtians* ſeverely and unjuſtly treated, preſented an Apology to the Emperor *Antoninus*, of which we have a Fragment in *Euſebius*: 'Wherein he intreated the Emperor, that he 'wou'd vouchſafe to examin the Accuſations alledg'd againſt the '*Chriſtians*, and cauſe the Perſecution to ceaſe, by revoking the Edict 'publiſh'd againſt them: Repreſenting to him, That the *Chriſtian* Reli-'gion was ſo far from being deſtructive to the *Roman* Empire, that it 'was very much enlarg'd ſince the Propagation thereof; that this Reli-'gion was perſecuted only by wicked Emperors, ſuch as *Nero* and *Domi-'tian*; that the Emperors *Adrian* and *Antoninus Pius* had written ſeveral 'Letters in its Behalf; and therefore he hop'd to obtain of his Clemency and 'Generoſity, the Favour he ſo earneſtly requeſted. This Champion wrote many other remarkable Pieces, of which we have only the Titles remaining; daily doing Service to the Church of God, which was continually attack'd, both by *Pagans* without, and by Hereticks within. For about this Time

Clem. Al. aroſe thoſe Hereticks call'd *Antitactes*, or *Oppoſites*; as oppoſing one God againſt another; being a Branch of the *Valentinians* and *Marcionites*, who held abominable Principles; and taught, that Sin deſerv'd rather Reward than Puniſhment, and accordingly wallow'd in all Kinds of

Euſeb. &c. Vices and Enormities. Not long after, *Juſtin*'s Scholar *Tatian*, who had been ſo very ſerviceable to the Church, being ſwell'd with an extraordinary Conceit, fell from his Orthodox Principles, and leaving *Rome*, in *Meſopotamia* he joyn'd ſeveral of the Errors of *Saturninus*, *Marcion*, and *Valentinus* with his own, and form'd a new Sect, call'd by the Name of *Encratites* or *Continents*; becauſe theſe Hereticks condemn'd the Uſe of Marriage, as alſo of divers ſorts of Meats and Wine; pretending to lead a ſober and auſtere Life. They celebrated the Sacrament only with Water, inſtead of Wine; for which they were ſometimes call'd *Hydroparaſtates*, and *Aquarians*; and affirm'd that our Forefathers were damn'd. This Sect ſpread it ſelf through *Piſidia*, *Cilicia*, with *Aſia Minor* and *Greece*, and as far as *Rome*, *Gaul* and *Spain*; inſomuch that many eminent Men afterwards thought fit to write againſt it. It had ſeveral Branches, particularly the *Severians*, founded by *Severus*, who rejected the Epiſtles of St. *Paul* and the *Acts of the Apoſtles*; and the *Apotactites*, and *Cathares*, who renounc'd all the Riches and Conveniencies of this World, call'd themſelves *Apoſtolicks*, and damn'd all others that poſſeſs'd them. About the Beginning of theſe *Eucratites* there aroſe two other Sorts of Hereticks; the *Adamites*, a Branch of the *Carpocratians*, formerly mention'd in the Year 130; and the *Alogi* or *Alogians*, in *Aſia Minor*; ſo call'd becauſe they deny'd the Divine Λόγος, and the Goſpel and Writings of St. *John*, which do inſiſt ſo much upon it, attributing them all to the Heretick *Cerinthus*.

The Antitactes.

A. D. 171. An. Ph. 10/11

The Encratites, *begun by* Tatian.

The Severians.

The Apotactites.

The Alogi.

Euſeb. Epiph. &c. Thus was the Church of God afflicted with divers Hereſies, even in the midſt of Perſecution; and the Devil, who ſeem'd to have us'd all his Arts in attacking it with Libertiniſm, now thought of ſurprizing it by an

Of Montanus, *and his Hereſie.*

an appearing Sanctity, and uncommon Auſterities; which he carry'd on by means of *Montanus*, a Perſon born at *Ardaba*, a little Village in *Myſia* in the Confines of *Phrygia*. Pride, and an immoderate Ambition firſt betray'd him; at which Breach Satan having enter'd, took poſſeſſion of the Man, who acted by the Influence of an Evil Spirit, was wont on a ſudden to fall into Enthuſiaſtick Fits and Ecſtatick Raptures, which caus'd him in a frantick Manner to pour out wild and unheard-of Things, and to Propheſie in a Way and Strain hitherto unknown to the Church. His firſt Proſelytes were his Country-men the *Phrygians*, whence his Sect deriv'd the Name of *Cataphryges*; whom he inſtructed in the Arts of Evil-ſpeaking, teaching them to reproach the whole *Chriſtian* Church, for refuſing to acknowledge his Pſeudo-prophetick Spirit; the ſame Spirit on the contrary pronouncing them Bleſſed, that joyn'd themſelves to this new Prophet. Among the reſt of his Diſciples, two Women were eſpecially remarkable, *Priſca* and *Maximilla*, whom he firſt corrupted, and then imparted his Demon to them, whereby they were immediately enabled to utter the moſt frantick, incoherent and extravagant Diſcourſes. *Montanus* laid his Scene with all imaginable Subtilty; for in the Foundation-Principles of Religion he agreed with the Catholick Church, entirely embrac'd the Holy Scriptures, and pretended that he muſt receive the Gifts of Divine Grace extraordinarily conferr'd upon him; which he gave out, were more immediately the Holy Ghoſt. Then he made a ſingular Shew of ſome unuſual Rigours and Severities in Religion, gave Laws for more ſtrict and frequent Faſts than the Orthodox us'd, forbad all ſecond Marriages as Fornication, allow'd of Divorces, prohibited his Followers to avoid Martyrdom, and Excommunicated them for the leaſt Crime; call'd *Pepuza* and *Tymium*, two little Towns of *Phrygia*, by the Name of *Jeruſalem*, that he might the more plauſibly invite unwary Proſelytes to flock thither. And the more to oblige ſuch Perſons as might be ſerviceable to him by the Propoſals of Profit, he us'd all Methods of extorting Money from his deluded Followers, eſpecially under the Notion of Gifts and Offerings; for which purpoſe he appointed Collectors to receive the Oblations that were brought in; with which he maintain'd Under-Officers, and paid Salaries to thoſe who propagated his Doctrins about the World. His Followers proclaim'd him the *Comforter* promis'd by our Saviour, added many other Notions and Practices, infected the Church longer than any other Hereticks before them, and were divided into many Sects and Branches, as we ſhall have occaſion to take notice afterwards.

Capitol.

In the mean Time the Emperor *Antoninus*, having brought the barbarous Nations to ſome Ceſſation, return'd to *Rome* with great Honour, where he celebrated his *Decennalia* according to Cuſtom, and made ſuch Vows as were uſual upon ſuch Occaſions. During the Peace, he apply'd himſelf to a farther Regulation of the Laws and Policy: And firſt, he ordain'd that no Enquiry ſhou'd be made into the State and Condition of deceas'd Perſons after five Years; and leſt Crimes ſhou'd go unpuniſh'd, and private Perſons ſuffer by Delays in Proceſſes, he increas'd the Number of Court-Days. That thoſe who were Free-born might eaſily prove it, he ordain'd, that each *Roman* Citizen ſhou'd enter what Children they had born, in the Temple of *Saturn*, where the publick Records were kept. He provided for the Security of Minors and Pupils, by conſtituting a particular *Prætor*, call'd *Tutelaris*; and reform'd that Law which order'd thoſe Curators call'd *Lætoriæ* to be given to Minors, in Caſe of Lunacy or Extravagancy. He moderated the Publick Expences, leſſen'd the Number of Shews and Sports, and reform'd all the Abuſes of Sales and Uſury.

A.D. 172.
An.Ph. $\frac{11}{12}$

Antoninus *his Regulations.*

Uſury. He took ſo much care to hinder unlawful Marriages, that he diſſolv'd that of a Lady of Quality, who had been marry'd to her Uncle ſeveral Years. To put a Reſtraint upon the Luxury of the City, he prohibited the Uſe of Litters and Chariots to all private Perſons; and endeavour'd by all Methods to correct the Looſneſs and Diſorders of Young Perſons of both Sexes, without knowing it was his own private Intereſt: For he was in a great meaſure ignorant of the Wantoneſs and Irregularities of his own Empreſs *Fauſtina*. Theſe and many other excellent Regulations were made by him, ſufficiently denoting both the Greatneſs of his Capacity, and the Piety of his Intentions.

Euſeb. Epiph. In the Time of theſe Regulations flouriſh'd ſeveral *Chriſtian* Writers, as *Pinytus*, *Philippus*, *Modeſtus* and *Bardeſanes*; all mention'd by *Euſebius*. *Pinytus* was Biſhop of *Gnoſſus* in the Iſland of *Crete*, who wrote an Epiſtle to *Dionyſius* of *Corinth*, very learned and eloquent, ſhewing at once a moſt profound Knowledge in Divinity, and a moſt tender Care over that Flock with which God had intruſted him. *Philippus* was Biſhop of *Gortyna* in the ſame Iſland, who wrote a particular Treatiſe againſt the Heretick *Marcion*, as likewiſe did *Modeſtus*. But *Bardeſanes* was ſtill more remarkable, a Native of *Meſopotamia*, and an Inhabitant of the City of *Edeſſa*; who being of excellent Parts and Abilities, compos'd two Tracts in *Syriack*, tranſlated into *Greek* by his Diſciples; the firſt againſt *Marcion*, and other Hereticks; and the ſecond concerning Fate, which he dedicated to the Emperor *Antoninus*. Beſides which he wrote other Treatiſes, upon the Perſecutions then rais'd againſt the *Chriſtians* in *Syria*; and couragiouſly withſtood the Emperor's Friend *Apollonius*, who adviſ'd him to deny that he was a *Chriſtian*, undauntedly replying, *That he did not fear Death, which was ſtill unavoidable, tho' he ſhou'd anſwer the Emperor's Expectations*. But about this Time, this Man adorn'd with ſo many Virtues, fell into Hereſie, ſuffering himſelf to be infected with the Errors of the *Valentinians*; inventing new *Æones*, and denying the Reſurrection of the Dead. He acknowledg'd indeed the Law and the Prophets, together with all the New Teſtament; but then he admitted ſeveral Apocryphal Books along with them, ſo that he became the Author of a new Hereſie, his Followers being call'd *Bardeſaneſtes*, who ſtill added other Errors to his. He left a Son behind him call'd *Hermonius*, who compos'd ſeveral Books, that were afterwards refuted by St. *Ephrem* of *Edeſſa*.

Pinytus.

Philippus, *and* Modeſtus, *flouriſh.*

A. D. 173. An. Ph. 12/13

Bardaſenes, *and his Hereſie.*

Dion. Caſſ. Euſeb. Tertul. In the mean Time the *Marcomanni*, who only deſign'd to lay the Emperor aſleep by their Submiſſion, all took up Arms with greater Fury than formerly; being ſo much the more formidable, becauſe they had drawn over to their Side all the Nations from *Illyricum* to the fartheſt Parts of *Gaul*. *Antoninus* ſoon undertook an Expedition againſt them, having firſt begg'd the Gods Aſſiſtance by Prayers and Sacrifice; and arriving at *Carnutum*, he paſs'd the River *Danube* by a Bridge of Boats, gain'd Advantages of the Enemy in ſeveral Encounters, burnt their Barns and Houſes, and receiv'd ſeveral of the Chief of their Allies; who aſtoniſh'd at the Suddeneſs of his Victories, came in to ſubmit themſelves. But the moſt memorable Engagement was among the *Panonian* Mountains, on the North of the *Danube*; which might have prov'd fatal to the *Roman* Empire, had not ſome miraculous Accident interpos'd, which much redounded to the Honour of the *Chriſtian* Religion. It was begun by the Enemy's Slingers croſs the River *Granus*, who brought *Antoninus* himſelf into ſome Danger; but the *Romans* being rowz'd by the Affront, furiouſly paſs'd the River, fell in with the Enemy, and made a great Slaughter. The Enemy timely retir'd with no little Policy, and rightly judging that they ſhou'd be purſu'd, left ſeveral Companies of Archers, cover'd with

A. D. 174. An. Ph. 13/14

Antoninus *goes again into the North.*

ſome Horſe, to skirmiſh with the *Romans*, as tho' they intended to ſtop their Progreſs. Whereupon the *Romans* advanc'd with more Bravery than Conduct, an uſual Thing after Succeſs, and briskly attack'd theſe Archers; who according to Orders immediately fled, and cunningly drew the whole *Roman* Army among ſcorched barren Mountains, where they were ſuddenly block'd up on every Side. But they not apprehending the Danger, and imagining their Courage invincible, continu'd fighting notwithſtanding the Diſadvantage of the Place; which caus'd more of them to be ſlain than of the Enemy, who ſtood upon the defenſive, being not willing to leave that to Chance which they expected from Delay. The *Romans* cou'd not conceive the Reaſon of this Conduct, till the exceſſive Heats between the Mountains, great Wearineſs, Wounds, and a violent Thirſt had entirely diſheartned and confounded them; at which Time they found, that they cou'd neither fight nor retreat, and that they muſt either ſuffer themſelves to be cut in Pieces, or become a Prey to their barbarous Enemies. In this deplorable Extremity, where Rage and Deſpair were principal Attendants, *Antoninus* more concern'd at his Soldiers Miſeries than his own, ran through all their Ranks, and in vain endeavour'd to raiſe their Hopes by performing Sacrifices, in which they no longer now confided. When the Sun had exhauſted all their Strength, they perceiv'd their Enemies ready to attack them; and having no Expectation either from their own Courage, from Fortune, or their Gods, nothing was heard but Groans and Lamentations, nothing ſeen but the blackeſt Marks of the moſt horrible Deſolation. But juſt as the Army was ready to be deſtroy'd, God was pleas'd to deliver them by means of a ſudden Fall of great Quantities of Rain, with which the languiſhing Soldiers were reliev'd by holding their Mouths, Helmets and Bucklers up to Heaven. And while the *Barbarians* attack'd them in that Poſture, making them ſwallow their own Blood mingled with the Water; the ſame Clouds that had ſent ſo kind a Shower upon the *Romans*, at the ſame Time diſcharg'd a terrible Storm of Hail, accompany'd with Thunder and Wild-Fire againſt the Enemy. So that while the former refreſh'd themſelves, and quench'd their Thirſt, the latter were exceedingly ſcorch'd and confounded with the amazing Flames from Heaven, which neither the Water nor their own deſign'd Wounds cou'd extinguiſh. This caus'd many with their Wives and Children to ſurrender themſelves to the *Romans* to receive the Benefit of this miraculous Shower. Theſe were treated with great Clemency by the Emperor; but the Soldiers, more enrag'd at the Affront they had receiv'd, than affected with the Danger they had eſcap'd, cut in Pieces all that made Reſiſtance, put the reſt to flight, and took great Numbers of Priſoners.

He meets with a miraculous Deliverance.

The Subſtance of this memorable and miraculous Deliverance is ſufficiently confirm'd both by *Chriſtian* and *Pagan* Writers; who unanimouſly aſcribe it to the Power of God. Some of theſe Writers liv'd almoſt in the ſame Age, all of them before Learning was ſunk; ſo that we ought not to diſpute their Authority. *Dion Caſſius* has given us a particular Account of it, and aſcribes it to ſome divine Power aſſiſting the Emperor; tho' he confeſſes that ſome had attributed this ſalutary Storm to the Enchantments of one *Arnuphis* an *Ægyptian* Magician; which Opinion is deſervedly expos'd by his Abridger *Xiphilin*, becauſe the Emperor was never addicted to Magick, and declares in his *Meditations*, That he had learn'd of *Diognetus*, never to give Ear to ſuch ſort of Fooleries. Other *Heathen* Writers, as *Capitolinus*, *Themiſtius*, and *Claudian*, aſcribe

it to the Prevalency of the Emperor's own Prayers; of whom *Themiſtius* puts this Prayer in his Mouth, *O Lord, the Giver of Life, I implore thy Aſſiſtance, and lift up theſe Hands to thee, which were never ſtain'd with Human Blood.* The Care that the *Pagans* took to carry off the Honour of this miraculous Event, ſerves at leaſt to confirm the Truth of the Fact. And without Fear of being thought too credulous, or endeavouring to ſupport the *Chriſtian* Religion by Fable and Falſhood, Artifices it never needed, we ſhall affirm, That there is no Reaſon to reject the Teſtimony of the Writers of thoſe Times, who poſitively aſſure us, That the Captain of the Guards having inform'd the Emperor, *That God deny'd nothing to the* Chriſtians, *of whom many were in the Legion of* Melitene, *a City of* Cappadocia, *and that he ought to try if their Prayers wou'd procure that Deliverance which he cou'd not otherwiſe expect:* The Emperor order'd they ſhou'd be call'd together; and that they all at the ſame Time did with Succeſs invoke the only true God, whom the Winds and Storms obey, and who had often deliver'd his Servants by ſuch extraordinary Interpoſition. *Antoninus* being too juſt to ſtifle the Miracle, immediately wrote to the Senate of *Rome* in Favour of the *Chriſtians*, and order'd their Accuſers to be puniſh'd with Death; a convincing Proof that he thought this Aſſiſtance owing to their Prayers. *Tertullian* appeals to theſe Letters within twenty ſix Years after, in a ſolemn Apology in behalf of *Chriſtianity*, which he durſt not have done, had not the Thing been paſt Diſpute. The Miſtake about the *Thundering Legion*, the ſpurious Letter now remaining, and the Additions made to this Story in after Ages, can do no real Prejudice to the Hiſtory it ſelf. For the Reader's farther Satisfaction we refer him to the ingenious Mr. *Wotton*'s Notes at the End of his Life of the Emperor *Marcus Aurelius.*

Obtain'd by the Prayers of the Chriſtians.

For which Antoninus *writes in Favour of them.*

Capitol. Vulca. By a conſtant Series of Victories, *Antoninus* in no long Space brought theſe barbarous People to an entire Submiſſion; which was ſcarce effected before he was diſturb'd with the News of the Rebellion of *Caſſius* a hardy General, who proclaim'd himſelf Emperor in *Syria*, and paſſing for a deſcendent of the ancient *Caſſius*, like him pretended, *If the Gods wou'd but favour the right Side, to reſtore the Commonwealth of* Rome. He was very ſucceſsful at firſt; but afterwards declining, he was brought into Diſcredit with his own Soldiers, and at laſt having been Emperor rather in Imagination than Reality, he was ſlain three Months and ſix Days after his Revolt. His Head was ſent to the Emperor, who commanded it to be honourably bury'd, and ſorrowfully declar'd, *That they had depriv'd him of the great Pleaſure of giving* Caſſius *his Life, and of conquering his Ingratitude by his own Generoſity.* This Clemency was admir'd by ſome, but one took the Liberty to tell him, *That* Caſſius *wou'd not have been ſo generous, had he been Conqueror*; to whom the Emperor reply'd, *We never ſerv'd the Gods ſo ill, or reign'd ſo irregularly, as to fear* Caſſius *cou'd ever be Conqueror.* Having teſtify'd his Grief for his Death, he continu'd his deſign'd Journy to the Eaſt, to cauſe the People and Army to return to their Duty. Arriving in *Syria* he was met at *Antioch* by many Kings and Potentates of the Eaſt; and the firſt Thing he did was the Burning of all Letters found in *Caſſius*'s Cloſet, leſt he ſhou'd be conſtrain'd againſt his Inclinations to hate any Perſon. Removing from thence into *Ægypt*, he pardon'd all the Cities that had join'd with *Caſſius*, and left one of his Daughters at *Alexandria*,

A. D. 175. An. Ph. 14/15

Caſſius's *Revolt*;

And Death.

Antoninus's *Journy into the* Eaſt.

as a Pledge of his Friendſhip. Coming to *Peluſium*, he there corrected many Exceſſes and Debaucheries at the Feſtivals of *Serapis*; and where ever he paſs'd, he enter'd the Temples, the Schools, and all publick Places, and inſtructed the People, converſing familiarly with them, and explaining to them the greateſt Difficulties in Philoſophy, leaving the Marks of his Wiſdom in all Places. In this great Journy, the Empreſs *Fauſtina* was unexpectedly ſeiz'd with a violent Diſtemper, and dy'd at the Foot of Mount *Taurus*, towards Winter. Her looſe and wanton Life had been a great Scandal to her high Place and Dignity; yet *Antoninus* either from his Ignorance of her Crimes, or his Paſſion to her Perſon, willingly admitted of thoſe great and unreaſonable Honours which the Senate, out of Complaiſance and Flattery, decreed to her Memory. And after the Example of his Predeceſſor *Antoninus Pius*, he founded a Society of young Virgins, whom he bred at his own Expence, and call'd them *Fauſtinians*; and likewiſe built a Temple to his Wife in the Town where ſhe dy'd: Which Temple had afterwards a remarkable Chance becoming the Divinity that preſided there; it being conſecrated to *Heliogabalus*, the true God of Impurity.

Fauſtina *dies.*

A.D. 176. An.Ph. $\frac{15}{16}$ After a full Re-eſtabliſhment of Peace in the *Eaſt*, the Emperor began his Journy towards *Rome*; and arriving at *Smyrna*, he there made ſome conſiderable Stay, and conferr'd many Favours. From thence he went to *Athens*, and being a Zealot in his Religion, was there initiated in the grand Myſteries of *Ceres*, call'd the *Eleuſinian* Myſteries, which was ſolemnly forbidden to all wicked Perſons, and Men of ill Reputation. Here he did many Honours to the Inhabitants, and eſtabliſh'd in their City Profeſſors of all Sciences, with munificent Penſions; making them noble Preſents, and granting them large Privileges and Immunities. From hence he took Shipping and return'd to *Rome*, where upon *December* the 23d, he triumph'd for his Victories in *Pannonia*; and to grace his Triumph, he join'd his Son *Commodus* with him, declar'd him *Auguſtus*; thereby inveſting him with all the Honours of a compleat Partnerſhip, which *Verus* before enjoy'd. In this Year, and 16th of *Antoninus*, dy'd *Soter*, after he had been eight Years Biſhop of *Rome*; and was ſucceeded by *Eleutherus*, a *Grecian* of *Nicopolis*, Son of *Habundius*, and once Deacon to *Anicetus*, who continu'd in the See about fifteen Years, and was the twelfth Biſhop of *Rome*, after St. *Peter* and St. *Paul*. About the ſame Time that eminent Light of the Church, *Apollinaris* Biſhop of *Hierapolis*, deliver'd to the Emperor an excellent *Apology* for the *Chriſtians*; in which it is believ'd that he inſiſted upon the Emperor's miraculous Deliverance two Years before. This Author wrote ſeveral remarkable Pieces againſt the *Pagans*, *Jews*, and *Montaniſts*; but of them as of his Apology, we have nothing remaining but their Titles.

Antoninus *initiated at* Athens.

He makes his Son Commodus *Partner in the Empire.*

Eleutherus *the twelfth Biſhop of* Rome.

Apollinaris *writes an Apology for the* Chriſtians.

Euſeb.

A.D. 177. An.Ph. $\frac{16}{17}$ IV. The *Chriſtians* had met with Eaſe and Reſpite from their Miſeries for two or three Years after the miraculous Deliverance of *Antoninus*; but notwithſtanding the Clemency and Commands of that Emperor, the Governors and Magiſtrates in the Provinces took ſuch Advantage from his Zeal and Religion, that the Perſecution was reviv'd, and rag'd more fiercely than ever. Theſe unhappy Times caus'd ſeveral Apologies to be preſented to the Emperor, by eminent *Chriſtians*, particularly *Athenagoras* and *Miltiades*. The former was a learned Philoſopher of *Athens*, whoſe Works are ſtill remaining; but we know nothing

Euſeb.

The fourth Perſecution reviv'd.

Athenagoras *and* Miltiades *preſent their Apologies.*

nothing of the latter, but that he gave evident Proofs of his Skill and Abilities, in writing againſt the *Gentiles*, the *Jews*, and the *Montaniſts*; againſt which latter he maintain'd, 'That a Prophet ought not to 'ſpeak in an Ecſtacy or Fury; and in his Apology for the *Chriſtian* Philoſophy, dedicated to the Emperors, by whom are meant *Antoninus* and *Commodus*. *Athenagoras* in his Apology to the two Emperors, 'firſt applauded the Excellency of *Antoninus*'s Government, and his 'Care and Tenderneſs towards his Subjects; only complaining of his 'Neglect of the *Chriſtians*, and his abandoning them to the Fury of 'their Enemies. After which he refuted the three principal Calumnies alledg'd againſt the *Chriſtians*, as, That they were Atheiſts, That 'they eat human Fleſh, and That they committed horrible Crimes 'in their Aſſemblies: Anſwering to the firſt, That the *Chriſtians* were 'not Atheiſts, ſince they acknowledg'd and ador'd one God in three 'Perſons, and liv'd conformably to his Laws and Commandments, believing that he ſaw and knew all Things; that they refus'd to worſhip Idols, and to offer Sacrifice to them, as being perſuaded they 'were not Deities. He reply'd to the laſt Objection, by ſhewing 'that the Lives, Laws and Manners of the *Chriſtians* were far from 'allowing Murther, and thoſe infamous Crimes whereof they were 'accus'd. In this Apology he alſo treated of ſeveral of the Doctrines of *Chriſtianity*, in which he is ſuppos'd not to have been nicely Orthodox in all. Beſides which he wrote a particular Treatiſe of the Reſurrection of the Dead, 'in which he endeavour'd to 'prove, That the Thing was ſo far from being impoſſible, that it was 'extremely credible.

The Hiſtory of the Martyrs at Lyons.

We know not what Effect theſe Apologies had upon the Emperor; we only know that there was great Occaſion for them: For this Year the Perſecution grew hot in many Parts of the Empire, eſpecially at *Lyons* in *Gaul*, at the Time of ſome publick Feſtivals; of which we have a very lively and particular Account in a Letter from the Churches of *Lyons* and *Vienna* to them of *Aſia* and *Phrygia*, written ſhortly after, as it is believ'd, by the Hand of *Irenæus*. This Letter tells us, it was impoſſible for Men to deſcribe the brutiſh Fierceneſs and Cruelty of the *Pagans*, and the Severity of thoſe Torments which the Martyrs ſuffer'd, being baniſh'd from their Houſes, forbidden to ſhew their Heads, reproach'd, beaten, hurry'd from Place to Place, plunder'd, ſton'd, impriſon'd, and there treated with all the Marks of an ungovernable Rage and Fury. Their *Heathen* Servants and Slaves were alſo tortur'd to oblige them to charge their Maſters with Murther, Inceſt, and other abominable Crimes in private. Theſe unjuſt Proceedings caus'd *Epagathus*, a young Man of admirable Piety, to remonſtrate to the Governor of *Lyons* in Defence of his injur'd Brethren; upon which being ask'd, Whether he was a *Chriſtian?* He confeſs'd it publickly, and was receiv'd into the Number of the Martyrs, being term'd by the Governor the *Advocate of the* Chriſtians. Then others were diligently examin'd, who with all imaginable Cheerfulneſs accompliſh'd the ſolemn Confeſſion of Martyrdom; only ſome few, about ten in Number, being unprepar'd and unexercis'd, through Fear and Frailty fell away, to the unexpreſſible Grief of the reſt. From thence forth the holy Martyrs underwent ſuch Torments as were almoſt beyond Belief: But the whole Rage of the Multitude, Governor and the Soldiers in more violent manner fell upon theſe five, *Pothinus* the aged Biſhop of the City, *Sanctus* a Deacon of *Vienna*, *Maturus* a Perſon lately baptiz'd, *Attalus* of *Pergamus*, and an admirable Woman nam'd

nam'd *Blandina*. All were afraid of this latter, eſpecially her own Miſtreſs, by Reaſon of the Weakneſs of her Body; but *Blandina* was ſupply'd with ſo great Strength, that thoſe who by turns tortur'd her from the Morning till Evening, became feeble, confeſſing themſelves conquer'd, admiring that ſuch a torn and mangled Body cou'd live, when one ſort of her Torments were ſufficient to have ended her Life. But this bleſſed Woman, like a couragious Champion, recover'd freſh Supplies of Strength during her Confeſſion; and it was a Refreſhment, and an Abatement of her Pains, to pronounce theſe Words, *I am a* Chriſtian, *and there is nothing of Wickedneſs acted amongſt us.* As for *Sanctus* the Deacon, having at his Examination, in a more than human Manner endur'd his exceſſive Torments, he ſuſtain'd them with that Courage, that he declar'd neither his Name, Condition nor Habitation, but to all Interrogatories anſwer'd, *I am a* Chriſtian. Whereupon his Examiners clapt red hot Plates of Braſs upon the tendereſt Parts of his Body, which was all over full of Wounds, Stripes, and ſo bowed and drawn together, that it had loſt the external Shape of a Man. And ſome few Days after, when the ſame Torments were reiterated, with deſign to conquer him, or by his Death to conquer others, his Body by a particular Favour of God became ſtrait, and he recover'd both his Shape and his Limbs. Several others were likewiſe tormentted; among whom was a Woman nam'd *Biblias*, one of the Lapſed, but now recover'd. But when theſe Puniſhments were render'd ineffectual, they made uſe of Impriſonments in dark and noiſom Places, where they were ſtretched in wooden Stocks, and left deſtitute of human Aſſiſtance; where ſome were ſuffocated, others dy'd of their Pains, and others triumph'd over all Miſeries and eſcap'd.

But to crown all, *Pothinus* the Biſhop was mark'd out, a venerable Perſon of 90 Years of Age, ſuppos'd to have been ſent to *Lyons* by St. *Polycarp* from *Rome*. Age and Infirmities had render'd him ſo weak, that he cou'd ſcarce move himſelf; but he had a vigorous Soul in a decay'd Body, and his earneſt Deſire that *Chriſt* might triumph in his Martyrdom, added new Life and Spirit to him. Being apprehended, he was haled along to the publick Tribunal, the Magiſtrates, Soldiers and Multitude following after with ſuch loud Acclamations, as if our Lord himſelf had been leading to Execution. Being ask'd by the Governor, Who was the God of the *Chriſtians?* knowing it to be a captious Queſtion, he reply'd, *If you be worthy, you ſhall know.* Hereupon, without any Reverence to his Age, or Reſpect to Humanity, he was drag'd up and down after a barbarous Manner, and unmercifully beaten, they that were near, kicking and ſtriking him, and thoſe at a diſtance throwing whatever they cou'd find as the Inſtruments of their Fury; by which means they thought to revenge the Quarrel of their Gods. At length being taken up from the Ground almoſt breathleſs, he was caſt into the Priſon, where two Days after he reſign'd up his Soul to God. Not long after the four Champions, *Maturus*, *Sanctus*, *Attalus*, and *Blandina*, were brought forth among the wild Beaſts in the Amphitheatre, a Day on purpoſe being granted to the Multitude; where the two former did again undergo all Sorts of Torments, as if they had ſuffer'd nothing before; being ſometimes plac'd upon a hot Iron Chair, other Times drag'd and torn by the wild Beaſts, and whatſoever elſe the enraged People were pleas'd to demand from above. Theſe two Perſons, after they had continu'd alive a long Time under the Sufferings of a glorious and mighty Combate, at laſt were ſlain; having been made a Spectacle to the City inſtead of the Combats of the

the Gladiators. But *Blandina*, being hung upon a Piece of Wood fixt in the Ground, was propos'd as Food for the wild Beasts; who by her strong and earnest Prayers redoubled the Ardour of the Saints, who in the Person of their Sister, seem'd to have a View of their crucify'd Lord. But when none of the wild Beasts wou'd touch her, she was taken from the Stake, and cast again into Prison, being reserv'd for another Combate. *Attalus* being requir'd by the Multitude, was led round the Amphitheatre, with a Table carry'd before him, upon which was written in the *Roman* Tongue, *This is* Attalus *the* Christian: But when the Governor understood that he was a free Citizen of *Rome*, he commanded him back to Prison with the other *Christians*; and wrote to the Emperor *Antoninus* to know his Pleasure concerning him and the rest.

During this Intermission and Cessation, the holy Prisoners spent their Times in the highest Acts of Devotion and Charity, praying for their Enemies and Tormenters, and using all possible Means for the restoring and comforting such as had shrunk from the Severity of the Persecution. Yet still they were so modest and humble as not to assume to themselves the honourable Title of *Martyrs*, allowing it only to *Christ* himself, and those who had already suffer'd. Here they were fill'd with spiritual Comforts, and what they wanted on Earth they receiv'd from Heaven: And whereas *Alcibiades*, one of the Imprison'd, who led an austere Life, feeding upon only Bread and Water, design'd to continue the same Course in Prison, it was reveal'd to *Attalus* in a Vision, that *Alcibiades* did not well in declining the Use of God's Creatures, which wou'd leave an Example of Scandal to others; whereupon *Alcibiades* submitted, fed indifferently on all Meats as he found them, and gave God Thanks. Shortly after *Antoninus* return'd his Answer to the Governor, *That those who confess'd themselves* Christians *shou'd suffer, but those who renounc'd the Faith shou'd be dismiss'd*; and the Time of a publick Solemnity being begun, when there was a numerous Concourse of all neighbouring Nations, the Governor order'd the Martyrs to be brought before the Tribunal, producing them as a pompous Shew before the Multitude. Being again examin'd, as many as were found Citizens of *Rome*, were beheaded, and the rest cast to the wild Beasts. And now *Christ*'s Glory became conspicuous in those who formerly had fallen from the Faith, who contrary to Expectation became Confessors; and being examin'd apart, they were added to the Number of the Martyrs. In the Time of their Examination, a couragious *Phrygian* Physitian call'd *Alexander*, gave them such open Encouragement, that he was apprehended; and confessing himself a *Christian*, was condemn'd to the wild Beasts. The next Day he was brought out into the Amphitheatre, together with *Attalus*, and together with him underwent all the Instruments of Torture, praising the Almighty, and at last resigning up their Souls into his Hands. *Attalus* in the midst of his Torments upon the hot Iron Chair, told the Multitude, *That it was they that now fed upon human Flesh, and not the* Christians, *who did no Evil*; and being ask'd what was the Name of his God, he reply'd, *That God had not a Name as Men had.* To finish the whole Solemnity on the last Day, *Blandina* was a third Time brought forth, together with *Ponticus*, a Youth of 15 Years of Age, who continuing firm to the Faith, the Multitude were so enrag'd, that they had no Respect to the Age of the one nor the Sex of the other, but expos'd them to all manner of Punishments, and made them pass through the whole Course of Torments. *Ponticus*, being encourag'd and

strengthned

ſtrengthned by his Siſter in Afflictions, after many exquiſite Tortures, gave up the Ghoſt. At laſt, the bleſſed *Blandina*, having like a valiant Mother ſupported her Children, and ſent them before as Conquerors to the King, with Joy haſtned to her Exit, as to her Nuptial-Feaſt. And having been ſcourg'd, tortur'd upon the Iron-Chair, and expos'd to the wild Beaſts; and being inſenſible of all by reaſon of her familiar Converſe with her Redeemer, ſhe was at laſt ſlain with a Sword; the *Pagans* themſelves confeſſing, that never any Woman among them ſuſtain'd ſo many and great Torments. Nor did the Enemy's Rage ceaſe here, but began afreſh upon the very Bodies of the Martyrs, of whom many were found dead in Priſon, which were firſt caſt to Dogs, and having for ſeveral Days undergone all manner of ignominious Uſage, were at length burnt, and their Aſhes ſwept into the River *Rhoſne*; as if they were able to vanquiſh God, and deprive them of a Reſurrection.

Theſe Martyrs, with many others, of whom later Writers have given the Names of forty eight, ſuffer'd in the 17th Year of *Antoninus*, in the Month of *Auguſt* 177, according to *Euſebius* and many others; tho' Biſhop *Pearſon* ſuppoſes they ſuffer'd in 175, and Mr. *Dodwell* with ſome others, in 167; but Monſ. *Tillemont* has given ſuch convincing Arguments to the contrary, that we have follow'd his Account. Shortly after, a paricular Account of their Sufferings was ſent from the Churches of *Lyons* and *Vienna*, to thoſe of *Aſia* and *Phrygia*; to which were adjoyn'd, the Epiſtles which ſeveral of the Martyrs, while in Priſon, had written to thoſe Churches, containing the chief Opinions of the Hereſie of *Montanus*, which was then much promoted in *Phrygia*, by two Perſons named *Alcibiades* and *Theodotus*. Nor did the Martyrs write only to the *Aſian* Churches, but to *Eleutherus* Biſhop of *Rome*, whom ſome believe to have been a little infected with *Montaniſm*. Theſe Letters were ſent to *Rome* by the celebrated *Irenæus*, whom they perſuaded to undertake the Journy, and whom they particularly recommended to *Eleutherus* by a very honourable Teſtimony; 'deſiring him to receive him, not only as 'their Brother and Companion, but as a zealous Profeſſor and Champion of 'that Religion which *Chriſt* had ratify'd with his Blood. After his Return, he was made Biſhop of *Lyons* in the room of the Martyr *Pothinus*, ſucceeding him in a troubleſom and tempeſtuous Time. But he was a wiſe and skilful Pilot; and *Gregory* of *Tours* tells us, that God gave ſuch Efficacy to his Sermons and Diſcourſes, that during his Government, he made almoſt all the Gity *Chriſtians*. And others tell us, that he wrought ſeveral Miracles for the Converſion of Infidels; which is not improbable, ſince *Irenæus* tells us in his own Writings, that Miracles were frequent in his Time. *Irenæus* was a *Grecian* by Birth, and ſome think, an Inhabitant of *Smyrna*, educated and inſtructed both by St. *Polycarp* and *Papias*, two Diſciples of the Apoſtle St. *John*, and moſt noted Biſhops of *Aſia*; and being made Biſhop of *Lyons*, he became one of the moſt illuſtrious Defenders of *Chriſtianity*, inſomuch that ſeveral have call'd him an Apoſtolick Man, and the Light and Glory of the *Gallick* Church.

Euſeb.

The Account of the Martyrs, ſent to ſeveral Churches.

Irenæus *made Biſhop of* Lyons.

A. D. 178.
An. Ph. 17/18

About this Time it is believ'd that *Lucius*, a King in *Britain*, having an Inclination for *Chriſtianity*, which had been formerly planted, but not well water'd in that Nation, ſent to *Eleutherus* Biſhop of *Rome*, to ſignifie his Pious Intentions, and to deſire his Aſſiſtance. *Eleutherus* ſent *Fugatius* and *Damianus*, two eminent Men, to that Iſland; at which Time not only *Lucius* himſelf receiv'd the Faith, but by the Countenance of his Example, and the Diligence of the firſt Preachers, it ſpread in a ſhort Time over all his Dominions. So that *Lucius* is ſuppos'd to be the firſt *Chriſtian*

Bed. Gildas.

Lucius *of* Britain *ſends to* Pope Eleutherus, *for Preachers.*

King in the World, and *Britain* the first Province that embrac'd the Gospel by Publick Authority; but *Lucius* and his Dominions being dependent upon the *Romans*, and consequently not supreme, we must
Tertul. not look upon this as the *FIRST ESTABLISHMENT OF CHRISTIANITY BY HUMAN LAWS.* About this Time also appear'd the Heresiarch *Hermogenes*, a Person better skill'd in Painting, than drawing Schemes of new Divinity; who forsaking the Church, fled to the *Stoicks*, and being tinctur'd with their Principles, was the first *Christian* that maintain'd Matter to be increated and eternal, out of which God made all Things; and that all Evils proceeded out of Matter; from whence he and his Followers were called *Materialists*. They also asserted, That our Lord's Body was lodg'd in the Sun; ridiculously interpreting that Passage, *In them hath he set a Tabernacle for the Sun*; and that the Devil and all the Demons shou'd in time be dissolv'd into the first Matter.

Hermogenes, *and the* Materialists.

Capitol. The Emperor *Antoninus*, after two Years Rest in that City, was now disturbed with the News of the *Northern* Nations taking up Arms again, and invading the Empire with great Success. This oblig'd him to make speedy Preparations to oppose them in Person, as he always did; and going to the Senate, this was the first Time he desir'd of them Money out of the Publick Treasure; which tho' in his own Power, he openly declar'd, *That Emperors had no private Property to any Thing, not so much as to their Palace, in which they dwelt.* After this, he marry'd his Son *Commodus* to *Crispina* the Daughter of *Bentius Valens*, a Consular Person; and then went to the Temple of *Bellona*, and perform'd the ancient Ceremony of the Javelin. The *Romans*, whose Love to this Emperor daily increas'd, before his Departure, assembled themselves before his Palace, beseeching him, *Not to leave them, till he had given them some Precepts for their Conduct; that if the God's shou'd take him to themselves, they might tread in the same Paths of Virtue, wherein he had led them by his Example.* The Emperor mov'd to see their good Disposition, spent three whole Days in explaining to them the greatest Difficulties in Morality, and in giving them short Maxims by which they might regulate their Actions. Shortly after, he march'd his Army towards the Enemy, with his Son *Commodus*, and gain'd great Advantages in a War that had not fewer Difficulties than the former. He fought several bloody Battels, where the Victories were always all owing to his Management; he boldly expos'd his Person, built many Forts, and perform'd all Things that might keep their Country in awe.

Commodus *married.*

A.D. 179. An.Ph. 18 19

Not long after the Emperor's Departure to the North, *Agrippinus* Bishop of *Alexandria*, dy'd upon the 30th Day of *January*, after he had held this Dignity about 12 Years; and was succeeded by *Julian*, who continu'd in the See near 10 Years, being the tenth Bishop of *Alexandria* after the Evangelist St. *Mark*. In this City was a famous Catechetical School for training Persons up in Divine Knowledge, and the first Principles of *Christianity*, which was founded, as it is believ'd, by St. *Mark* himself; and shortly after *Julian* became Bishop, the celebrated *Pantænus* became Governor of this School. This *Pantænus* was a *Sicilian* by Birth, and a renowned *Stoick* Philosopher, who had receiv'd his *Christianity* from the very Disciples of the Apostles; being highly esteem'd for his Piety, Wisdom and Learning. And whereas others before had discharg'd the Duty of the Place in a more private Way, he made the School more open and publick, freely teaching all that address'd themselves to him; and that with so much Diligence and Dexterity, that both the School and City became famous in all Parts. His Care and Abilities much con-

Julian, *the eleventh Bishop of* Alexandria.

Pantænus, *Governor of the Catechetick-School in* Alexandria.

tributed towards the Advancement of the *Chriſtian* Religion, which ſtill ſuffer'd great Afflictions in many Parts of the Empire. For we hear of
Many Martyrs. many Martyrs about this Time, as *Epipodus*, and *Alexander*, who ſuffer'd at *Lyons*; *Benignus*, at *Dijon*; *Speuſippus*, and many others, at *Langres*; *Androches*, *Thyrſeus* and *Fœlix* at *Saulien*, near *Autun*; *Sympovian* and *Florella* at *Autun*; *Severinus*, *Felician*, and *Exuperus*, at *Vienna*; *Marcellus*, at *Challon*; *Valerian*, at *Tornes*; *Cecilia*, a Virgin, at *Sicily*; and *Thraſeus*, a Biſhop of *Phrygia*, at *Smyrna*. We have the Acts remaining of ſome of theſe; but much corrupted, and not ſo authentick as many others.

Thus was the Church of *Chriſt* daily afflicted; but in the Beginning of the following Year 180, God thought fit to give it eaſe; at which Time the Emperor *Antoninus* fell into his laſt Sickneſs at *Sirmium* in *Pannonia*, being in his third Campaign againſt the Northern Nations. Here he found many Things to diſquiet and diſturb his Philoſophical Temper, as his Conqueſts unſetled, his Enemies with their Swords in their Hands, and the People inclinable to revolt; but above all, the Youth and Unſteadineſs of his Son and Succeſſor *Commodus*, which caus'd him to declare, *That he fear'd the* Roman *Empire wou'd not be large enough to contain his Vices.* Strugling with theſe Difficulties, and fluctuating between Hope and Fear, as his Death approach'd, he with great Tenderneſs recommended the Care of his Son to his principal Friends and Officers, and particularly charg'd them to make him ſenſible, *That not all the*
Antoninus *his laſt Advices.* *Riches and Honours in the Univerſe, were ſufficient to ſatisfie the Luxury and Ambition of Tyrants; nor their ſtrongeſt Guards and Armies able to defend them from the Hatred and Inſults of their Subjects. That no Tyrannical Princes ever enjoy long and peaceable Reigns, but only ſuch as by their Clemency gain the Hearts of their People. That it was not they, who ſerv'd out of Conſtraint, but ſuch as obey'd voluntarily, that wou'd continue faithful in all Trials, and free from either Flattery or Treachery. And laſtly, That it was* exceeding difficult, *and yet* highly neceſſary *for thoſe Princes to ſet bounds to their Paſſions, who had none to their Powers.* Immediately after theſe Inſtructions, he was ſeiz'd with a Weakneſs, which took away the
His Death. uſe of his Voice, and brought him to his End the next Day. *Dion* ſays, that the Phyſicians, when he began to be indiſpos'd, poyſon'd him to ingratiate themſelves with his Son, who was very eager to be freed from all Conſtraint. Thus dy'd *Antoninus Philoſophus*, a Prince of profound Wiſdom and Underſtanding, and no leſs ſhining Virtues; but thoſe allay'd with ſuch *Paganiſh* Superſtition, as occaſion'd innumerable Oppreſſions to *Chriſtianity*, which is far above the moſt ſublime Philoſophy. But his Name will ever be plac'd among the beſt of the *Heathen* Princes, for his numerous and worthy Acts; which, as well as his excellent *Meditations* which he left behind him, may ſerve for noble Patterns of Morality, even to *Chriſtians* themſelves. His Death was infinitely regretted in all Parts; ſo that it ſeem'd as tho' the whole Glory and Proſperity of the Empire had dy'd with *Antoninus*. The Senate and People ador'd him before his Funeral, pronounc'd him a propitious Deity; and as if it had been an inconſiderable Thing to erect him a Golden Statue, and decree him divine Honours; they declar'd ſuch Perſons to be ſacrilegious, who had not in their Houſes ſome Picture or Statue of the Emperor. He dy'd on the 17th Day of *March*, under the Conſulſhips of *Commodus* and *Annius Aurelius*, being almoſt 59 Years of Age, and having reign'd 19 Years, and 10 Days.

Capitol. Dion. Herod.

V. Upon

V. Upon the Death of *Antoninus*, his Son *Commodus* was without Contradiction acknowledg'd as Emperor, first by the Army, then by the Senate, and shortly after by the Provinces. He was now almost 19 Years of Age; more noble by Descent than any of the former Emperors, being the first that was born in his Father's Reign; but he did not imitate his Father in his Moral Virtues and his Philosophy, nor yet in those malignant Effects they produc'd against *Christianity*. A few Days after his Father's Death, he made great Promises of a just and regular Government, and for some Space was willingly govern'd by the wise Directions of his Father's Friends: But being obnoxious to all Kinds of Flatteries, by reason of his Youth, he was soon led aside by designing Men, and resolv'd to leave the Wars, and return to the Pleasures of *Rome*; notwithstanding the just Arguments of the wisest Counsellors, who unanimously advis'd him to see an End of this War himself. With this Resolution the Young Emperor wrote to *Rome*, advertising the Senate of his Coming; and for a present Ease and Security, he made a very hasty, and some say dishonourable Peace with the Enemy, which his Father had almost reduc'd to an entire Obedience. Then leaving a considerable Force on the Frontiers, he set forwards towards *Rome*; and in all the Cities through which he pass'd, he was received with incredible Joy and Solemnity, upon the account of his Father's Worth, and the Hopes conceiv'd of his happy Reign. At his Entrance into *Rome*, *October* the second, he was receiv'd in Triumph, with infinite Applauses and Blessings by all Men, who strew'd the Ways where he pass'd with all Kinds of Flowers and Ornaments, shewing all possible Demonstrations of Joy, and assuring themselves of a good and worthy Prince from the Son and Grandson of the two great *Antonines*. Nor were their Expectations immediately frustrated; for he continu'd near two Years with much Decency and Moderation, tho' not without some Tokens of a vicious Temper. The Poor *Christians* had of all others most Reason to rejoyce; for their Affairs were happily turn'd into a quiet and sedate Posture, and Peace encompassed the Churches throughout the whole World. In which Interim, the saving Word of God invited great Numbers of all Ranks to the Worship of the true Deity; so that now many of those in *Rome*, who were very eminent both for Riches and Descent, did, together with their whole Families, betake themselves to the Faith, and became *Christians*.

Herod. &c. A. D. 180. COMMODUS, *the eighteenth* Roman *Emperor.*

Euseb. *The* Christians *eas'd from Persecution.*

Tertul. Tho' the Chnrch had so much Peace without, it was by Hereticks sufficiently disturb'd within; and now particularly by one *Apelles*, a noted Disciple of *Marcion*, who like him asserted two Gods; one Good, the other Bad; the latter Author of the Law, and the former of the Gospel. But afterwards he grew ambitious of being Founder of a new Sect, and fell in with a young Woman call'd *Philumena*, possess'd with an Evil Spirit, which she pretended was the Holy Ghost. He then admitted but one God, made up of infinite Parts, and allow'd *Jesus* only a Body of Air, which he distributed among the Elements as he ascended towards Heaven. He despis'd the Law and the Prophets, and a great Part of the New Testament, and deny'd the Resurrection of the Body, with many other Hereticks. About the same Time the Errors of *Montanus* became so general and triumphant in the Lesser *Asia*, that the Faithful of that Province thought fit to assemble at several Times and divers Places about it: They carefully examin'd the Nature of this new Prophecy, pronounc'd it impious and prophane, rejected and condemn'd this Heresie, and Excommunicated all its Followers. The *Synodicon* takes notice of a Council held at *Hierapolis* by *Apolinaris* Bishop of the Place, who with

Apelles, *and his Heresie.*

A. D. 181. Com. $\frac{1}{2}$

Euseb. *The* Montanists *condemn'd in* Asia.

twenty ſix other Biſhops condemn'd and excluded from the Church thoſe falſe Prophets, *Montanus*, *Maximilla* and *Theodotus*. This was the firſt Council we find, after that held by the Apoſtles at *Jeruſalem*, in the Year 49. In the ſame Year, *Theophilus* Biſhop of *Antioch*, one of the moſt vigorous Oppoſers of the Hereticks, who had written both againſt *Marcion* and *Hermogenes*, now wrote an excellent Treatiſe againſt a learned *Pagan* call'd *Antolycus*, which is all we have remaining of his Works. It is divided into three Books; 'conſiſting of great Variety of 'Learning and Reaſoning, with which he clearly vindicated the *Chriſtian* 'Religion againſt all the Exceptions of *Antolycus* and the *Heathens*; and 'demonſtrated the Hiſtory of *Moſes* was more ancient, and more true, 'than any among them; and that their Poets had borrow'd their prin-'cipal Stories from the Holy Scriptures. He is obſerv'd to have been the firſt Author that apply'd the very Word *Trinity*, to the three Perſons in the Godhead. Not long after the writing of this Treatiſe, having been Biſhop of *Antioch* about 13 Years, he dy'd; and was ſucceeded by *Maximinus*, who continued in the See about nine Years, and was the ſeventh Biſhop of *Antioch* after the Apoſtles. *Hegeſippus* dy'd at *Rome*, about the ſame Time; ſhortly after which, that Church was extremely diſturb'd by two Presbyters, nam'd *Florinus* and *Blaſtus*, who drew away many from the pure Faith. The former, a Diſciple of St. *Polycarp*, fell into the *Valentinian* Hereſie; and moreover maintain'd, That God was the Author of all Kinds of Evil; for which he was degraded from his Prieſthood by Pope *Eleutherus*. *Blaſtus* forſook the Communion of the Church, and rather ſeem'd to have made a Schiſm, than form'd a Hereſie; as is ſuppos'd from a Letter written to him by *Irenæus*, intituled, *De Schiſmate*.

Theophilus *writes againſt the* Pagans.

Maximinus, *the ſeventh Biſhop of* Antioch.

A. D. 182. Com. $\frac{2}{3}$

Florinus *and* Blaſtus *diſturb the Church.*

The Emperor *Commodus*, had for a conſiderable Space hearkned to his Father's Friends; but now being excited by the Levity of his Temper, and corrupted by the Examples of looſe Companions, he gave himſelf over to all Kinds of mean and extravagant Practices, regarding neither the Honour of his Family, nor the Dignity of his Office. He openly manifeſted his Lewdneſs and Incontinence, ſpending a great Part of his Time with his Aſſociats at infamous Houſes; and waſting Days and Nights in Feaſtings, Banquetings, Bathings, and moſt abominable Luxury. Sometimes he was a Small-Ware Merchant, ſometimes a Horſe-courſer, ſometimes an Archer, othertimes a Charioteer; he eat and drank with Gladiators, was ſubſervient to common Proſtitutes, and appear'd to be born rather for the moſt vile and infamous Uſes, than for the Government of the World. Theſe Actions, together with his Cruelties and Oppreſſions, gave Occaſion to many conſiderable Perſons to form a Conſpiracy againſt him, among whom his own Siſter *Lucilla* was one; who envying the Greatneſs of the Empreſs *Criſpina*, became Aſſociat, unknown to her Husband *Pompeianus*. The Manner of it being determin'd, the Charge of the Execution was given to young *Pompeianus*; who was firſt to ſtrike the Emperor, and the reſt of the Conſpirators to ſecond and aſſiſt him. But his open and audacious manner of Proceeding, fruſtrated the Deſign; for having had ſufficient Opportunity of diſpatching him, he inſultingly held up his Dagger, crying, *The Senate ſends thee this*; which gave ſome of the Guards time to ſeize him, before he cou'd ſtrike the fatal Blow. This caus'd the Diſcovery of all his Accomplices; and *Lucilla*, *Quintianus*, *Quadratus*, and the reſt of the Conſpirators were executed, beſides many other Perſons wholly innocent. Theſe Executions were ſucceeded by thoſe of his Empreſs *Criſpina*, accus'd of Adultery, his Father's Couſin-german *Fauſtina*, and great Numbers of the moſt

A. D. 183. Com. $\frac{3}{4}$

The Vices of Commodus.

Herod. Dion. Lamp.

A Conſpiracy againſt him.

most Illustrious of the *Roman* Nobility. He executed many innocent Persons instead of others who were guilty, permitting Offenders and Criminals to escape for Money; and if any desir'd to be reveng'd of an Enemy, by bargaining with *Commodus* for a certain Sum, he was allow'd to inflict Death, or any other Punishment. We are told several strange and monstrous Instances of his Cruelty; and his Tyranny increas'd so far, that at a publick Festival, fancying himself derided by the People, his impetuous Rage so transported him, that he gave Orders to massacre all the Multitude then present, and to burn the City; which had been executed, but that his Favourite *Lætus* deterr'd him from it. His Cruelties indeed were much owing to his wicked Favourites, of whom *Perennis* was first, A. D. 184. Com. 4/5 who was made his Captain of the Guards, and was no less notorious for his Avarice and Cruelty, than eminent for his Valour and Hardiness. During this Man's Authority, many Governments and Places were sold, many unjust Confiscations and Seizures were made, and many horrible Barbarities committed: Yet still the *Christians* escap'd, and were free from Persecution, having a greater Breathing-Time than in any of the latter Reigns; and *Dion* tells us, this was by the Mediation of this Emperor's beloved Concubine *Marcia*, who succeeding the Empress *Crispina*, in all Things but the Title, had the greatest Influence upon him; and favouring the Doctrin of the *Christians*, preserv'd them from Trouble.

Marcia *favours the* Christians.

Iren. But still the Church met with new Troubles from Heresies and Here- A. D. 185. ticks, and now particularly from one *Marc*, one of the worst of *Valen-* Com. 5/6 *tinus*'s Disciples, and no less remarkable for Magick than Heresie, by which he is said to have caus'd Blood to appear in the Cup of the Eucharist. He took a special Care to seduce Women, and chiefly the Rich and Beautiful; under Pretence of making them partake of the Spirit of Prophecy, and of that great and heavenly Gift, of which he declar'd himself the Fountain. He got vast Sums from the Rich, and persuaded the Beautiful, that by consenting to his wicked Desires, they acted piously, and were repleniish'd with the Holy Ghost. His Followers, which were call'd *Marcosians*, were chiefly about the *Rhosne* in *Gaul*. They had an Initiation, which they distinguish'd from the Baptism of *Jesus Christ*, and call'd it a *Redemption*; and instead of a *Trinity*, they held a *Quaternity*, compos'd of *Ineffability*, of *Silence*, of the *Father*, and of the *Truth*. They affirm'd that *Jesus* suffer'd not in Reality, but only in Appearance: They establish'd two Principles, opposite to each other; held with *Valentinus* his Fancy of the *Æones*, and deny'd the Resurrection of the Body. They continu'd till the fourth Century, freely committing what Sins they thought fit, upon a Pretence of being more enlightned than St. *Peter* and St. *Paul*. And St. *Jerom* says, that by means of these People the *Basilidian* Heresie was spread through the greatest Part of *Gaul*, and carry'd also into *Spain*. In this Year 185, Mons. *Tillemont* places the third *Greek* Version of the Old Testament after our Saviour's Birth, which was made by *Theodotion* of *Pontus*, a Disciple of *Tatian*, then an *Ebionite* or *Marcionite*, and lastly a *Jew*; who has taken somewhat more Liberty in his Translation than *Aquila*, but not so much as *Symmachus* did about sixteen Years before him; being more exact than either, yet many Things are cut off, and Additions made to it, as *Origen* observes.

The Marcosians.

Theodotion *translates the Bible into* Greek.

Euseb. Jerom. The *Christians* enjoy'd so much Freedom from Persecution, that we find A. D. 186. but one Martyr of Note in this Reign, which was *Apollonius*, an illustrious Com. 6/7 Senator, eminent for his Philosophy and other Parts of Learning; who being accus'd of professing the *Christian* Religion, by his own Servant call'd

call'd *Severus*, was brought into the Judgment Hall before the Emperor's Favourite *Perennis*, then Captain of the Guards. The Servant undertook his Accuſation in a very unſeaſonable Time for himſelf, for the *Reſcript* of *M. Antoninus*, which commanded the *Chriſtians* Accuſers to be puniſh'd with Death, being ſtill in Force, *Perennis* condemn'd him firſt to have his Legs broken, and then to be executed. Then he earneſtly exhorted *Apollonius* to renounce his Faith, and not to cauſe his own Ruin; and finding him immovable, ſince he was a Senator, he order'd him to give an Account of his Religion before the Senate. Accordingly he appear'd in a full Houſe, where he made a learned and eloquent Apology for the *Chriſtian* Religion; but notwithſtanding that, he was condemn'd to be beheaded, becauſe there was an ancient Law ſtill in Force, which ordain'd, That thoſe *Chriſtians*, who were once judicially accus'd for their Religion, ſhou'd not be acquitted if they did not forſake it. Not long after, the Senate, which had committed this Injuſtice againſt one of its Members, was ſeverely puniſh'd by the unjuſt Deaths of many of the Senators; occaſion'd not only by the Cruelties of *Commodus*, but alſo by the wicked Deſigns of *Perennis*: By which Means *Perennis* became vaſtly rich and powerful; and well knowing the great Luxury and Neglect of *Commodus*, he began to endeavour to gain the Emprie to himſelf, and had made ſome ſucceſsful Progreſs in that great Attempt. But his Deſigns ſoon became apparent to all Men, and the Multitude of Accuſations againſt him at length rous'd the Emperor from his Lethargy and Blindneſs, ſo that both he and his Sons, who were ſent into *Illyricum* to draw the Legions to revolt, receiv'd the juſt Reward of their numerous Villanies.

Apollonius a Senator ſuffers Martyrdom.

Perennis's Deſigns;

And Death.

A. D. 187. Com. 7/8 After the Death of *Perennis*, the Emperor undertook to repeal many of his Acts; but continu'd not long in that Regulation, purſuing his Pleaſures, and ſuffering himſelf to be govern'd by another Favourite nam'd *Cleander*, a Perſon who for Cruelties, Rapines and Briberies exceeded *Perennis*. His ill Practices occaſion'd new Plots and Conſpiracies againſt the Emperor's Perſon, particularly by one *Maternus*, who practiſing all Kinds of Robberies, gather'd together great Numbers of *Banditti* and Strangers, and waſted *Gaul* and *Spain*; and being thence repell'd, reſolv'd to attempt the Empire it ſelf. But deſpairing of attaining it by Force, he betook himſelf to Stratagems; and taking Advantage from the annual Solemnity kept in Honour of the Mother of their Gods, wherein it was lawful to imitate Magiſtrates or their Officers, he ſent ſome of his Soldiers privately arm'd to mix themſelves with the Emperor's Guards, and there to aſſaſſinate him. But his own Party, in Hopes of Advantage, detected him; and he and many others were executed. Not long after ſucceeded a dreadful Peſtilence, accompany'd with a Famine; in which, as at many other Times, *Cleander*'s Management became ſo inſupportable to the People of *Rome*, that they took up Arms and tumultuouſly march'd to *Commodus*, and requir'd to have his Head. And tho' the Emperor's Guards made ſome Reſiſtance, yet at length the Torrent became ſo impetuous, that *Commodus* was conſtrain'd, tho' extremely againſt his Will, to deliver up *Cleander* and his two Sons, to the Mercy of the Multitude. *Commodus* durſt not puniſh this Tumult; but became ſo ſower and ſuſpicious of all Men, that he caſt off all Care of State Affairs, giving ear to every malicious Informer, to the Ruin of many innocent Perſons. No Men of Worth were admitted into his Preſence, but being rul'd by looſe and diſſolute Perſons, he fell into the Practice of all Kinds of Vice and Cruelty.

Herod. Dion.

Maternus,

And Cleander ſlain.

About

About theſe Times, the great *Irenæus*, who had long contended, and was beſt acquainted with the Principles of all the Hereticks, ſet about that learned and elaborate Work *Againſt Hereſies*, which he divided into five Books. ‘ In the firſt, he diſplay'd the wild fantaſtick Notions of ‘ each Sect from *Simon Magus* to his Time, particularly the *Valentinians* ‘ and *Marcoſians:* In the ſecond, he refuted all their Principles, by thoſe ‘ of common Senſe and Reaſon: In the third, by the Writings of the ‘ Apoſtles: In the fourth, by the Words of our Saviour; and in the ‘ laſt, he explain'd ſeveral Paſſages of St. *Paul*, which the Hereticks had ‘ miſtaken and abus'd. In all which he ſhew'd a great Variety of ſacred and prophane Learning, and no leſs Skill in interpreting the Scriptures; retaining a great Number of Things, which the Diſciples of the Apoſtles had taught by Word of Mouth. About the Time of the Appearance of this Work, *Julian* Biſhop of *Alexandria* dy'd, after he had held this Dignity near ten Years; and was ſucceeded by *Demetrius*, a celebrated Man, who enjoy'd a long Poſſeſſion of it 43 Years, and was the eleventh Biſhop of *Alexandria* after the Evangeliſt St. *Mark*. Shortly after this Perſon's Entrance upon his Biſhoprick, ſome *Indian* Emiſſaries deſir'd him to ſend along with them ſome worthy and excellent Perſon, to preach the *Chriſtian* Faith in thoſe Countries. None appear'd qualify'd for this Errand like *Pantænus*, Governor of the Catechetical School, as being a great Philoſopher, and incomparably furniſh'd with divine and human Learning. *Pantænus*, notwithſtanding all the apparent Difficulties and Hardſhips, joyfully undertook the Miſſion; there being at that Time, as *Euſebius* informs us, many Evangelical Preachers, who inflam'd with a holy Zeal, in Imitation of the Apoſtles, were willing to travel up and down the World for enlarging the Bounds of *Chriſtianity*. In this Journy, we are inform'd, that he met with ſeveral of the *Indians* that retain'd the Knowledge of *Chriſt*, preach'd to them long ſince by the Apoſtle St. *Bartholomew*; whereof not the leaſt Evidence was his finding St. *Matthew's* Goſpel written in *Hebrew*, which St. *Bartholomew* had left behind him, and which, St. *Jerom* ſays, *Pantænus* afterwards brought back with him to *Alexandria*. Upon his Departure from *Alexandria*, he was ſucceeded in his catechetical School by the famous *Clemens*, uſually call'd *Clemens Alexandrinus*, a Man of infinite Induſtry, who by his great Labours and Travels through the World, had gain'd a wonderful Skill in Philoſophy, and all Parts of Learning both Human and Divine. Not long after his entering upon this uſeful Office of Catechiſt, he wrote that remarkable Piece intituled *An Exhortation to the Gentiles*, ‘ in which he learnedly and ‘ rationally refuted the Follies and Impieties of the *Gentile* Religion, and ‘ with the ſtrongeſt Arguments and Inducements perſuaded Men to em‘ brace *Chriſtianity*. About the ſame Time there appear'd another eminent *Chriſtian* in *Alexandria*, which was *Ammonius*, call'd *Saccas*, from his carrying Sacks of Corn upon his Back; who now quitting his Employment, betook himſelf to Study, and became one of the moſt learned and eloquent Men of thoſe Times, a great Philoſopher, and the chief of the *Platonick* Sect, and afterwards Maſter to the great *Origen* himſelf.

Irenæus *writes againſt all the Hereticks.*

A. D. 188. Com. 8/9

Demetrius *the twelfth Biſhop of* Alexandria.

Pantænus's *Journy to the* Indies.

He is ſucceeded by Clemens Alexandrinus;

A. D. 189. Com. 2/10

Who writes his Exhortation to the Gentiles.

Ammonius Saccas.

In the ſucceeding Year, *Maximinus*, Biſhop of *Antioch* dy'd, after he had been poſſeſs'd of that See about nine Years; and was ſucceeded by *Serapion*, a Perſon noted for his Eloquence and Writings, who held that Dignity about 21 Years, and was the eighth Biſhop of *Antioch* after the Apoſtles. In the ſame Year there appear'd two Hereſiarchs in *Galatia*, nam'd *Seleucus* and *Hermias*, who did not only teach, with *Hermogenes*, that Matter was Eternal, and that the Body of *Jeſus* was lodg'd in the Sun, but alſo that God himſelf was Corporeal, that Mens Souls were

A. D. 190. Com. 10/11

Serapion *the eighth Biſhop of* Antioch.

Seleucus *and* Hermias *Hereticks.*

Philas.

taken

taken from the Earth, and created by Angels, and that there was no other Reſurrection than the Generation of Children. They deny'd the Baptiſm of Water to be ſufficient, but inſiſted upon that of the Holy Ghoſt and of Fire, and accordingly they ſtigmatiz'd thoſe they baptiz'd with a hot Iron on the Forehead.

Lamp. &c.

The Follies of Commodus.

And now the Emperor *Commodus* wallowing in all Kinds of groſs Impieties and ſenſeleſs Fooleries, fell into new and unheard of Extravagancies, ſo as to reject his own and Father's Name, and inſtead of *Commodus* the Son of *Antoninus*, he commanded himſelf to be ſtil'd *Hercules* the Son of *Jupiter*; and accordingly he forſook the *Roman* and Imperial Habit, and in a ridiculous Manner clad himſelf in a Lion's Skin, and carry'd about a great Club in his Hand. With this ſtrange Habit he appear'd in all Places, ſo that he became the Deriſion of ſome, and caus'd the Indignation of others; adding ſo many Executions and Cruelties, that he became a Monſter of Mankind. And as if *Rome* had not been ſufficiently afflicted by having ſuch a Governor, ſeveral other Calamities befel the City.

Several Calamities.

About two Years before, the Capitol was burnt by Lightning, which likewiſe deſtroy'd the adjacent Buildings, and particularly the famous Libraries,

A.D. 191. Com. $\frac{11}{12}$

which had coſt the Ancients ſo much Care to collect. And now another Fire broke out, which conſum'd the Temple of *Peace*, and the Temple of *Veſta*, laying open the ancient Image of *Pallas* to publick View, and then rag'd for ſeveral Days before it cou'd be ſtopp'd. The Temple of *Peace* was the largeſt and moſt beautiful Temple in the City, built by *Veſpaſian*, and beſides its own magnificent Ornaments, many rich Men lodg'd their Treaſures there for greater Security; ſo that this Fire impoveriſh'd many more beſides thoſe whoſe Houſes were burnt. In this Year, and 12th of *Commodus*, *Eleutherus*, Biſhop of *Rome*, dy'd, after he had held the Dignity about 15 Years; and was ſucceeded by *Victor*, an *Aſian* and Son of *Fælix*, a Perſon noted for his warm and violent Proceedings, who continu'd in the See about 10 Years, and was the thirteenth Biſhop of *Rome*, after St. *Peter* and St. *Paul*. At this Time flouriſh'd *Tatian*'s Diſciple *Rhodon*, who wrote many Pieces againſt the Hereticks, but none of them are now extant.

Victor the thirteenth Biſhop of Rome.

Rhodon *flouriſhes.*

A.D. 192. Com. $\frac{12}{13}$

Herod.

In the following Year *Commodus* having render'd himſelf both odious and deſpicable, became ſo extravagant, that he reſolv'd to lodge in a Fencing School the Night before the Feaſt of *Janus*, from thence to iſſue out next Day, not as Emperor, but as a common Gladiator to fence naked before the People. Which ſtrange Reſolution being made known to his Friends, his beloved *Marcia*, his General *Lætus*, and his Chamberlain *Electus*, endeavour'd by all Methods of Perſuaſion to divert him from ſo mean and diſhonourable a Deſign. But being provok'd, he commanded their Departure, and retiring to his Chamber at Noon to repoſe himſelf, he wrote down the Names of theſe three Perſons in a Book, and deſign'd them for Execution that Night together with a great Number of Senators and rich Perſons, whoſe Eſtates, were to purchaſe him Security from the Soldiers. This Writing was accidentally taken up by a little Boy, who was met with it by *Marcia*; who viewing the fatal Contents, diſcover'd all to *Lætus* and *Electus*, who immediately reſolv'd upon the Tyrant's Death, concluding upon Poiſon as the moſt ſafe Means, which was ſpeedily adminiſter'd by *Marcia* her ſelf. This immediately caſt him into a heavy Slumber, and *Marcia* to conceal all, caus'd the Company to retire, under Pretence of Reſt; but finding him awake and vomiting, ſhe and the reſt of the Conſpirators haſtily call'd in a ſtout young Man call'd *Narciſſus*, and by ſhewing him his Name in the black Liſt, engag'd him to go in and ſtrangle the Emperor. Thus dy'd *Commodus*, a Prince who, as *Lampridius* ſays, liv'd only

The Death of Commodus.

only for his Subjects Miſchief and his own Shame; and dy'd on the 30th Day of *December*, being in the 31ſt Year of his Age; and having reign'd 12 Years, 9 Months, and 14 Days.

Herod. Capitol. VI. The Conſpirators found means to carry the Dead Body through the Guards, and immediately repair'd to the Houſe of *Helvius Pertinax*; and at Night perſuaded him to undertake the Government of the Empire, carrying him to the Camp of the *Prætorian* Cohorts for that purpoſe. The Soldiers being deceiv'd with a Report that their Maſter's Death was natural, readily comply'd with the Conſpirators, and made *Pertinax* Emperor; and then being brought into the City, he was confirm'd by the Senate; which at the ſame Time ſent an infinite Number of Curſes and Maledictions againſt *Commodus* and his Memory. *Pertinax* was the Son of an enfranchis'd Slave, now 68 Years of Age, who had paſs'd through many ſtrange Changes of Fortune, and was branded for no remarkable Vice but Avarice, which was one Cauſe of his Ruine. He began his Government with the Reſtraining the Licentiouſneſs of the *Prætorian* Soldiers, and their Inſolencies and Injuries uſually committed againſt the People in the late Reign. He baniſh'd *Promoters* and *Informers*, who again had crept into the State, and regulated many other Abuſes and Diſorders, tolerated in this Time; particularly, he ſold moſt of the Buffoons and Jeſters of *Commodus*, eſpecially ſuch as had obſcene Names; and alſo exacted a ſtrict Account of thoſe Servants to whom that Emperor had been profuſe in his Donatives. He entertain'd all Men honourably and courteouſly; by which, and other good Actions, he ſo gain'd the Hearts of the Senate and People, that they all accounted themſelves happy, in having ſo worthy an Emperor. But the *Prætorian* Soldiers, too looſe to be reform'd, ſoon took an inſuperable Prejudice againſt him, upon the Account of his Frugality, and ſtrict Diſcipline; and therefore endeavour'd to ſet up ſome others againſt him, but with no ſucceſs. And now having a ſtrong Suſpicion, if not a certain Knowledge of the Murther of their beloved Patron *Commodus*, they became more inveterate, and withal ſo bold and inſolent, that they reſolv'd to uſe no more private Methods, but in an open hoſtile Manner to attack the Emperor in his Palace. In order to which, a conſiderable Body of them was drawn out, who in a tumultuous Manner march'd through the Streets of *Rome*, with drawn Swords and other Weapons; and as their Motion was ſudden and impetuous, they enter'd the Palace, with little or no Oppoſition. The Emperor refus'd to fly, urging, *That ſuch an Action was unworthy of his Dignity and paſt Deeds*; and ſo facing his Soldiers, in hopes of daunting them, he ſoon met with his Death from their Hands. This hapned upon the 28th Day of *March*, after a ſhort Reign of twelve Weeks and three Days.

A. D. 193. PERTINAX, *the ninetenth* Roman *Emperor.*

He is ſlain.

Herod. Spart. The Soldiers after they had committed this execrable Fact, finding no Reſiſtance, became ſuperlatively Inſolent, and proceeded to an unheard-of Piece of Arrogancy, which was to ſet the Empire to Sale, and give it to the higheſt Bidder. The Competitors were only two, *Sulpitian* and *Julian*; which latter obtain'd it of the Soldiers, but contrary to the Inclination both of the Senate and People, who were however conſtrain'd to comply with a Power which they cou'd not reſiſt. This *Julian* was Grandſon to the famous Lawyer of that Name, who compos'd the *Perpetual Edict* in the Reign of *Adrian*, and about 57 Years of Age, which he never cou'd exceed. For tho' he much endeavour'd to make himſelf popular, yet the Senate and People hated him, upon the Account of his ſcandalous Election; and the Soldiers themſelves were alſo diſoblig'd by his bad Pay, and his

JULIANUS, *the twentieth* Roman *Emperor.*

covetous Temper. Theſe Circumſtances gave an Occaſion to the Commanders of the Armies abroad to aſpire to the ſame Dignity; and accordingly three of them ſet up for themſelves, *Peſcennius Niger* in the *Eaſt*, *Septimius Severus* in *Illyricum*, and *Clodius Albinus* in *Britain*. *Severus* lay the neareſt to *Rome*, where *Niger* was moſt deſired; but he by continuing at *Antioch*, inſtead of haſtning into *Italy*, gave *Severus* Opportunity to get before him: For by croſſing the *Alps* with incredible ſpeed, he got to *Ravenna* before any expected him. His Pretence for taking the Empire was, to revenge the Death of *Pertinax*, whoſe Name he aſſum'd, to do himſelf the greater Honour, upon his firſt being proclaim'd in *Illyricum*. *Julian* endeavour'd to make ſome Reſiſtance, but it did him no Service, his Courage and Management failing him; and when the Senate heard that *Severus* was near the City with his Army, they declar'd *Julian* a publick Enemy, and order'd him to be ſlain, upon the 2d Day of *June*, after a ſhorter Reign than his Predeceſſor, being only nine Weeks and two Days.

He is ſlain.

SEVERUS, *the twenty firſt* Roman *Emperor.*

Upon the Death of *Julian*, *Severus* was immediately acknowledg'd Emperor by the Senate and People; as he drew near to the City, he ſent Order to all the *Prætorian* Soldiers to come forth and receive him unarm'd; which was accordingly obey'd, in hopes of pleaſing and appeaſing him by their ready Obedience; for he had concealed his Deſigns from all but a few. But upon their coming forwards with Laurel-Branches to pay him Homage, they were ſuddenly ſurrounded by his Army; and ſo having reproached them with their barbarous and infamous Practices towards the Emperor and Empire, he commanded them to be immediately ſtript of all their Military Habiliments, depriv'd them of the very Name and Honour of Soldiers, and baniſh'd them an hundred Miles from *Rome*. And thus, with the Execution of ſome of the Ringleaders, he began his Reign, to the great Satisfaction of all Men. This Emperor was by Birth an *African*, of the City of *Leptis*, now about forty ſeven Years of Age; one who by his Induſtry had attain'd to almoſt all Charges and Offices, wherein he purchas'd the Name and Reputation of a valiant, wiſe and excellent Commander. He was likewiſe commended for his Wit and Learning, his Prudence and Policy, and his Vigour and Hardineſs; but juſtly condemn'd for his *Punick* Craft and Diſſimulation, his Treachery and Infidelity, and his Severity and Cruelty: In ſhort, his Temper and Circumſtances diſpos'd him to the Performance both of the nobleſt Acts, and the bloodieſt Severities. He immediately ſet about the Regulation of many Abuſes in the City; and after thirty Days continuance, reſolv'd to march againſt *Niger*, a formidable Rival, who had quietly poſſeſs'd himſelf of *Byzantium*, and all the *Eaſt*. There was Reaſon alſo to dread what *Albinus* might do in his Abſence, who had declar'd for himſelf in *Britain*; therefore he ſent to him, and offer'd him the Partnerſhip in the Empire, with the Title of *Cæſar*; which was willingly accepted by *Albinus*, who eſteem'd it a good Bargain to obtain that with Eaſe, which he deſign'd to attempt by Force. And thus laying *Albinus* aſleep, the World was divided into two Factions, and a War began, as ſevere as any in the former Ages of the *Roman* State, highly remarkable for the Valour of the Commanders, and the Number of the Forces.

Dion. Herod. Spart.

He goes againſt Niger.

During theſe Tranſactions and Revolutions, the Church at *Rome* began to be infected with a new Hereſie, form'd by one *Theodotus*, formerly a Currier or Tanner of *Byzantium*; who in the laſt Perſecution, having out of Fear of Torments deny'd *Jeſus Chriſt*, to vindicate his Apoſtacy, added Blaſphemy to it; and with the *Ebionites* and *Alogi*, taught,

Tertul. Epi. hæ.

The Hereſie of Theodotus *and* Artemon.

taught, that tho' our Saviour was conceiv'd by the Operation of the Holy Ghoſt, yet he was but a meer Man, only excelling others in Juſtice and Sanctity of Life. He had long lain hid at *Rome*; but afterwards employing what Learning he had, and having formed a Sect call'd *Theodotians*, he was excommunicated by *Victor* Biſhop of the City; and ſome ſay, condemn'd by a Council, together with a famous Diſciple of his call'd *Artemon*. This *Artemon* had alſo many Followers, who holding almoſt the ſame Opinions, joyn'd with the *Theodotians*, and afterwards became a numerous and dangerous Sect. Theſe very boldly and falſly aſſerted, That their Doctrin was continually held in the Church till the Time of Pope *Victor*; after which, they ſaid, it began to be corrupted, and the Truth of it queſtion'd. About theſe Times, *Clemens Alexandrinus* wrote his famous Work call'd *Stromata*; 'which conſiſts of Miſcellaneous Diſ-'courſes, compos'd out of the Holy Writings, and the Books of the 'Gentiles; both explaining and confuting the Opinions of the *Greeks* 'and *Barbarians*, the Sentiments of Philoſophers, and the Notions of 'Hereticks; inſerting Variety of Stories, and Treaſures out of all Sorts 'of Learning: Which, as he himſelf tells us, he therefore ſtil'd *Stro-'mata*, that is, *A variegated contexture of Diſcourſes*; which he compares 'not to a curious Garden, where the Trees and Plants are diſpos'd in 'exact Order, but to a thick ſhady Mountain, where Trees of all Kinds 'grow promiſcuouſly together. He is ſuppos'd to have ſhewn ſomewhat too much of the Philoſopher in this Work, and to have expreſs'd ſome few Things not ſoundly or warily; yet capable of a candid Interpretation, and ſuch as are often met with in the Writers of thoſe early Ages.

A. D. 194. Severi ½

Clem. Alexandrinus writes his Stromata.

Herod. &c. In the mean Time, *Severus* ſucceſsfully proceeded in his Expedition againſt *Niger* in the Eaſt; and nothing cou'd withſtand the rapid Fortune of this proſperous Prince. For whether his Buſineſs was perform'd in Perſon, or by his Lieutenants, he was equally ſucceſsful. His Army firſt landed in the Leſſer *Aſia*, near *Cyzicus*, where they attackt, defeated and ſlew *Æmilian*, and after that engag'd with *Niger* himſelf, whom they overcame in two Battels: The firſt was fought near *Nice* in *Bithynia*, a City very faithful to *Niger*'s Intereſt; where his Army had been quite cut off, if they had not ſav'd themſelves by retreating into the City. The ſecond was near the Bay of *Iſſus*, at the Straights of *Cilicia*, where *Alexander* the Great had formerly overthrown *Darius*; after which Defeat *Niger* made his Eſcape to *Antioch*, where finding himſelf not ſafe, he fled towards the *Euphrates*; but being vigorouſly purſu'd, he was overtaken by ſome Soldiers, who cut off his Head, and carry'd it to *Severus*. This Emperor immediately gave Orders that *Niger*'s Wife and Children ſhou'd be baniſh'd from *Rome*, and as a Conqueror perform'd his Pleaſure upon the Vanquiſh'd, deſtroying without Mercy great Numbers who had joyn'd with *Niger*, and particularly demoliſh'd the great City *Antioch*, which had aſſiſted his Adverſary. Theſe Succeſſes made *Severus* reſolve to puſh forwards, and puniſh all thoſe *Eaſtern* Princes who had taken part with *Niger*. The *Parthians* and *Adiabenians* had ſent in Men to his Aſſiſtance, and therefore he firſt attackt them; and in an Inrruption which he made into *Parthia*, he took the City *Niſibis*, which he made the Frontier-Town of the Empire on that Side. Whilſt he was in *Meſopotamia*, he heard that *Byzantium* had at laſt ſurrender'd to his Forces. That City declar'd at firſt for *Niger*, and after he was dead, held out againſt *Severus*, and endur'd one of the ſharpeſt Sieges mention'd in Hiſtory. The Surrender of *Byzantium* made him abſolute in the *Eaſt*, and he doubted not but to be ſo ſhortly in the *Weſt*.

Severus *his Succeſs againſt* Niger, *and others.*

A. D. 195. Severi ⅔

Euſeb. &c. The Catholick Church, which had hitherto been at Unity within it ſelf, was now in danger of a Schiſm, about the inconſiderable Controverſie of

A. D. 196. Severi ¾

The great Controverſie about keeping Eaſter.

the Time of Keeping of *Eaſter*; which was with great Violence reviv'd by Pope *Victor*, who endeavour'd imperiouſly to impoſe the *Roman* Cuſtom of keeping it on the next Sunday after the *Jewiſh* Paſſover, upon the Churches of the Leſſer *Aſia*, and all others who obſerv'd the contrary Uſage. And becauſe they did not yield, he raſhly ſent out his Excommunication againſt them; not only endeavouring, but, as *Euſebius* explains it in the following Words, actually proſcribing and pronouncing them cut off from the Communion of the Church. The *Aſiaticks* little regarding the fierce Threatnings from this Biſhop, under the Conduct of *Polycrates* Biſhop of *Epheſus*, ſtood their Ground; 'Juſtifying their Obſerving it 'upon the 14th Day after the Appearance of the Moon, after the Rule 'of the *Jewiſh* Paſſover; and this by conſtant Tradition, and uninter-'rupted Uſage derived from the Apoſtles St. *John* and St. *Philip*, St. *Poly-'carp*, and ſeveral others to that Day. All which he wrote to *Victor*, but prevail'd nothing to prevent his rending the Church in ſunder. For the Compoſure of this unhappy Diviſion, Synods or Councils were call'd in divers Parts of the World; as beſides one in *Rome*, one in *Paleſtine* under *Theophilus* Biſhop of *Cæſarea* and *Narciſſus* Biſhop of *Jeruſalem*, another in *Pontus* under *Palmus*, another in *Corinth* under *Bacchillus*, another in *Oſdroena* in the Eaſt; with many Biſhops in other Places; who were very ready in their Endeavours to quench the common Flame; and tho' they agreed with *Victor* in the main Controverſie, yet they all in their Epiſtles blam'd his Management; and advis'd him rather to mind what concern'd the Peace of the Church, and the Love and Unity of *Chriſtians* among each other. But the moſt conſiderable of all was the excellent *Irenæus*, who as *Euſebius* obſerves, in this Matter truly anſwer'd his Name, in his *peaceable* and healing Temper. For having conven'd a Synod in *Gaul* of 13 Biſhops, after a full Debate of the Matter, he wrote a Synodical Epiſtle in their Name to *Victor*: 'Wherein he acknowledg'd the Agreement with him in 'the Controverſie, but calmly and gravely advis'd him to beware how he 'excommunicated whole Churches, for obſerving Cuſtoms deriv'd to 'them from their Anceſtors: That there was as little Agreement in the 'Manner of the *Preparatory* Faſt before Eaſter, as in the Day it ſelf; ſome 'thinking they were to faſt but one Day, others two, others more; and 'ſome meaſuring the Time by a continual Faſt of 40 Hours: And that 'this Variety was of long ſtanding, and had crept into ſeveral Places, 'while the Governors of the Church, who took leſs Care about theſe 'different Cuſtoms, ſtill maintain'd a ſincere Love and Peace towards one 'another; a Thing practis'd by his pious Predeceſſors, particularly *Anice-'tus* towards *Polycarp*; who tho' they cou'd not ſo far convince each other, as 'to lay aſide their different Uſages, did yet mutually embrace, communicate 'together, and peaceably part from each other. This Father alſo wrote many other Epiſtles of the like nature to other Biſhops, and probably with very good Effect; for tho' the *Aſiaticks* did not lay aſide their Cuſtom, yet it does not appear that the Union between them and the Biſhops of *Rome* was thereupon diſcontinu'd. All continu'd their own Cuſtoms in all Places, till a full Determination was made of this Matter in the Council of *Nice*, 129 Years after.

Severus *his Succeſs againſt* Albinus.

During theſe Diſturbances in the Church, there were no leſs Diſturbances in the State; for *Severus*, who particularly deſir'd to be ſucceeded by his Sons *Caracalla* and *Geta*, found it high Time to remove *Albinus*, who daily increas'd in Strength and the Favour of the *Romans*. Accordingly, having ſetled all Things in the Eaſt, and demoliſh'd the great City of *Byzantium*, and given his Son *Caracalla* the Title of *Cæſar*, he made uſe firſt of ſecret Methods to deſtroy him, and afterwards of open War. At firſt *Albinus* had *Herod. Spart.*

had the Advantage; but at length *Severus* meeting him in Perſon near *Lyons*, *February* the 17th, after a moſt obſtinate Fight routed his Army, and forc'd him to make his Eſcape. But that prov'd to no purpoſe, for he was ſoon kill'd, and his Head carry'd to *Severus*, who ſent it erected upon a Pole in Triumph to *Rome*; whither alſo he return'd himſelf, after he had rais'd vaſt Sums of Money by confiſcating the Eſtates of the moſt conſiderable Men in *Gaul*. At his Return to *Rome*, he upbraided the Senate with their Love to *Albinus*, and their Ingratitude to him; and in Diſgrace of that venerable Aſſembly, he renew'd the Memory of the Tyrant *Commodus*, call'd himſelf his Brother, and on *June* the 2d, made him to be canoniz'd, and ador'd as a God. He alſo condemn'd to Death great Numbers of the Senate and Nobility of *Rome*, who had been Friends to *Albinus* or his Party; producing Letters againſt them, and alledging other Proofs and Reaſons, of which ſome are ſuppos'd to have been forg'd. He us'd the like Severity to many eminent Perſons of *Niger*'s Party; and in this being incited by Avarice as well as Revenge, many conſiderable Ladies cou'd not eſcape his Fury. A. D. 197. Severi 4/5

The Fifth General Perſecution.

Euſeb. Tert. al. VII. In the midſt of all this Blood and Cruelties, the innocent *Chriſtians*, who had enjoy'd Reſt for about 17 Years, were again afflicted and perſecuted; but at preſent neither by the Order nor the Encouragement of *Severus*, who in the former Part of his Reign was very favourable to *Chriſtianity*. He had been recover'd formerly out of a Fit of Sickneſs, by the Interceſſion of one *Proculus Torpacio*, a *Chriſtian*, who anointed him with Oyl, according to the Apoſtle's Command, *James* 5. 14. and the Practice of the Primitive Church; ſo that he knew by Experience of how great Efficacy the *Chriſtians* Prayers were with the Phyſician of all Men. And he was ſo ſenſible of this Benefit, that he ſent for *Proculus*, who was Steward to *Evodus* his Son's Governor, and kept him in the Palace till he dy'd; and when ſome *Romans* of both Sexes, and of great Quality, were afterwards accus'd of *Chriſtianity*, he acquitted and applauded them, and openly check'd the Madneſs of the People. His Court ſeem'd to be an Aſylum for *Chriſtians*, for a long time; for his Son *Caracalla*'s Nurſe was a *Chriſtian*, and when he was a Child, he expreſt ſo great an Indignation at the Puniſhment of one of his Play-fellows who ſtood up for his Religion, that he was not eaſily pacify'd. Beſides, the Behaviour of the *Chriſtians* towards *Severus*, was a great Inducement to him to be very favourable to them; for he who took notice of every Thing, cou'd not but ſee, that in all his Wars they never appear'd againſt him, neither joyning with *Niger* nor *Albinus*: The Concerns of another Life were chiefly in their View, and they willingly left this World to thoſe buſie Men, who were ready to put every Thing into confuſion to obtain it. But notwithſtanding this Prince's Favour, the People's Fury prevail'd, eſpecially in his Abſence from *Rome*, ſo that a Perſecution broke out, and was continu'd for five Years, before it was countenanc'd by the Emperor's Edicts; the *Chriſtians* being proſecuted by the Standing Laws of the Empire, which not only forbad all Religions not approv'd by the Senate, but alſo all *Corporations* and *Societies* not eſtabliſh'd by the Imperial Power. The wonderful Progreſs of *Chriſtianity*, the infinite Numbers of the Believers, with the many Miracles ſtill perform'd by them, gave a mighty Jealouſie to their *Pagan*-Adverſaries; who loaded them with all kinds of Calumnies, and us'd all poſſible Methods to ſuppreſs them. The People, upon all publick Misfortunes, cry'd out to have the *Chriſtians* caſt to the Lions, upon Suppoſition that they occaſion'd

The Cauſes of the Perſecution.

occaſion'd all Calamities; and upon publick Feſtivals, they ſometimes tore their Bodies out of the Graves, and cut them in Pieces. Many ſuffer'd by Fire, by Sword, and by wild Beaſts; and others after cruel Scourgings and other Torments, dy'd in Priſon; and all without Complaint or Reſiſtance, but with Joy and Thankfulneſs, for having Opportunity of glorifying their Maſter by their Sufferings. Tho' there were many Martyrs in the Beginning, yet we find not the Names of any till the Year 200.

Tertullian, and ſome of his Writings.

Not long before this Perſecution, appear'd that celebrated Champion *Tertullian*, the Son of a *Roman* Centurion of *Carthage*, where he was born and educated in the *Pagan* Religion. He had been brought up in all the Accompliſhments which the Learning of the *Greeks* and *Romans* cou'd produce, but he was in a particular Manner skill'd in the *Roman* Laws; for which Reaſon ſome have thought him an Advocate. He was a Man of a moſt acute Wit, and a nice Inquiſitor into all things; ſo that being convinc'd by the powerful and triumphant Efficacy of the *Chriſtian* Faith above all others, in the Beginning of *Severus*'s Reign, he forſook his *Paganiſm*, and was Baptiz'd; and for ſome few Years he continued the moſt renowned Profeſſor, and the moſt ſhining Light in the *Chriſtian* Church. He ſoon ſet himſelf to write concerning that Religion he had undertaken, and publiſh'd four remarkable Pieces before, or about the Beginning of the Perſecution; namely, of *Penance*, of *Prayer*, of *Baptiſm*, and of *Patience*; and alſo two others about the *Ornaments and Dreſſes of Women*, not long after. In all which, he ſhew'd himſelf a rigid Cenſor, a ſtrict Obſerver of Rites and Diſcipline, and a zealous Aſſerter of the moſt nice Severities of Religion; which Principles being at length carry'd too far, and with a ſtiff and violent Temper, brought him into *Montaniſm* and other Errors, as we ſhall obſerve in its proper Place.

Severus's Succeſſes in the Eaſt.

The Emperor *Severus* made no long Stay in *Rome*; for being ambitious of Honour, and deſirous to be reveng'd of ſome Kings who had aſſiſted his Enemy *Niger*, he with his accuſtomed Vigour and Celerity departed towards the Eaſt with a conſiderable Force. Arriving in *Aſia* ſooner than any cou'd expect him, he immediately began the War in *Armenia*, threatning *Barſemius* King of the *Atreni*, who had been a particular Friend to *Niger*. The King of *Armenia* durſt make no Reſiſtance, but ſent the Emperor Preſents, ſued for Peace, and gave ſuch Hoſtages as he requir'd. *Herod. Dion.*

A.D. 198. Severi 5/6 Whereupon this valiant Prince turn'd his Forces againſt *Arabia Fœlix*, where was then a Mutiny, and took and plunder'd ſeveral Cities; and from thence return'd againſt the Frontiers of the *Atreni*, and inveſted the City *Atræ*, the Metropolis of that Country. But being unable to take it ſoon, by reaſon of its Situation and the exceſſive Heats, he immediately took Water, and ſailing along the *Euphrates*, ſucceſsfully landed in the Confines of the *Parthians* and *Perſians*, who in his Abſence had invaded the Empire. Here with wonderful Expedition, he took *Seleucia*, *Cteſiphon* and *Babylon*, and plunder'd and waſted whereſoever he came; which was accounted the more ſignal Conqueſt, becauſe the *Romans* ſtood in greater Fear of the *Parthians*, than of any other Nation. In the ſame Year he made his Eldeſt Son *Caracalla* Partner with him in the Empire, gave him the *Tribunitian Power*, and the Title of *Auguſtus*, *June* 2. and he alſo gave the Title of *Cæſar* to his Younger Son *Geta*. In this Year *Tertullian* tells us of a ſtrange Appearance of a Figure of a walled City in the Air, in *Judæa*, for 40 Mornings ſucceſſively; which the *Montaniſts* and other *Millenarians* imagined to be the new *Jeruſalem*, where they were to live happily a thouſand Years.

He makes Caracalla Partner in the Empire.

Narciſſus, Biſhop of Jeruſalem.

In the Time of this ſtrange Sight, flouriſh'd *Narciſſus* Biſhop of *Jeruſalem*, the 15th Biſhop of the Uncircumciſion, from the Year 137, and the 30th from the Apoſtle St. *James*, a Perſon celebrated both for his Piety and *Euſeb.*

his

his Miracles; particularly, for his changing Water into Oyl, in a Time of great Want. After he had been ſome few Years Biſhop, and of a moſt ſtrict and exemplary Life, ſome profligate Perſons who fear'd to be cenſur'd and puniſh'd by him for their Crimes, by Way of Prevention accus'd him of Incontinency; and to confirm their Accuſations, they added both Oaths and Imprecations: The firſt wiſh'd to be conſum'd by Fire, the ſecond deſired to be waſted with Leproſie, and the third to loſe his Sight, if their Allegations were not true; which notwitwſtanding were not believ'd by the Faithful, becauſe the whole Courſe of his Life had been unblameable. But *Narciſſus* being unable to endure the Burthen of ſo great a Scandal, and being inclinable to a Philoſophical Life, retir'd himſelf from his Church, and liv'd many Years in Solitudes, and obſcure Fields. But the great Eye of Juſtice wou'd not connive at what paſs'd; and theſe wicked Men ſoon found the fatal Effects of their Imprecations: For the firſt was burnt in his Houſe, with his whole Family; and the ſecond was cover'd with that Diſeaſe which he had wiſh'd for; but the third, ſeeing the End of the two former, and fearing the juſt Vengeance of Heaven, publickly confeſs'd the whole Plot, and by daily pining and lamenting, and continual weeping, at length loſt his Eye-ſight. Upon the Retreat of *Narciſſus*, the Church proceeded to the chuſing another Biſhop; and before his Return to *Jeruſalem*, he had three ſeveral Succeſſors, *Pius*, *Germanio*, and *Gordius*.

A.D. 199. Severi $\frac{6}{7}$

His Retirement, and its Conſequence.

The Perſecution, which in a great Meaſure had been confin'd to the City of *Rome*, within leſs than two Years reach'd *Africk* and the City of *Carthage*, where *Vigilius Saturninus* was Governor, and the firſt in that Country that employ'd the Sword againſt the *Chriſtians*. In which Place, we have an Account of the Martyrdom of *Speratus*, and twelve others, call'd by the Name of *Scillitains*, probably from the Place of their Habitation, who after a conſiderable Dialogue with *Saturninus*, and a couragious Declation of their Faith, were all condemn'd to be beheaded. Theſe Severities towards the *Chriſtians*, and the innumerable Hardſhips they ſuſtain'd in all Places, rais'd up the Spirit of the mighty *Tertullian*, and caus'd him to publiſh his famous *Apology*, which he dedicated to the Magiſtrates and Governors of the *Roman* Empire: 'Wherein with incomparable Elo-
'quence, Evidence and Strength of Reaſon he pleaded the Cauſe of the
'diſtreſſed *Chriſtians*; complaining of the Unreaſonableneſs and Injuſtice
'of their Enemies, with all the illegal and irregular Methods of their Pro-
'ceedings; largely demonſtrating both the Vanity and the Falſhood of
'the Crimes vulgarly charg'd upon the *Chriſtians*, as their being guilty of
'Blood, Inceſt, Worſhipping an Aſſe's Head, *&c.* Manifeſting their Meek-
'neſs and Innocency, their Temperance and Chaſtity, their ſublime
'Piety to God, their inviolable Obedience to their Prince, the Soundneſs
'of their Principles, and the Sanctity of their Lives, beyond all poſſible
'Exception. By Way of Proof, he inſtanc'd in the Antiquity of the
'Books of *Moſes*, the Predictions of the Prophets, the Authority of *Pilate*'s
'Relation concerning *Chriſt*, and the miraculous Eſcape of *Antoninus*.
'And in the Concluſion he ſhew'd, that the Virtues of the *Chriſtians* were
'much more excellent and ſublime, than thoſe of the *Pagan* Philoſophers.
Not long after he publiſh'd his two Books, *To the Nations*; which were almoſt of the ſame Subject with the Apology; in which the greateſt Part of that is repeated, but put into another Order, and more enlarg'd. About the ſame Time he wrote his *Scorpiacus*, which was deſign'd for a Remedy againſt the Scorpion-Poyſon of thoſe Hereticks who diſſuaded the *Chriſtians* from ſuffering Martyrdom. And to ſpeak a Word in Seaſon, he alſo wrote a moſt Pathetical Treatiſe to the *Chriſtians* in Priſon, intituled *An Exhortation to the Martyrs*; wherein he powerfully incited them to

A.D. 200. Severi $\frac{7}{8}$

The ſixth Perſecution reaches Africa.

Tertullian *writes his Apology, with other Pieces relating to the Perſecution.*

Patience

Patience and Perſeverance to the laſt Moment of Life. Beſides theſe Pieces, he wrote about this Time a remarkable Treatiſe call'd, *Of Preſcriptions, againſt Hereticks*; ſo nam'd, becauſe it ſhew'd, that their Doctrines were not to be admitted, by Reaſon of their Novelty; for he obſerv'd, 'That they 'cou'd not reckon their Original from the Time of the Apoſtles, nor cou'd 'ſhew a Succeſſion of Biſhops, from their Times, as the Catholick Church 'cou'd. This Book was wrote particularly againſt *Hermogenes*, *Marcion*, *Valentinus*, with many others.

He writes his Preſcriptions *againſt Hereſies.*

There never was a greater Occaſion for writing againſt Hereſies: For beſides the ſeveral Hereticks formerly taken notice of, about this Time there appear'd the *Docetes*, and the *Patripaſſians*. The former were more ancient, againſt whom St. *John*, St. *Ignatius* and St. *Polycarp* aſſerted the Truth and Myſtery of the Incarnation, and they were a Branch of the *Gnoſticks*. This Hereſie was reviv'd about this Time by one *Julius Caſſianus*, one of the *Valentinian* Sect; and his Followers obtain'd the Name of *Docetes*, from δοκεῖν, to *appear*; becauſe they believ'd and taught, that the Actions and Sufferings of *Jeſus Chriſt* were not in Reality, but only in Appearance. The Doctrin of the *Patripaſſians* was broach'd by one *Praxeas*, a Perſon of *Aſia* of a turbulent Temper, as moſt Hereticks were; who upon the account of his ſuffering a ſhort Impriſonment for *Chriſtianity*, vainly attributed to himſelf the honourable Title of Martyr, and diffus'd the Poiſon of his Error both in *Rome* and *Africk*. At *Rome* he prevented Pope *Victor* from acknowledging the new Prophecies of *Montanus*, and caus'd him to revoke ſome Letters in Favour of that Sect. Here he taught his Heretical Opinions, and afterwards in *Africk*, where *Tertullian* oblig'd him to recant; but in a ſhort time after he again publiſh'd his Doctrin, and taught, that there was but one Perſon in the Trinity; that the Father was the ſame with *Jeſus Chriſt*, who was incarnate, born of the Virgin, and ſuffer'd upon the Croſs. So that his Followers who were at firſt call'd *Praxeans*, were afterwards call'd *Patripaſſians*, becauſe they attributed the Paſſion to the Father himſelf.

Clem. Tocod. Tertul.

The Docetes.

The Patripaſſians.

Thus we have got over the Actions of two Centuries, over five General Perſecutions, and into the midſt of the ſixth; in which the Church of God daily increas'd, and became more and more triumphant, in ſpite of the Malice of all the Powers of Earth and Hell. And here it is remarkable, that beſides the terrible Perſecutions that haraſs'd the Church, and ſeem'd to tear it in Pieces, the Devil made uſe of three very ſubtle Methods to ruin the *Chriſtian* Religion. Firſt, becauſe the extraordinary Miracles of the Son of God were a notable Confirmation of the Truth and Divinity of his Doctrin, he oppos'd the Impoſtures of *Simon Magus* and *Apollonius Tyanæus* to his real Miracles. Secondly, becauſe the Holyneſs of our Saviour's Life and Precepts was a powerful Perſuaſive to incline the World to Converſion, he introduc'd into the moſt Sacred Offices of Religion all Sorts of Luſts and Impurities, by his Inſtruments the *Gnoſticks* and *Carpocratians*, who adopted their Vices into the Number of their Myſteries; to whom are to be attributed the Inceſts and Scandals unjuſtly charg'd upon the Orthodox *Chriſtians*. And thirdly, leſt theſe ſhou'd prove ineffectual, that he might incline the World to be careleſs and vile, he taught by the Mouths of *Marcion*, *Blaſtus*, and *Florinus*, That God was the Author of Sin, that he might ſuperſede all Laws, and enervate the Force and Vigour of all Divine Injunctions. Yet notwithſtanding all theſe powerful Efforts, the Church of God, afflicted with Perſecution without, and wounded with Hereticks within, ſtill ſtood firm upon an impregnable Rock, gather'd Strength, increas'd, ſhin'd, and became the Wonder and Surprize of all the created Beings of the Univerſe.

The Concluſion of the ſecond Century.

CHAP.

CHAP. IV.

From the Middle of the Fifth Perſecution, and Concluſion of the Second Century, to the Beginning of the Sixth General Perſecution of the Church under the Emperour Maximinus.

Containing the Space of about 35 *Years.*

Tertul. Lactant. Euſeb. I. THE *Chriſtian* Religion had now diffus'd it ſelf through all the known Parts of the World; but more fully and triumphantly in the vaſt *Roman* Empire, where it was moſt violently oppos'd, and met with the moſt terrible Conflicts. *Chriſtians* were now in the Cities, Towns, and Villages, in the Camp, in the Senate, in the Palace, and in all Places beſides the *Pagan* Temples and Theatres; and that in ſuch Numbers and Multitudes, that *Tertullian* aſſures us, that if they had unanimouſly retir'd to any other Countrey, the Empire would have become a mere Deſert and Solitude. All the Cruelties of the Gentiles were to no effect; but a ſtronger Invitation to others to encreaſe their Party; the oftener they mow'd them down, the faſter they ſprung up; and their Blood was a Seed that grew up to a more plentiful Harveſt; and tho' ſeveral of the *Gentiles* had us'd their utmoſt Eloquence to exhort Men to Patience under Sufferings, yet they could never make ſo many Proſelytes with their Arguments, as the *Chriſtians* did by their Actions. The Patience and Sufferings of the moſt Vertuous and Heroick *Romans*, were as far ſhort of thoſe of the *Chriſtians*, as their Philoſophy was of the others Divinity. Their Heroes choſe Death when they were no longer able to bear the Shame and Miſery of Living: But the others embrac'd that, and all Torments, when they might have commanded all the Conveniencies and Pleaſures of Life: By which means they became triumphant in the midſt of the moſt imaginable Difficulties. And this was the State of *Chriſtianity* in the Third Century; in the firſt Year of which, and ninth of *Severus*, *Victor* Biſhop of *Rome*, dy'd; ſome ſay by Martyrdom, after he held this Dignity about ten Years. He left ſome little Tracts behind him, particularly concerning the Time of keeping of *Eaſter*; and according to St. *Jerom*, he was the firſt Eccleſiaſtical Author who writ in the *Latin* Tongue, which muſt be before thoſe of *Tertullian* and *Apollonius*. He was ſucceeded in the Church by *Zephyrinus*, a *Roman*, and Son of *Habundius*, who continu'd Biſhop about 18 Years, and was the fourteenth Biſhop of *Rome*, after the Apoſtles St. *Peter* and St. *Paul*.

A.D. 201. Severi 9. *The Encreaſe of* Chriſtianity.

Zephyrinus, *the* 14th *Biſhop of* Rome.

Spart. Euſeb. The Emperor *Severus* had now continu'd above three Years in the Eaſt; where, beſides ſeveral Wars, he made many Regulations and Alterations. At length paſſing through the Countrey of *Paleſtine*, in the Tenth Year of his Reign, to gratifie his Heathen Subjects, he forbad all Perſons, under the ſevereſt Penalties, to turn either *Jews* or *Chriſtians*; which Edict very much reviv'd and encreas'd the fifth General Perſecution of the Church. And becauſe this Perſecution now rag'd more than ever, and *Severus* himſelf was ſo concern'd in it, who before was a Friend to the *Chriſtians*, many Writers make the fifth Perſecution to commence this Year. The Governors of Provinces, and the bigotted People being let looſe, ſuch Severities and Cruelties were practis'd in moſt

A.D. 202. Severi 10. *The fifth Perſecution reviv'd and increas'd.*

Parts, that the *Christians* of those Days verily believed that the Times of *Antichrist* did then take Place; particularly *Judas* an Ecclesiastical Writer, mention'd by *Eusebius*, who wrote a Commentary upon *Daniel*'s *Seventy Weeks*, and a Chronology ending at the tenth Year of *Severus*. This Emperor going into *Ægypt* to view all the Rarities and Antiquities of that Countrey, caus'd the Persecution to rage in a more particular manner at *Alexandria*; to which Place, as *Eusebius* observes, the most select Champions of the *Christians* were brought out of all *Ægypt* and *Thebais*, as to the noblest *Stadium* of the Almighty, to suffer all sorts of Torments and Deaths, and to be encircled with Crowns of immortal Bliss. This Persecution caus'd many *Christians* to retire from *Alexandria*, and among the rest, the celebrated *Clemens*, who was constrain'd to quit his great Catechetical School, and go over to *Cappadocia*; which he had vindicated in his *Stromata*, since flying in Persecution was according to our Saviour's own Advice. Among the many Martyrs, *Leonides*, Father to the renown'd *Origen*, was first imprison'd, then beheaded, and all his Estate confiscated. During his Imprisonment, young *Origen*, now but 17 years of Age, began to discover a most impatient Desire of Martyrdom; and because he knew the deplorable Estate wherein his Father was like to leave his Wife and Children, might probably have great Influence upon his Mind, he by Letters passionately exhorted him to persevere to the last; adding this Clause among others, *Take heed, Sir, that your Care for us do not make you change your Resolution.* And he himself had gone not only to Prison, but to the very Block with his Father, had not his Mother us'd all imaginable Arts to divert him; as first, Tears and all kinds of Endearments, and afterwards hiding all his Cloaths, so that mere Shame confin'd him to the House: A mighty Instance of a juvenile Forwardness and Maturity. This *Origen* had a most excellent and religious Education bestow'd upon him by his Father, who was so pleas'd to find him in his Youth such an admirable Proficient in the Holy Scriptures, that to give vent to his Joy, he frequently went into his Chamber when he lay asleep, and reverently kiss'd his naked Breast, as a noble Treasure of an early Piety and a divine Spirit. He had likewise learnt all the Institutions of the two great Masters *Clemens Alexandrinus* and *Ammonius Saccas*; and by means of his Studies and natural Abilities, he was not only then a Miracle of his Years, but became afterwards the Wonder of the whole Age.

Clemens *retires from* Alexandria.

Origen's *Zeal and Education.*

As the Persecution rag'd at *Alexandria*, so no less at *Lyons*, where *Severus* had been formerly Governor, and where *Irenæus* Bishop of the Place was a shining Light. Here, as *Gregory* of *Tours*, and the ancient Martyrologies inform us, *Irenæus* having been prepar'd by several Torments, was at length put to death, and together with him almost all the *Christians* of that great and populous City, whose Numbers could not be reckon'd up; so that the Streets of the City flow'd with the Blood of *Christians*. *Irenæus* was above 24 Years Bishop of this City, and a Person whose profound Learning was accompany'd with great Prudence, Humility and Charity; so that he wanted no necessary Qualification of a good *Christian*, an accomplish'd Bishop, and an able Ecclesiastical Writer. Yet he is observ'd, as well as *Justin Martyr*, to have held some Opinions not strictly Orthodox, and to have had one Failing common to him and many other ancient Authors, *viz.* That he sometimes weaken'd and darken'd the most certain Truths of Religion, by Arguments not very solid. Not long after the Death of this great Opposer of the Hereticks, there appear'd another sort of them call'd *Archonticks*, a Branch of the *Marcosians*, who among other extravagant Notions, held that Archangels created the World,

Irenæus *martyr'd at* Lyons.

A. D. 203. Severi 18. *The* Archontics.

Epiphan. Theod.

World, from whence they had the Name of *Archonticks*. They deny'd the Reſurrection of the Body, and plac'd perfect Redemption in a Chimerick Knowledge; they judg'd that the God of *Sabaoth* exercis'd a cruel Tyranny in the *7th* Heaven; that he engender'd the Devil, who begot *Abel* and *Cain* of *Eve*; and that the Woman was the Work of Satan. Theſe wild Errors they defended by Books of their own compoſing, which they call'd, *The Revelations of the Prophets, and the Harmony*. This Sect remain'd till the time of *Epiphanius*, and were particularly found in *Paleſtine* and *Armenia*.

Euſeb. To return to *Alexandria*, where the Perſecution was carry'd on with ſuch Violence, *Leonides* being beheaded, and all his Eſtate confiſcated, young *Origen* remain'd with his Mother and Brethren, reduc'd to the utmoſt Poverty; but a rich Lady of the City, out of Reſpect and Compaſſion to his Miſery, afforded him all kind of Aſſiſtance, and took him into her Houſe. This Lady at the ſame time maintain'd one *Paul*, a noted Heretick of *Antioch*, whom ſhe had adopted for her Son, who held Conferences in her Houſe, where a great Number, not only of the Hereticks, but alſo of the Orthodox, were preſent. But, tho' *Origen* was oblig'd out of neceſſity to converſe with this Man, yet he would never hold Communion with him in Prayer, keeping exactly to the Eccleſiaſtical Conſtitutions, and teſtifying his Abhorrence of the Doctrines of Hereticks. However, in a ſhort time he put himſelf into a Condition of no longer needing this Lady's Charity; for applying himſelf vigorouſly after his Father's Death to the Study of Humane Learning, he open'd a School for the Profeſſion of the Learned Arts, which rais'd him a conſiderable Maintenance. And tho' he was then but a very Youth, yet did not the Grave and the Learned, the Philoſophers and the Hereticks, diſdain to be preſent at his Lectures; many of whom from Auditors, became his Converts, and afterwards Martyrs for the Faith. In a little time Fame recommended him to publick Notice; and the Chair of the great School of *Alexandria* becoming vacant by the Retreat of St. *Clement*, and the Flight of many *Chriſtians*, ſome of the *Heathens*, who were diſpoſed to be converted, made their Application for him to undertake the Charge, tho' he was not then above 18 Years of Age. The two firſt of his Diſciples were *Plutarch* and *Heraclas* his Brother; and the Reputation and Number of his Converts encreaſing every Day, *Demetrius* Biſhop of the City confirm'd him in the Employment of *Catechiſt*, or Profeſſor of Sacred Learning in the Church of *Alexandria*. Being ſetled in this Office, he executed it with infinite Diligence, and no leſs Succeſs; and leaving off teaching Arts and Sciences, he ſold all his Books that treated of Human Learning, and gave himſelf intirely to the Inſtructing his Diſciples in the Rudiments of *Chriſtianity*. And then it was that he began to lead an extraordinary ſtrict and auſtere Life, which with his Learning, brought over great Numbers of Diſciples, notwithſtanding the Fury of the Perſecution, which in *Alexandria* was carry'd on then with greater Violence than ever, under the new Governor *Aquila*, Succeſſor to *Lætus*. Several of his Diſciples ſuffer'd Martyrdom in the ſame Place; among whom were *Serenus*, *Heraclides*, *Heron*, *Hermes*, &c and he himſelf was very often expos'd to the Rage of the *Pagans*, when he went to the Aſſiſtance and Encouragement of the Martyrs. He then carry'd his Auſterities ſo far, as to commit an Act of ſuch Exceſs, that it was blam'd even by his greateſt Defenders, and afterwards condemn'd by himſelf, tho' he did it upon a pious Motive, and out of an abundant Zeal and Charity. For his Employment obliging him to be often with Women, whom he inſtructed as well as Men, that he might remove from the *Pagans* all Ground of Suſpicion of any blameable Con-

Origen is maintain'd by a Lady.

He is made Governor of the Catechetical School.

He emaſculates himſelf.

duct by reason of his Youth, he resolv'd to execute to the very Letter that Precept and Perfection which he was perswaded our Saviour had propos'd in these Words of the Gospel, *that there are some who make themselves EUNUCHS for the Kingdom of Heaven's sake.* He endeavour'd to keep this Action private, and to conceal it from his Friends; but it was soon discover'd; and being come to the Knowledge of *Demetrius* the Bishop, he then commended his Zeal and Faith, and excited him, *Not to be discourag'd upon that account, but to continue more earnestly in the Instruction of the* Catechumens.

Severus's *Triumph and Spectacles.*

During the Heat of the Persecution, the Emperour *Severus* in the tenth Year of his Reign, return'd to *Rome*, and triumph'd with great Magnificence over all those Nations which he had subdu'd in his several Expeditions, having assum'd the Title of *Parthicus Maximus*, from his taking *Seleucia* and *Ctesiphon* in the Year 200. He likewise celebrated his *Decennalia*, upon finishing his tenth Year, and marry'd his Son *Caracalla* with *Plautilla*, the Daughter of his Favourite *Plautianus*, a severe Persecutor of the *Christians*, who for his Ambition and Treason not long after, receiv'd the just Reward of all his Wickedness. *Severus* chose to perform all his Solemnities soon after one another, that he might by outdoing all his Predecessors, make the People and Soldiers easie, and obliterate the Memory of his former Severities. And for that reason he gave them a Donative amounting to above a Million and a half of our Money. His Spectacles were almost beyond Belief; for the Pit of the Amphitheatre, as *Dion* describes it, was like a Ship, contriv'd so as to hold an incredible Number of wild Beasts; such as Lions, Panthers, wild Bulls, wild Asses, Ostriches, and other strange Creatures, which for seven Days together were let loose to combat each other. And as tho' all these pompous Solemnities had been insufficient, in the twelfth Year of his Reign, and the seventh of *Caracalla's*, he celebrated the grand *Secular Games*, which, as they were the most splendid and magnificent of any regular Feasts among the *Romans*; so this Emperor was not defective in any thing that might contribute towards their Glory. This was the fourth time that these Games were celebrated since the Birth of our Saviour, which was 57 Years after the last under *Antoninus Pius*, 116 after those under *Domitian*, and 157 after those under *Claudius*. These pompous Shews gave occasion to *Tertullian*, who had lately been at *Rome*, to write his Piece *de Spectaculis*, 'in which he earnestly disswaded the *Christians* from 'being present at those publick Sights and Spectacles, shewing that those 'Diversions were both scandalous and dangerous to those who had before 'renounc'd the Pomps and Pleasures, as well as the Idolatry of the World. It is believ'd, that not long after he wrote his Book *de Idololatria*, against the Idolatry of the *Pagans*; tho' some think it was wrote in the latter end of his Life, because there are several Passages in it more strict and rigid than in his former Writings, whilst he continu'd free from the Errors of *Montanus*. About the same time *Musanus*, an Ecclesiastical Author, wrote a Book against those Hereticks calld *Encratites*, of which we have nothing but the Title remaining.

Dion, &c.

A. D. 204. Severi $\frac{11}{12}$. *The grand Secular Games celebrated.*

Tertullian *writes de Spectaculis.*

Musanus *an Ecclesiastical Writer.*

In the mean time the great *Origen* proceeded in his Employment with extraordinary Success, and many of his Disciples seal'd their Faith with their Blood. Besides the Martyrs before-mention'd, *Plutarch* his first Convert, was led to Execution; and not long after *Marcella*, and her Virgin-Daughter *Potamiæna*, were both consum'd in the same Fire. The latter was celebrated, not only for her Beauty, but also for her Chastity and Courage; which caus'd her to sustain a thousand Combats with her Lovers to preserve her Virginity, and no less Conflicts with her Enemies to preserve

Euseb.

The Triumphs of Marcella *and* Potamiæna.

ſerve her *Chriſtianity*. Being brought before the Judge *Aquila*, after he had inflicted grievous Stripes upon every Part of her Body, he threatned to deliver her to the *Gladiators* to violate her Chaſtity, if ſhe did not deny her Faith. She ſtill continu'd firm, and in her Anſwer reflecting ſeverely upon the *Pagan* Religion, *Aquila* was ſo provok'd thereby, that he forthwith pronounc'd the definitive Sentence of Death, and *Baſilides*, one of the military Apparitors, led her to her Execution. When the Multitude endeavour'd to moleſt and reproach her with obſcene Words, *Baſilides* prohibited and thruſt them away, ſhewing much Commiſeration and Humanity towards her. *Potamiæna* being ſenſible of his charitable Intentions, freely exhorted him to *be of good Courage, for that when ſhe was gone hence, ſhe would intreat her Lord for him, and would ſhortly make him an ample Requital.* When ſhe had ſpoken theſe Words, ſhe couragiouſly underwent Death with her Mother, hot ſcalding Pitch being leiſurely and gradually poured upon all the Parts of her Body, from the Crown of the Head, to the Sole of the Foot. Such was the Combat fought by this renown'd Virgin. Not long after, *Baſilides* upon ſome Occaſion, being deſired by ſome of his Fellow-Soldiers to ſwear, he openly declar'd himſelf a *Chriſtian*; which at firſt they thought was ſpoke in Jeſt; but when he firmly maintain'd it, he was brought before the Judge, and making before him a Profeſſion of his Faith, he was immediately impriſon'd. And when ſome *Chriſtians* repair'd to him, and ask'd the Cauſe of this ſudden and unexpected Change, he anſwer'd them, *That* Potamiæna, *three Days after her Martyrdom, ſtood by him in the Night, and put a Crown upon his Head, declaring that ſhe had intreated the Lord for him, and had obtain'd her Requeſt, and that ſhortly the Lord would take him to himſelf.* Upon this Declaration the Brethren immediately imparted to him the Seal of Baptiſm, and the Day following he was beheaded. *Euſebius* adds, that according to Report, many others in *Alexandria* were converted to the Faith by means of *Potamiæna*, who appearing to them in the Night, invited them to embrace the Goſpel.

Baſilides converted.

Act. Per. As the weaker Sex thus triumph'd in *Alexandria*, ſo no leſs in *Africk*, in the Perſons of *Perpetua* and *Felicitas*, two Ladies of *Tuburbis* in *Mauritania*; the former of noble Parentage, 22 Years of Age, and now a Nurſe to a Son, and the other of inferiour Extract, and very big with Child. Theſe two Ladies being remarkable for their Religion, were accus'd and brought before *Hillarian* the preſent Governour of *Africk*, together with four other *Chriſtians*, namely, *Revocatus* Brother to *Felicitas*, *Saturninus* and *Satyrus* Brothers, and *Secundulus*, all Catecumens, and very young. The Ladies nobly reſiſted a thouſand Temptations and Perſwaſions, and joyfully endur'd all the Miſeries of a Dungeon, where they receiv'd the Comfort of Heavenly Viſions, and converted *Pudens* the Jaylor; and notwithſtanding *Felicitas* was newly deliver'd of a Child in Priſon, ſhe was order'd two Days after with the reſt of them to be thrown to the wild Beaſts in the Amphitheatre in *Carthage*: Only *Saturninus* was brought back from the Beaſts and beheaded, and *Secundulus* dy'd in Priſon. This was done *March* the *7th* in the *12th* Year of *Severus*; of which we have a particular Account in the Acts of *Perpetua* and *Felicitas*, which are look'd upon as of great Authority. Thus the *Chriſtians* ſuffer'd in *Africk*, and about the ſame Time, while *Hillarian* continu'd Governor, the common People with loud Out-cries demanded of him to take away from the *Chriſtians* the Uſe of their *Floors*, or their Burying-places they then had: But, as *Tertullian* obſerves, God who hearken'd to the Cries of the *Pagans*, render'd their *Barn-floors* uſeleſs; for he ſent them no Corn for all that Year. *Tertullian* ſtill continu'd a ſtrenuous Defender of the *Chriſtians*: but this great

A. D. 205. Severi $\frac{12}{13}$. *The Martyrdom of* Perpetua, Felicitas, *&c.*

Tertullian *inclines to the* Montanists.

great Man and Champion, who had gain'd ſuch infinite Reputation, and done ſuch noble Service to the Church, now in the middle of his Age (perhaps 45 Years) began to incline towards the Errors of the *Montaniſts*, which ſoon caus'd him to ſeparate from the Catholick Communion. The Fall and Separation of ſo famous a Perſon was a mighty Temptation and Diſcouragement to the Church; and the Cauſes of it are variouſly aſſign'd; ſome ſay, it was for his being diſappointed of the Biſhopricks of *Rome* and of *Carthage*; but this no ways agrees with his mortify'd Temper, and known Contempt of the World. St. *Jerom*, with moſt Probability, tells us, that the Envy and Reproaches he met with from the Clergy of the Church of *Rome*, firſt caus'd him to fall off from the Church, and to joyn with *Montanus* and his Party, whoſe appearing Auſterities were moſt agreeable to his rigid and violent Temper, and moſt exactly conſpir'd with his ſevere Courſe of Life. Tho' he did not run into all the Extravagancies of *Montanus*, but pretended chiefly to reſtore the Apoſtolick Diſcipline, yet in his after-Writings he frequently ſpeaks of *Montanus* as the *Paraclete* that was to come into the World, and violently declaims againſt the Catholicks, under the Name of *Pſychici*, or *Animal* Perſons, who took too much Liberty in their Manners and Devotions, ſtiling his own Party *Spiritales*, as more immediately guided by the Holy Spirit, and converſant in a more Divine and Spiritual Life.

A. D. 206. Severi $\frac{13}{14}$. Severus's *Regulations.*

All this time the Emperour *Severus* diligently apply'd himſelf to the publick Affairs, ſpent a conſiderable time in viſiting ſome Cities in *Italy*, in hearing Complaints, and doing of Juſtice; for which he is deſervedly applauded by all Writers; particularly he was ſo exact as to Places of Truſt, that he permitted no Man in his Dominions to ſell his Honours and Dignities. He likewiſe erected many noble Works and Buildings in *Rome*, and other Cities, and had a ſpecial Regard to the Publick Good; and notwithſtanding his Cruelty and Avarice, he perform'd many Parts of a wiſe Governor, and worthy Prince. Particularly he declar'd himſelf an Enemy to thoſe Vices that wounded Perſons Reputations, and made new Laws againſt Adulterers: And the Age was then ſo looſe, that three thouſand were indicted for that Crime. He took ſuch Care in the Treaſury, that notwithſtanding his infinite Expences and Donatives, he left behind him more Money in the Exchequer than any of his Predeceſſors; and was ſo careful of Proviſions, that he left in *Rome* ſuch Quantities of Wheat, Wine and Oil, as were ſufficient to maintain the City for five Years. He kept ſo many Legions of Soldiers, that he had no Cauſe to fear any Foreign Potentate whatſoever; but to them he gave ſuch Rewards and Privileges, as tho' for the preſent they ſtrengthen'd his own Intereſt, yet prov'd afterwards extreamly prejudicial to the Commonwealth. For the Soldiers having formerly by the Management of ill Emperors contracted Sloth and Avarice, were by theſe Incouragements ſtill more incited to violate the Sovereignty, to depoſe, deſtroy, and ſet up whom they pleas'd; which broke in pieces the Relicts of the ancient Diſcipline, and afterwards threw the Empire into ſuch Confuſions, as were never tolerably remov'd till the Reign of *Diocletian.* *Spart. Dion.*

Narciſſus *returns to* Jeruſalem.

In the 14*th* Year of this Emperor's Reign, *Narciſſus* Biſhop of *Jeruſalem*, after ſeven Years Retirement, in the Time of his third Succeſſor *Gordius*, appear'd again in the City, as one riſen from Death to Life. And being return'd from his Solitudes, he was prevail'd upon by the People again to take the Government of the Church upon him; being highly reverenc'd by them both for his ſtrict and Philoſophical Courſe of Life, and for the ſignal Vengeance which God had taken on his three Accuſers. It is believ'd that *Gordius* was joyn'd with him, who dy'd ſhortly after; ſo that *Euſeb.*

that *Narciſſus* was not only the 30*th*, as formerly mention'd, but alſo the 33*d* Biſhop of *Jeruſalem* after the Apoſtle St. *James*. In the 15*th* Year of the ſame Reign, *Tertullian*, as he tells us himſelf, wrote his Treatiſe againſt the Heretick *Marcion*, conſiſting of Five Books, ſtill extant. Tho' *Tertullian* was now a *Montaniſt*, he was free from the Hereſie of the *Marcionites*; 'and in the firſt Book he ſhew'd that one of the Gods of '*Marcion* was only a fantaſtical and imaginary Being. In the Second, he 'prov'd that the God whom the *Jews* worſhipp'd, was the only true 'God, the Creator of the World, and the Author of all Good; reſolving 'all the Difficulties which the *Marcionites* had rais'd againſt God's Co-'venant in the Old Teſtament. In the Third, he ſhew'd that Jeſus 'Chriſt was the Son of God, the Creator of the World, and Author of 'the Law, who was foretold by the Prophets, and took upon him true 'Fleſh and human Nature. In the Fourth, he ſhew'd, that it was the ſame 'God both in the old and new Teſtament; reconciling the pretended 'Contradictions alledg'd by *Marcion*, and making it appear, that the whole 'Life of *Jeſus Chriſt* was foretold and figur'd in the old Teſtament. In 'the fifth Book he prov'd from the Epiſtles of St. *Paul*, that it was the 'ſame God that was preached both in the old and new Teſtament, and 'that *Jeſus Chriſt* was the Son of the Creator of the World. After his Schiſm, and much about the ſame time, he wrote, beſides his *Preſcriptions* formerly mention'd, three Treatiſes againſt other Hereticks, as *Praxeas*, *Hermogines*, and the *Valentinians*, beſides other Pieces. Againſt *Praxeas* and the *Patropaſſians* 'he maintain'd the Incarnation of our Savi-'our, and the Diſtinction of the Perſons in the Holy Trinity; and ſhew'd 'that the Trinity of Perſons did no ways prejudice the Unity of the 'Godhead, as the Unity of the Godhead did no ways hinder the Trinity of 'Perſons. Againſt *Hermogines* 'he diſcover'd the Fallacies and Sophiſms 'of that Heretick, ſhewing that our Religion taught us that God created 'even that Matter whereof he made the World. His Book againſt the *Valentinians* is rather a Satyr and Piece of Railery, than a ſerious Confutation of the extravagant Sentiments of thoſe Hereticks. We find two other Pieces of his near this Time, one *of the Fleſh of* Jeſus Chriſt, and the other *of the Soul*: In the former he prov'd againſt ſeveral Hereticks, that *Jeſus Chriſt* took upon him true Fleſh; in the latter he falſely maintain'd the Corporeality, as well as the Traduction of the Soul.

A. D. 207. Severi $\frac{14}{15}$. Tertullian *writes againſt the* Marcionites *and other Hereticks.*

Dion. Spart. Herod. Still the Emperor *Severus* proceeded vigorouſly in the publick Affairs; and having waded through a Sea of Blood to make way for his Family, he declar'd his two Sons Succeſſors conjointly, and gave to *Geta* the Title of *Auguſtus*, and the ſame Power with *Caracalla*, whoſe Behaviour made him extreamly uneaſie. Not long after he receiv'd Advice, That the Northern Inhabitants of *Britain* were up in Arms, and had been ſo ſucceſsful, that the ſtanding Legions were in danger of being deſtroy'd. That therefore the Empire might not in his Reign be diminiſh'd by the Loſs of an Iſland of ſuch great Importance, he reſolv'd to go thither in Perſon, tho' then aged and gouty; and the better to prevent the Enmity and Irregularities of his Sons, he took them along with him. The *Britains* underſtanding the Emperor's Approach, and dreading his Power, offer'd him an honourable Peace; but this Prince had ſuch an inſatiable Deſire of obtaining the glorious Title of *Britannicus*, that he refus'd their Propoſals. Upon his Entrance into the Countrey, he left his youngeſt Son *Geta* in the Southern Parts of the Province, which had continu'd in Obedience; and march'd with *Caracalla* againſt the Northern *Britains* and *Caledonians*; where with the cutting down Woods, making of Bridg-

A. D. 208. Severi $\frac{15}{16}$. Severus *joins his two Sons with him and goes into* Britain.

A. D. 209. Severi $\frac{16}{17}$. *His Succeſſes.*

es,

es, draining of Meers, and by the Enemies Ambuſcades, and Sickneſs, he loſt fifty thouſand Men, according to *Dion*. The old Emperor encounter'd theſe Miſeries and Difficulties with exceeding Bravery, and proſecuted his Attempts with ſuch a vigorous Reſolution, that he at length forc'd his Enemies to a Submiſſion, and likewiſe to deliver up a conſiderable Part of their Countrey, and all their Arms. This was effected in the 17*th* Year of his Reign; in which Year it is probably believ'd that *Philoſtratus* the *Athenian* Orator, compos'd that famous Hiſtory, or rather Legend, of the Life of *Apollonius Tyanæus*, which he ſays, was taken from the Commentaries of one *Damis*, and revis'd and improv'd by the particular Order of the Empreſs *Julia*.

A.D. 210. Severi 17. Minutius Fœlix *writes for the* Chriſtian *Religion.*

About the ſame Time an eminent Chriſtian Lawyer of *Rome*, nam'd *Minutius Fœlix*, wrote an excellent Defence of the *Chriſtian* Religion, entitul'd *Octavius*, in form of a Dialogue. 'It is a Conference between 'a *Chriſtian* call'd *Octavius*, and a *Heathen* call'd *Cecilius*, at which *Minutius* ſits as Judge. The *Heathen* firſt us'd all the ſeveral Arguments and 'Evaſions, as well as all the ſeveral Calumnies and Reproaches that ever 'had been urg'd in theſe Times againſt the *Chriſtians* Actions and their 'Religion. The *Chriſtian* on the other ſide gave full and convincing An-'ſwers to every Particular alledg'd; and withal ſhew'd the noble Triumphs 'of the *Chriſtians* in their innumerable Sufferings, far beyond the moſt 'hardy and couragious of the old *Romans*. This ſmall Treatiſe is written with rare Elegancy, and an agreeable Turn, and the Reaſons are ſet forth to Advantage, and beautify'd with a great deal of Learning; and as *Lactantius* obſerves, *Minutius* had been an admirable Defender of Religion and the Truth, had he entirely apply'd himſelf to this Study. In the ſame Year, according to *Mon. Tillemont*, *Tertullian* wrote his Book *de Pallio*, which was upon this Occaſion. He had lately left off the *Gown*, the Garment ordinarily worn in all Parts of the *Roman* Empire, and had put on the Cloak, the uſual Habit of Philoſophers, and of thoſe *Chriſtians* that enter'd upon a ſeverer State of Life; which caus'd him to be derided by them of *Carthage* for his Levity and Inconſtancy, in turning from one Courſe of Life to another. To vindicate himſelf therefore, he wrote this Diſcourſe, 'wherein he puts forth the Keenneſs of a Sarcaſtick Wit, and 'ſpreads all the Sails of his *African* Eloquence, retorting the Caſe upon 'his Accuſers, ſhewing the Antiquity, Simplicity and Gravity of this Ha-'bit, and ſeverely reproving the Luxury and Prodigality that had of late 'over-run all Orders and Ranks of Men. *Dupin* obſerves, that it ſeems to have been written rather to ſhew his Wit and Parts, than for any ſerious Defence of himſelf.

Tertullian *writes* de Pallio.

The Emperor *Severus* having been nigh two Years in *Britain*, and rebuilt the famous Wall begun by *Adrian*, he retir'd to *Eboricum* or *York*, where he grew weak, partly with Age and Travel, and partly with Grief, for the irreclaimable Life of his eldeſt Son. Hearing that the Soldiers had declar'd him Emperor, rouz'd with the Affront, he commanded him, with the Tribunes and Centurions, to be immediately brought before him; and when they implor'd Pardon upon their Knees, he briskly told them, *That he govern'd with his Head, and not with his Feet*, and ſo diſmiſs'd them. His Diſtemper increaſing, and perceiving his Death approaching, he cry'd out, *I have been all that a Man can be, but it is of no Uſe or Service to me now.* And ordering his Urn to be brought, wherein his Aſhes were to be enclos'd, and taking it in his Hands, he ſaid, *Little Urn, thou ſhalt now contain what the whole World could not before.* Then calling his Sons and his Friends about him, he made this remarkable Speech to them, *When I took the Empire upon me, I found it declining and languiſhing; and now being*

Dion. Herod. &c.

ing aged and decrepit, I leave it in a State firm and laſting to my Sons, if they prove good; if otherwiſe, feeble and ſinking. His Pains increaſing, eſpecially in his Feet, he in vain call'd for Poiſon, according to *Au. Victor*; and then glutted himſelf with groſs Meats, which ſoon after ended his Life. Thus dy'd *Septimius Severus*, a Perſon both of extraordinary Vices and Excellencies, who is rather to be rank'd among the Great than the Good Princes. He dy'd in the Beginning of the Year 211, on the 4*th* Day of *February*, under the Conſulſhips of *Gentianus* and *Baſſus*, being 65 Years of Age, and having reign'd 17 Years, 8 Months and 3 Days, reckoning from the Time of his being declar'd by the Senate.

The Death of Severus.

Herod. II. Upon the Death of *Severus*, his two Sons *Caracalla* and *Geta* were both declar'd and acknowledg'd Emperors, who agreed to leave *Britain*, and return to *Rome* with the Aſhes of their Father. The firſt thing they did after their Arrival, was the *Apotheoſis*, or Deification of their Father, which was perform'd after the ancient and uſual Cuſtom; and becauſe it ſo well ſhews the Religion and Paganiſh Superſtition of the *Romans*, we ſhall here out of *Herodian* briefly recite the Particulars of this pompous Ceremony. Firſt, the whole City was commanded to go into Mourning, being mix'd with ſome Feſtival Solemnity: Next, a pale Image of Wax, exactly reſembling the deceaſed Emperor, was plac'd at the Entrance of the Palace, upon a ſtately Ivory Bed magnificently adorn'd with Cloth of Gold: On the left hand were ſeated the whole Body of the Senators in Black; On the Right, the Ladies of the higheſt Quality in plain white Habits, without Jewels or other Ornaments. This laſted for ſeven Days, during which Space the Phyſicians often reſorted to the Image, as tho' it had been a living Patient, ſignifying every time, *That they had ſtill leſs hopes of the Emperors Life than before*; at which Words the Mourners always gave a Groan. At laſt, wheu the Phyſicians had declar'd his Death, the nobleſt and youngeſt of the *Senators* and *Equites* carry'd the Bed upon their Shoulders through the *Via Sacra* into the old *Forum*; on each ſide of which were erected two large Scaffolds, one fill'd with Lads, and the other with young Maids, all Children of the higheſt Quality, who after a moſt ſolemn and mournful manner ſung Hymns and Songs in Honour of the Dead. Theſe finiſh'd, the Senators and Knights again took up the Bed and carry'd it out of the City into the *Campus Martius*, where was erected a beautiful Structure of Wood, almoſt in the Form of a Pyramid, with ſeveral Stories. The firſt was ſquare, and a ſort of a Chamber fill'd with all ſorts of combuſtible Matter, and the Outſide richly adorn'd with Cloth of Gold, Ivory, Statues, and fine Pictures: The ſecond had the ſame Ornaments, and was of the ſame Figure, only was ſomewhat leſs, with the four Sides open: Upon this was a third ſtill leſs, and upon that a fourth; and ſo ſeveral other leſs Stories, till the laſt terminated in a Point. The Bed and Statue being plac'd in the ſecond Story, fill'd with the richeſt Flowers, Plants, Odours, Gums and Spices, the *Roman* Knights rode on Horſeback round the Pile in Order and Meaſure, according to the Sound of ſeveral Warlike Inſtruments: After them follow'd certain Perſons in Chariots in Purple Robes, with Masks, repreſenting to the Life the Faces of the moſt famous Commanders and Emperors among the *Romans*. Theſe ended, the Succeſſors in the Empire ſet fire to the Pile with Torches; the Conſuls, Senators and Knights did the ſame to their appointed Side; ſo that all was in a Flame immediately, and at the ſame time from the Top of the Pile an Eagle was let fly, which was ſoon out of ſight. This was accompany'd with infinite Shouts and Applauſes; and the People being made to believe that it was that Eagle which carry'd the Emperor's Soul to

A. D. 211. CARACALLA, *The twenty ſecond* Roman *Emperor.*

The Apotheoſis *of* Severus.

Heaven, from that Moment they paid him the ſame Worſhip that they did to their other Gods.

Caracalla and *Geta* were both young Men; the former now about twenty three Years of Age; in his Youth he had been noted for his compaſſionate Temper; but his Pity and good Nature ſoon forſook him, and he became one of the cruelleſt Monſters that ever reign'd. His Brother *Geta* was naturally of a milder and ſofter Diſpoſition, and gaining the Affection of the People, *Caracalla* ſoon ſought means to deſtroy him by Poyſon, and alſo endeavour'd to bribe the *Prætorian* Soldiers by many Preſents and Favours, and withal gave them leave to live according to their Pleaſure. So that the City ſoon found the dangerous Effects of a State being govern'd by two Princes of equal Power and Authority, and ſo contrary in their Tempers, that they continually endeavour'd each other's Death. In Matters of Juſtice and publick Adminiſtration, they were ever contrary in Opinion; and in chuſing of Commanders and Governors, each ſought to preferr his own Friends and Favourites, as likewiſe they did in the Election of Conſuls and other Magiſtrates, which caus'd all Affairs to ſucceed according to Favour and Contention. By which means inſupportable Injuries and Diſorders were daily committed, either of them perſecuting the contrary Faction, without daring to puniſh thoſe of their own Party, leſt they ſhould make them their Enemies; whence grew an univerſal Prejudice to the City and Province, and indeed in the whole Empire.

The unhappy Government of Caracalla *and* Geta.

As the *Romans* now met with daily Afflictions, ſo did the *Chriſtians*; for the fifth Perſecution, which with different Degrees of Severity had continu'd near 14 Years, was ſtill kept up; particularly in *Africk* by *Scapula* the Proconſul of that Province. The Severities and Barbarities of this Man rouz'd the Spirit of *Tertullian*, who thereupon wrote a neat and pathetical Book to him, which is ſtill remaining to us. 'In the Beginning, 'he repreſented to him, That the *Chriſtians* rather choſe than fear'd Suffe-'rings, and to change a temporal Life for an eternal; that therefore he 'did not direct his Diſcourſe to him out of Apprehenſion for them, but 'out of an earneſt Deſire he had for the Salvation of the *Heathens*, ſince 'the *Chriſtians* were oblig'd to love their Enemies, and to endeavour their 'Converſion. He then repreſented the Honeſty and Simplicity of the '*Chriſtians*, and their hearty Prayers and Endeavours for the Proſperity of 'the Empire, with thoſe particular Inſtances of Severity which the Di-'vine Providence had lately inflicted upon it, which could not reaſonably 'be ſuppos'd to have been ſent upon any other account, than to revenge 'the innocent Blood that had been ſhed; inciting him to Moderation by 'the Clemency and Indulgence of former Princes and Governors. Not long after, *Caracalla* forgetting the *Chriſtians*, to follow other Cruelties, the Perſecution ended; and, as *Sul. Severus* aſſures us, the Church of God had a long Peace of 38 Year, ſetting aſide that little Interuption by the Emperor *Maximinus* in the Year 235. At the Ending of this Perſecution, *Origen* had a great Deſire to ſee the Church of *Rome*, ſo venerable for its Antiquity and Renown, and accordingly came thither in the time of Pope *Zephyrin*, where he ſtaid not long, but return'd back to *Alexandria*, and to his accuſtom'd Catechetick Office, *Demetrius* his Biſhop earneſtly importuning him to reſume it. His two renown'd Predeceſſors, *Pantænus* and *Clemens*, were ſtill living, tho' probably in different Parts of the World; but how long they liv'd, and what Deaths they dy'd, we have no certain Account. Alſo *Montanus* was ſtill living, who had broach'd his Hereſie forty Years before, and was now writ againſt by *Apollonius* a *Greek* Author, who confuted the Practices and Manners of him and his Followers. In the ſame Year

Tertullian *writes to* Scapula.

The fifth Perſecution ceaſes.

Origen *goes to* Rome. *Euſeb*

Apollonius *a* Chriſtian *Writer.*

Year 211, *Serapion* Biſhop of *Antioch* dy'd after he had been poſſeſs'd of that See 21 Years; and was ſucceeded by *Aſclepiades*, a Perſon of celebrated Reputation, who held that Dignity about ſix Years or more, and was the ninth Biſhop of *Antioch* after the Apoſtles.

Aſclepiades *the 9th Biſhop of* Antioch.

Euſeb. *Origen* being return'd from *Rome* to *Alexandria*, ſoon found his Employment to encreaſe, and Auditors to preſs in ſo faſt, that he wanted Leiſure for Retirement, Contemplation, and the Study of the Holy Scriptures; ſo that he was oblig'd to take in *Heraclas* for his Aſſiſtant, who had been his Diſciple, and was well vers'd in divine and human Studies, by which he divided the Labour between them, committing the younger and more untutor'd Catechumens to *Heralcas*, and taking the maturer and older to his own Care. And now he made many Converts, as well of *Hereticks* as *Heathens*, particularly *Ambroſius*, noted for the *Valentinian* Hereſie; ſo that great Numbers flock'd to him to make Trial of his fam'd Learning and Abilities, others to be inſtructed in the Precepts both of Philoſophy and *Chriſtianity*. And the better to qualifie himſelf in Theology and the Underſtanding of the Holy Scriptures, he diligently ſet himſelf to learn the *Hebrew* Tongue, a Language little underſtood by the Fathers and the Learned in thoſe Times; which he effected with extraordinary Labour, and to great Purpoſes. By this means the Church of *Alexandria* flouriſh'd exceedingly, as likewiſe did the Church of *Jeruſalem* about the ſame time; of which we have the remarkable Account from *Euſebius* of *Alexander*, a worthy Biſhop of *Cappadocia*, who out of a religious Curioſity, had reſolv'd upon a Journey to *Jeruſalem*, to viſit the holy and venerable Antiquities of the Place, to which he was particularly excited by a divine Revelation intimating to him, that it was the Will of God that he ſhould be aſſiſtant to the Biſhop of the Place. For ſo it was, that the celebrated *Narciſſus*, who had return'd ſix Years before to his See at *Jeruſalem*, and was now 116 Years old, became incapable through his great Age and Infirmities, duly to manage that Charge. *Alexander* approaching near *Jeruſalem*, the *Chriſtians* were warn'd by a Viſion and Voice from Heaven, to go out of the City, and there receive him whom *Heaven* had deſign'd for their Biſhop. This being done, and finding *Alexander*, they entertain'd and introduc'd him with all poſſible Kindneſs and Reſpect; and by the Importunity of the People, and the Conſent of all the neighbouring Biſhops, he became Colleague with *Narciſſus* in the Government of the Church, who liv'd with him about three or four Years. This is the firſt expreſs Inſtance we meet with in Church Antiquity of two Biſhops ſitting at once by Conſent in the ſame See. *Alexander* held this Dignity with extraordinary Reputation about 39 Years, and was the 34*th* Biſhop of *Jeruſalem* after the Apoſtle St. *James*.

A. D. 212. Caracal. 3. Origen's *Improvements.*

Alexander *made Biſhop of* Jeruſalem.

Herod. *Spart.* In the ſame Year at *Rome* all poſſible Methods were made uſe of to reconcile the two Emperors *Caracalla* and *Geta*; till at length upon the 27*th* Day of *February*, *Caracalla* reſolving to be freed from a Rival, found means to kill his Brother, even in his Mother *Julia*'s Arms, whither he had run for Shelter; having reign'd with him one Year and 23 Days. Immediately after the Fact, *Caracalla* ruſh'd out of the Palace, and run through the City to the Camp, where going directly to the Place where the Guards kept their Standards and the Images of their Gods, he threw himſelf upon the Ground to thank them for his Deliverance. After which he deſir'd the Soldiers to protect him, and with broken Speeches, like one recovering out of a Fright, gave them to underſtand, *That he had at laſt diſpatch'd his Enemies that ſought his Life.* Whilſt they were muſing and doubting, he put an end to all Scruples by his mighty Promiſes, telling them *That he deſir'd only to live and die with them*; and immediately gave them all that incredi-

Caracalla *kills his Brother* Geta.

ble Mass of Money which his Father *Severus* had been collecting during his whole Reign. This Donative not only satisfy'd the Soldiers, but caus'd them to threaten the Senate into a Compliance, who out of Fear approv'd of *Geta*'s Death, and justify'd the Murder. *Caracalla*, to appease all, perform'd many Acts of Mercy, and likewise deify'd his Brother, *being content*, as he declar'd *that he should be a God above, so he was not alive upon Earth.* But all these Acts of Remorse were soon defac'd by his brutal Cruelty towards those who were but the least suspected of favouring his Brother; and all his Servants and Guards, with their Wives and Children, to the Number of twenty Thousaud, were without Mercy put to Death. *Papinian* the renown'd Civilian, with many others of the most illustrious Families, were likewise executed upon the weakest Pretences. Whole Nights were spent in the Execution of bloody Edicts; and the dead Bodies of Persons of all Ranks and Ages were contemptuously thrown into Carts, and hurry'd out of the City, where they were burnt in Heaps without the Decency of common Ceremonies. So that the proud City of *Rome*, which had often dipp'd her Hands in the Blood of the innocent *Christians*, had now her Streets overflown with the Blood of her chiefest Citizens; and was trampled upon by one of the greatest Monsters in the Universe. *Caracalla* being generally detested in the City, in the third Year of his Reign, resolv'd to take a Journey through the Provinces of the Empire; and his first Progress was into *Gallia Narbonensis*, where for the time he tarry'd, he perform'd as great Mischiefs as he could. He kill'd the Proconsul of the Province, and broke in upon the Privileges of several Cities; and when he had gain'd the Hatred of the whole Province by his tyrannical and cruel Deportment, he return'd back to *Rome*, before his Expedition into *Germany*, as several learn'd Antiquaries are of opinion.

His horrid Acts of Cruelty.

A. C. 213. Caracal. 3. *He travels into* Gaul.

In the same Year there hapned a celebrated Disputation between *Caius*, an Orthodox Presbyter of the City and Disciple to *Irenæus*, and one *Proclus*, who was one of the Heads of the *Montanist* Party, wherein the latter being vanquish'd, was together with all the Followers of that Sect, excommunicated by the Church of *Rome*, and even *Tertullian* himself among the rest, as he sufficiently intimates in his Piece *de Jejuniis.* This, to a Person of so rigid and unyielding a Temper as *Tertullian*, was so far from reclaiming or recovering him, that it made him more fierce and implacable than ever against the Orthodox and Catholicks, looking upon them as far too licentious in their Lives, and himself and his Party as the only true Practicers and Restorers of Discipline and Devotion. Accordingly he wrote four Treatises principally against the Catholicks, *viz.* of *Modesty*, of *Monogamy*, *Exhortations to Chastity*, and of *Fasts.* In his Book of *Modesty*, 'he 'endeavour'd to prove against the Church, that it had no power to remit 'the Sins of Fornicators and Adulterers, and that such as fell into these 'Crimes after Baptism, could not be admitted into the Communion of the 'Church how penitent soever they were. In his Book of *Monogamy* and *Exhortations to Chastity*, 'he absolutely condemn'd second Marriages as be-'ing Adultery. In his Discourse of *Fasts*, 'he commended the excessive 'Fasts of the *Montanists*, who made several *Lents*, observing the Statio-'nary Fasts, as if they had been expressly enjoin'd, making them to conti-'nue till Night, and eating upon those Days only Bread and Fruits, and 'drinking only Water. As *Tertullian* continually declin'd in the Opinion of the Church, so *Origen* daily improv'd, and became the Wonder of all Men; and having with infinite Labour and Industry examin'd all Parts of the Holy Scriptures, he compos'd that great and famous Work call'd the *Tetrapla*; which was a Bible, wherein by the Side of the *Hebrew* Text, he had transcrib'd in different Columns, the Translation of the *Septuagint*, that of *Aquila*,

Euseb. Jerom.

The Montanists *excommunicated together with* Tertullian,

Who writes against the Orthodox.

A. D. 214. Caracal. 4. Origen *composes his* Tetrapla.

quila, that of *Symmachus*, and that of *Theodotian*, distinguish'd all by Verses, to which he afterwards made great Improvements and Additions. This and other Works extreamly encreas'd his Reputation, and drew great Numbers of learned Men from all Parts to *Alexandria* to converse with him, and to be instructed by him. About this time came a Messenger from the Governor of *Arabia* with Letters to *Demetrius* the Bishop, and to the Præfect of *Ægypt*, desiring that with all speed *Origen* might be sent to impart the *Christian* Doctrine to him; so considerable had the Fame of this great Man render'd him abroad in Foreign Nations. Accordingly he went into *Arabia*, with great and solemn Attendance; in which Nation having perform'd his Business, he return'd to his Charge in *Alexandria*. *He goes to preach in Arabia.* *He returns.*

Dion. Herod. Spart. In the mean time the Emperor *Caracalla* pursu'd his intended Journey through the Empire; and taking his Way towards *Germany* and the *Danube*, there at first, to win the Hearts of the Countrey People, he follow'd the Fashions of that Countrey, took upon him the *German* Habit, and chose such of the *Germans* as were most strong and active, for his Guard. He sought also to gain the Affections of the other Soldiers, by shewing himself affable and sociable, personally assisting them in their Labours, joyning in their Diet, and doing many things like a hardy Man and a Soldier. By which means he became popular in the main; but he could not withhold himself from many Extravagancies and Cruelties, as putting certain eminent Men among the *Germans* to Death, and massacring a great Number of their Youth whom he had got together on pretence of listing them into his Service. From *Germany* he pass'd through *Thrace* into *Macedonia*, where he foolishly pretended to imitate *Alexander the Great* in all his Actions; and had a Body of 16000 *Macedonians* about him, whom he call'd his *Phalanx*, in Imitation of that ancient Body of *Macedonian* Foot so call'd. From thence he cross'd into the lesser *Asia*, where at *Pergamos* he sacrific'd to *Æsculapius* for the Recovery of his Health. For now he began to be afflicted with several strange sorts of Diseases; which beginning in *Germany*, made some Persons believe that the Inhabitants of that Countrey had turn'd his Brain by their Charms and Incantations. It is more probable that *Caracalla*'s Crimes made him horribly uneasie, and that the Disturbance they gave him, at length affected his Head; for he was frequently affrighted with dreadful Visions, and often imagin'd that he saw his Father and Brother come upon him with drawn Swords. His restless Fears drove him to make use of Magical Arts to raise the Dead; and amongst others, he call'd for the Ghosts of his Father and of *Commodus*. His Brother's Ghost came up with his Father's tho' uncall'd for; and tho' they said nothing, they join'd in tormenting him, whilst the Ghost of *Commodus* bad him aloud prepare for Vengeance. It is no wonder then, that neither Supplications, nor Gifts, nor Ceremonies, could cure this Malady; that neither *Apollo-Grynæus*, nor *Æsculapius*, nor *Serapis*, could give *Caracalla* any Ease, tho' he sent noble Presents to each of them, and was initiated with the greatest Superstition in all their Rites. So that *Dion*, the *Gentile* Historian himself confest, That God more regarded the Actions of *Caracalla* than his Gifts. In this restless Condition he shifted about from Place to Place till his Death, and going to *Troy*, he there in all his Actions imitated *Achilles*, travelling more like a Player than an Emperor, which Levity caus'd the Derision of some, and the Indignation of others. In the following Spring he hasted to *Alexandria*, where he resolv'd upon an unheard of Piece of Revenge against the Inhabitants, for their Jests, and contemptible Names they had given him. At his Arrival, he was solemnly receiv'd with great Joy and a mighty Concourse of People, gather'd

Caracalla's Journeys. A.D. 215. Caracal. 4. *He is tormented with Ghosts.* A.D. 216. Caracal. 5.

His deteſtable Actions at Alexandria.

ther'd together from many Parts. Here he offer'd ſeveral Sacrifices, and ſhew'd many great Favours to the Inhabitants; but ſhortly after, aſſembling them to ſee ſome publick Games, he caus'd them to be ſuddenly ſurrounded by his Soldiers, and infinite Numbers of all Ages and Degrees were miſerably cut in Pieces, to the vaſt Aſtoniſhment and Terror of the whole Countrey. After this monſtrous Action, he paſs'd into *Syria*; and being deſirous to ſignalize himſelf by ſome memorable Exploit, he ſent to *Artabanus* King of *Parthia*, to deſire his Daughter in Marriage, declaring, *That he was coming to ſolemnize the Nuptials*; and that King being perſwaded to meet the Emperor in a large Plain with a ſplendid Concourſe of Nobility, unarm'd Soldiers and People, he ſuddenly ſet upon them with his Army, and made a moſt terrible Slaughter, *Artabanus* himſelf hardly eſcaping. For this Piece of Treachery, he aſſum'd the Title of *Parthicus*, as he had before that of *Germanicus*, for killing ſome of the *German* Nobility.

And in the East.

The barbarous Cruelties of this Emperor at *Alexandria* drove *Origen* from that City; and not knowing any Place in *Ægypt* that could afford him Shelter, he retir'd into *Paleſtine*, and fixt his Reſidence at *Cæſarea*. Where his admirable Abilities being ſoon diſcover'd, he was requeſted by the Biſhops of thoſe Parts, tho' but then in the Capacity of a *Lay-man*, publickly in the Church, and before themſelves, to expound the Scriptures to the People The News hereof was immediately carry'd to *Alexandria*, and highly reſented by *Demetrius* the Biſhop, who by Letters expoſtulated the Caſe with *Theoctiſtus* Biſhop of *Cæſarea*, and *Alexander* Biſhop of *Jeruſalem*, as a thing never heard of before in the *Chriſtian* Church. They in their Anſwer put him in mind, that it was no ſuch unuſual Thing for *Laicks* to preach by Order, and in the Preſence of Biſhops, whereof they gave him particular Inſtances. All which did not ſatisfie *Demetrius*, but he by Letters commanded *Origen* to return, and ſent Deacons on purpoſe to urge him to it; whereupon he came back, and apply'd himſelf to his wonted Charge. Before his Return he found a new Verſion of the old Teſtament into *Greek*, in a Veſſel among other *Greek* and *Hebrew* Books at *Jerico*. It was done by ſome unknown *Jew*, and was the fourth *Greek* Verſion of the old Teſtament ſince our Saviour's Nativity; it was found in the *7th* Year of the Emperor *Caracalla*, *A. D*, 217. About which time, or very ſhortly after, *Caracalla* met with the Reward of all his Wickedneſs, by the Contrivance of *Macrinus*, one of his chief Commanders, and the Hands of *Martialis*, who ſtabb'd him whilſt he was retir'd from his Company to eaſe Nature. This was the End of one of the cruelleſt Monſters in Nature; and we can't but admire the juſt Judgment of Heaven in cutting off the Poſterity of *Severus* in the firſt Generation, who had labour'd by all poſſible Methods, juſt and unjuſt, to ſecure a laſting Empire to his Family. *Caracalla* died on the *8th* Day of *April*, under the Conſulſhips of *Præſens* and *Extricatus*, being 29 Years of Age, and having reign'd ſix Years, two Months, and four Days.

Euſeb.

Origen *retires to* Cæſarea.

He is recall'd by Demetrius.

Herod. &c.

Caracalla *ſlain.*

A. D. 217. MACRINUS. *The twenty third* Roman *Emperor.*

III. Shortly after the Death of *Caracalla*, *Opilius Macrinus*, the chief Contriver of the Aſſaſſination, upon Suppoſition of his Innocence, was choſen Emperor by the Army, and likewiſe acknowledg'd by the Senate at *Rome*. He was now about 53 Years of Age; a Perſon of an obſcure Parentage, and a *Moor* by Birth, who with ſmall Deſert and much Favour obtain'd the Office of *Prætorian* Præfect, and by Treaſon and Chance arriv'd at the Empire. He alſo nominated his Son *Diadumenianus*, a Youth of ten Years of Age, for his Companion and Equal in the Empire, to whom he gave the Name of *Antoninus*, becauſe that Name was highly acceptable

Dion. Herod. Capitol.

ceptable to the *Romans*. Not long after *Macrinus*'s Election, *Artabanus* King of *Parthia* came down with a mighty Army upon the Frontiers, threatning to be reveng'd upon the *Romans* for all the Injuries he had receiv'd under *Caracalla*. *Macrinus*, who wanted both Courage and a good Cauſe, readily ſent back all the Priſoners, deſiring the Friendſhip of *Artabanus*, and charging all upon his Predeceſſor; but the *Parthian* King, knowing the Weakneſs of the *Roman* Army, requir'd more ample Reparations and coming forwards as far as *Niſibis*, the *Romans* were beaten in ſeveral Engagements, and *Macrinus* was glad to purchaſe a Peace by diſtributing among the *Parthians* a Sum exceeding a Million and a half of our Money. After this, and ſome little Advantages obtain'd againſt the *Armenians*, *Macrinus* with his Son, repair'd to *Antioch*, where he principally follow'd the Pleaſures of the Place, neglected the Government of the Empire, and delay'd his Journey to *Rome*, tho' he was often ſollicited, both by Letters and his own Soldiers, to come to the City. In which he committed a great Error; for his ſtaying to partake of the Debaucheries of *Antioch*, and his ill-tim'd Severities to his Soldiers, prov'd the Occaſion of his Ruine a few Months after.

His Miſmanagement.

Euſeb. Epiph. In the ſame Year it is believ'd, that *Aſclepiades* Biſhop of *Antioch*, dy'd, after he had worthily fill'd that See about 6 or 8 Years; and was ſucceeded by *Philetus* who held that Dignity about 8 or 10 Years, and was the tenth Biſhop of *Antioch* after the Apoſtles. In the ſame Year alſo *Mon. Tillemont* places that remarkable Story of *Natalis* a Confeſſor at *Rome*, which *Euſebius* in the latter End of his fifth Book, relates from an anonymous Author. This *Natalis*, had been ſeduc'd by *Aſclepiodotus* and *Theodotus* a Banker, both Diſciples of that Heretick formerly mention'd, *Theodotus* the Currier, who perſwaded him to be made a Biſhop of their Sect, upon conſideration of a certain Monthly Salary. Being thus beguil'd by the Bait of Primacy, as well as Profit, God, who was particularly merciful to the Aſſerters of his Son's Honour, was pleas'd firſt to admoniſh him by Viſions; and after that, to torment him all Night by his Angels, in order to his Recovery and Reſtoration. Inſomuch, that riſing very early, with Sackcloth and Aſhes, and a Flood of Tears, he caſt himſelf down before *Zephyrinus* Biſhop of *Rome*, and alſo before the Clergy and Laity; uſing all Methods to move the Compaſſion of the injur'd Church. And after many Intreaties and Supplications, and ſhewing the Prints of the Stripes he had received by the Inſtruments of Heaven, he was with much Difficulty receiv'd again into the Communion of the Church. As for *Theodotus* the Banker, he form-ed a new Sect of his own, and added ſome Things to the *Theodotians* formerly mention'd, as particularly that *Jeſus Chriſt* was inferior to *Melchiſedeck*, who was, according to his Opinion, Eternal without Father or Mother, and the Advocate of Angels; and that *Jeſus Chriſt* was pure Man, and exercis'd the Office of Advocate only for Men. For which Reaſon his Followers obtain'd the Name of *Melchiſedecians*.

Philetus *the tenth Biſhop of* Antioch.

The Story of Natalis.

The Melchiſedecians.

Dion. Herod. &c. In the mean time the Emperor *Macrinus* daily loſt ground in the Reputation of all wiſe Men; but that which moſt promoted his Downfal, was the Artifices of *Mæſa*, Siſter to the late Empreſs *Julia*, who upon the Death of *Caracalla* had retir'd to *Emeſa* in *Phœnicia*, with all her Family and her vaſt Eſtate which ſhe had gain'd by living above twenty Years in the Emperor's Court. Her Family conſiſted of two Widow Daughters, *Soæmias* and *Mamæa*, and their Sons *Baſſianus* and *Alexianus*, one 14, and the other 12 Years of Age. *Emeſa* was a City famous for worſhipping the Sun in the Shape of a *Black Conical Stone*; which *Idol*, they ſaid, came down from Heaven, and was call'd *Elagabal*, or the *Forming God*. Now *Baſſianus* being a Prieſt of that Temple, he obtain'd the Name of *Elagaba-*

A. D. 218. Macrin. 1. Macrinus *declines.*

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lus, or as ſome write it, *Heliogabalus*; and he was much admir'd by the *Roman* Soldiers for his fine Shape and Beauty. *Mæſa* finding the Soldiers to affect him, that ſhe might loſe no Advantage, readily proſtituted her Daughter's Honour by reporting that he was the real Son of *Caracalla*; and by means of large Sums, great Promiſes, and producing her Grandſon in the *Roman* Camp near *Emeſa*, ſhe procur'd the Soldiers there to proclaim him Emperor, under the Name of *M. Aurelius Antoninus*; which was done on the 15*th* Day of *May*, 218. *Macrinus* at firſt contemn'd that Faction rais'd only by a Woman and a Boy, and thought it ſufficient to ſend a Commander call'd *Julian* to chaſtize the Revolters; but for want of his own Perſonal Appearance, the Soldiers under *Julian* were ſoon corrupted, cut off their General's Head, and went over to *Elagabalus*. This oblig'd *Macrinus* immediately to make uſe of his whole Power; but he wanting Courage himſelf, and his Army an Inclination to fight, he was intirely defeated; and flying with all Secreſie and Expedition towards *Rome*, where his Arrival was deſir'd, he was overtaken at *Chalcedon*, and both he and his Son put to Death. This hapned on the 7*th* Day of *June*, under the Conſulſhips of Himſelf and *Adventus*, he being fifty four Years of Age, and having reign'd but one Year and two Months, wanting three Days.

He is ſlain.

ELAGABALUS. *The twenty fourth* Roman *Emperor.*

Immediately after the Death of *Macrinus* and his Son, *Elagabalus*, by the Advice of his Grandmother *Mæſa*, wrote to *Rome* in the moſt obliging manner imaginable; which notwithſtanding was ill digeſted by the Senate and People, who much more deſir'd the Government of *Macrinus*. But finding they were unable to reſiſt ſuch a powerful Party, they yielded Obedience to *Elagabalus*, of whom they conceiv'd ſome Hopes, both upon the Account of his good Shape, and for his Name of *Antoninus*. By reaſon of his Youth, many Things were at firſt order'd by the Advice and Directions of *Mæſa* and her Favourites, who ſetling the unquiet Affairs of the Eaſt, haſtned towards *Rome* with the young Emperor; but being conſtrain'd to winter at *Nicomedia* in *Bithynia*, he there by ſeveral Inſtances manifeſted his ſcandalous and irreclaimable Life. He was but fourteen Years of Age when he was elected; and as he was the youngeſt, ſo he was the moſt looſe and profligate Emperor that *Rome*, or perhaps the World ever ſaw. His Life is one continu'd and amazing Inſtance of the moſt ſuperlative Effeminacy, and the moſt unaccountable Extravagancy; and it cannot be determin'd which was moſt notorious, his unbridled Obſcenity, his boundleſs Prodigality, or his Fantaſtical Foolery. It affords a melancholy View of Mankind, that when left to themſelves and abandon'd to their Luſts, no Senſe of Honour, no Regard of Humanity or common Decency, can reſtrain them. And that which made theſe Things the more wonderful in this Emperor, was, that an extraordinary Vein of Superſtition run through all his Actions; ſo that whilſt he liv'd like a Brute, he would needs ſeem pious and religious. *Herod. &c.* *His Character.*

His Mother *Soæmias* was infamous like himſelf, but his Aunt *Mamæa* was a Woman of admirable Vertues; and tho' the Domeſtick Examples ſhe had been us'd to, were far from being excellent, yet ſhe kept her ſelf uncorrupted in the midſt of ſo much Impurity, and took a ſtrict Care to keep her Son *Alexianus* the ſame. She was not only virtuous according to the Heathen Notions of Virtue and Goodneſs, but her Aims were infinitely higher. Being a *Syrian* born, ſhe could not but be acquainted with the Affairs both of *Jews* and *Chriſtians*; and having heard of the great Fame of *Origen*, was extreamly deſirous to ſee him, and hear him concerning Religion, that ſhe might truly underſtand it, and know what it was, for which *Euſeb.*

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the World had him in ſuch Veneration. And for this purpoſe, before the Emperor's Departure from the Eaſt, ſhe ſent for him from *Alexandria*, ordering a military Guard to conduct him to *Antioch*, where he ſtaid with her ſome conſiderable Time; and having fully open'd the Doctrines of *Chriſtianity*, and given her many Demonſtrations of the Faith of its Profeſſors, to the great Honour of God and Religion, he was honourably diſmiſs'd, and permitted to return to his old Charge in *Alexandria*. It is probable that ſhe was baptiz'd; ſince ſeveral Writers do account her a *Chriſtian*, and her Piety is ſo highly commended by *Euſebius* a *Chriſtian* Biſhop; beſides, ſhe was ſo great a Patroneſs, that ſhe protected the Church from all Perſecution during all her Son's Reign. Some late Writers are of Opinion, that this Interview between *Origen* and her was ſeveral Years after this time; but *Mon. Tillemont* in his 16*th* Note upon his Life of *Origen*, has given ſufficient Reaſons to place it in this preſent Year 218. In which Year, it is believ'd that *Maximilla*, one of the two great Propheteſſes of the *Montaniſts*, dy'd. In the ſame Year alſo, or the following, *Zephyrinus* Biſhop of *Rome* dy'd, after he had held the Dignity 18 Years, and was ſucceeded by *Caliſtus*, an *Italian* of *Ravenna*, Son of *Domitius*, who continu'd in the See 5 Years, and was the 15*th* Biſhop of *Rome* after the Apoſtles St. *Peter* and St. *Paul*.

Mamæa *ſends for* Origen *into* Syria.

Caliſtus *the* 15th *Biſhop of* Rome.

Herod. Dion. Lamp. *Elagabalus* having paſs'd the Winter at *Nicomedia*, in the following Spring came to *Rome*, where he made large Diſtributions, and noble Spectacles of all ſorts; but his only Concern for any Thing that might claim the Name of Buſineſs, was to do Honour to his *Syrian* Stone-Idol, by which he repreſented the *Sun*; to which with all poſſible ſpeed he erected a magnificent Temple. To this Temple he repair'd every Morning, and offer'd Hecatombs of Oxen, with an innumerable Quantity of Sheep, which he laid on Altars loaded with the richeſt Spices, and waſh'd with the nobleſt Wines, which were conſum'd with incredible Profuſion, that the greater Honour might be paid to this Image. Theſe extravagant Superſtitions, celebrated with all ſorts of Muſick and Dancings perform'd by *Phœnician* Women, were ſo much the more inſupportable, by how much *Elagabalus* made them burthenſome to the Perſons of the higheſt Quality; for the whole Body of *Senators* and *Equites* were oblig'd to attend theſe Ceremonies as often as the Emperor thought fit to call them. Beſides this Temple near the Palace, he built another in the Suburbs to his God, whither annually in the Heat of Summer the original Image, which he had brought from *Emeſa*, was carry'd, where the Proceſſion was as pompous as poſſible: For the Idol was plac'd alone in a triumphal Chariot moſt exquiſitely adorn'd; and the Emperor held the Reins himſelf, running backwards by the Chariot ſide, that he might the more frequently view his Deity; all which was accompany'd with the Images of all other Gods, and the moſt ſacred and valuable Treaſures of the *Roman* Temples. The *Gentile Romans*, who had been educated with Sentiments of Reverence towards their other Gods, were extreamly mortify'd, to ſee, that whatſoever they held dear or ſacred in their Idolatrous Worſhip, muſt all now be ſacrific'd to this new Image. They could have been ſatisfy'd to have worſhipt it as the Tutelar Deity of the *Emeſeni*, and as ſuch to have erected a Temple to it; but to proſtrate all their other Idols to this ſingle one, was, as they thought abominable. Yet nothing leſs would ſatisfie *Elagabalus*, who accounted all their ancient Gods as only Servants and Attendants to his; tho' ſome of them were ſo much favour'd, as to be choſen either for a Wife or for Companions to this. He was alſo ſo vain, as to hope to comprehend the *Jewiſh* and the *Samaritan* Religions in his own, and therefore perhaps it was that he circumcis'd himſelf, and ſuperſtitiouſly

A. D. 219. Elagab. 3.

Elagabalus *his Superſtition.*

A. D. 220. Elagab. 4.

ſtitiouſly abſtain'd from Swines Fleſh; for he was deſirous to put the Rites of all Religions in practice, that he might the more eaſily bring them that were of other Religions, to pay a Reverence to his own Deity. It is probable that he would have been baptiz'd too, vainly imagining that by that means he might ſeduce the *Chriſtians* to the Worſhip of his Idol; and perhaps he was, if there were any Apoſtates profligate enough to betray their Faith to gratifie his fantaſtick Humour. As for the other Impieties and Monſtroſities related of this Emperor, the Hints we have before given, are ſufficient in this Place; they being ſo much below a Prince, and alſo a reaſonable Man, that they ought to bury'd in Oblivion.

A. D. 221. Elagab. 3/4. *An Apparition of* Alexander.

In the third Year of this Emperor's Reign, *Dion* relates a ſtrange Story of an Apparition of *Alexander the Great*, or ſome *Dæmon* in his Shape, near the River *Danube*, who with four hundred Companions, dreſt and dancing like *Bacchanals*, paſs'd through *Mæſia* and *Thrace* to *Byzantium*, without any Endeavours of Oppoſition from the Soldiers and Governors, who allow'd them all Accommodations in their Journey. Then paſſing the Sea to *Calcedon* in *Aſia*, there, after ſeveral peculiar Ceremonies perform'd, and putting a wooden Horſe into the Ground, they wholly diſappear'd. In the ſame Year a noted *Chriſtian*, call'd *Julius Africanus* of *Paleſtine*, obtain'd a Deputation from the Emperor to cauſe the City of *Emmaus* near *Jeruſalem* to be repair'd, which was afterwards call'd by the Name of *Nicopolis*. This *Africanus* about the ſame time compos'd an exact Chronicle divided into five Books, from the Beginning of the World, to the third Year of the Reign of *Elagabalus*, wherein he gave a brief Account of the moſt remarkable Accidents from the Creation, to the time of *Jeſus Chriſt*, and related in few Words all that hapned from our Saviour's Time, to that wherein he wrote. We have not this famous Work under *Africanus*'s Name; but *Euſebius* has inſerted it almoſt entire in his *Chronicon*, altering and adding ſome few Things, and correcting ſome of his Miſtakes. Beſides his Chronicle, he afterwards wrote two Letters, one to *Ariſtides*, to reconcile the ſeeming Difference between St. *Matthew* and St. *Luke*, concerning our Saviour's Genealogy; and the other to *Origen*, to ſhew the Fabulouſneſs, or at leaſt the Uncertainty of the Hiſtory of *Suſanna*.

Julius Africanus *his Chronology.*

Elagabalus *adopts his Couſin* Alexianus.

In theſe Times *Elagabalus* having rendred himſelf odious and deſpicable to all Men, was prevail'd upon by the Artifices of his Grandmother *Mæſa*, to adopt his Couſin-German *Alexianus*, tho' but two Years younger than himſelf, and to make him *Cæſar* and his Succeſſor, giving him the Names both of *Alexander* and *Severus*. This ſtrange Adoption was readily confirm'd by the Senate, but in a ſhort time it much diſpleas'd *Elagabalus*; for he found the Diſpoſitions of young *Alexander* too virtuous for him, and that the growing Hopes of that wonderful Youth would ſoon eclipſe his Glory. This put him upon many fooliſh as well as impious Projects to deſtroy him; but fearing that the Senate might ruine his Deſigns, by chuſing another Emperor, he reſolv'd to anticipate them, and in the fourth Year of his Reign, *An.* 222, he ſuddenly baniſh'd the whole Senate out of the City, without allowing them to make the leaſt Preparations for Travelling. Shortly after, having unſucceſsfully endeavour'd to poiſon *Alexander*, that he might ſound the Soldiers, he reported that he was dead, which immediately rais'd a Mutiny among them. To appeaſe which, he immediately took *Alexander* along with him in a glorious Chariot to the Camp; where the Soldiers Acclamations were ſolely directed to his Couſin, and no Reſpect ſhewn to himſelf; which ſo enrag'd him, that he threatned the Authors of the Mutiny with the ſevereſt Puniſhments. But the Tempeſt was grown too high, and the Army was reſolv'd to rid

Lamp. &c.

rid this World of the Monſter, and thereupon ran furiouſly after him, intending to kill him where-ever they found him. In a ſhort time they found him with his Mother hanging about him in a Sink of the Army, whether he fled, hoping to eſcape by that ſecret Way; but the Paſſage being too narrow, he was ſtopt, and the Soldiers immediately cut off his and his Mother's Head, dragg'd their Bodies through the Streets, after the moſt ignominious Manner, and at laſt threw his headleſs Trunk into the common Sewers that led into the River, with a Weight ty'd to it, that it might never riſe again and be bury'd. Thus dy'd *Elagabalus*, the moſt vile and abominable Prince in the World, out of Hatred to whoſe Memory, a Decree was made by the Senate and People of *Rome*, *That thenceforward no Emperor of* Rome *ſhould be called by the Name of* Antoninus. His Death hapned on the 11*th* Day of *March*, being in the 18*th* Year of his Age, and having reign'd three Years, nine Months, and four Days.

He is ſlain.

Lamp. Herod. IV. Immediately after the Death of *Elagabalus*, young *Alexander* was by an univerſal Conſent acknowledg'd Emperor of *Rome*, being now about ſixteen Years of Age, and a Prince of ſuch admirable Vertues and Qualifications, that they ought not to be paſs'd over in an *Eccleſiaſtical Hiſtory* without particular Notice. This Prince having the moſt celebrated Men for his Maſters and Tutors, became skilful in all Arts and Sciences, and was ſo conſiderable for his Parts and Abilities, that at the Beginning of his Adminiſtration, he rather ſeem'd a wiſe old Man than a Youth. By the Advice of his wiſe Mother *Mamæa*, he choſe the worthieſt and moſt experienc'd Perſons of the Empire for his Council; and never acted any Thing without their Opinion, notwithſtanding his own Abſolute Authority, and that he was ſo judicious and ſagacious himſelf, that ſcarce any Man could impoſe upon his Underſtanding. By the Aſſiſtance of his great Counſellors, he immediately ſet about a general Reformation; and firſt, he ſent back all the Foreign Images that had been brought to *Rome*, to their reſpective Cities and Temples; then he remov'd all thoſe impure Miniſters of *Elagabalus*, the Eunuchs, the Buffoons and *Pantomimes*, with an incredible Number of lewd Women, that had been brought into the Palace. He wou'd admit none to pay their Devoirs to him, his Wife, or Mother, but Perſons of Honeſty and known Reputation; ſolemnly forbidding by the publick Cryer all ſuch as knew themſelves to be otherwiſe, to approach his Preſence, threatning that if he once diſcover'd them, it ſhould coſt them their Lives. And that he might remove all Corruptions of Manners, he deſtroy'd the Uſe of mixt Baths in *Rome*, where both Sexes bath'd together; all which had been prohibited by ſome of the good Emperors, but were reviv'd by his infamous Predeceſſor. He reſtrain'd the ordinary Charges of the Court, and reduc'd the Palace to an excellent Order; abridging the ſuperfluous Expences introduc'd by the Luxury of former Emperors. He apparell'd himſelf with great Plainneſs and Modeſty, alledging *That Government conſiſted in Virtue, and not in coſtly Attire*; wherefore he wore no Jewels, nor wou'd permit any in his Chamber, and accounted it a great Vanity, *That a Thing ſo ſmall in Quantity ſhould be ſo large in Price.* He never made uſe of golden Cups, nor allow'd above 200 Pound Weight of Silver Veſſels in his Palace; ſo that at publick Entertainments he uſually borrow'd both Plate and Servants of his Friends. He was highly affable and courteous in his Temper, familiarly viſited all Perſons of Worth, and permitted any Man perſonally to inform him of their Buſineſs; and finding their Demands reaſonable, he perform'd their Requeſts; if otherwiſe, he calmly debated the Matter

A. D. 222. ALEXANDER. *The Twenty fifth* Roman *Emperor.*

His admirable Virtues.

with them, and ſhew'd them their Errors. He kept a private Memorial of the Names of ſuch as ought to be conſider'd for their Services, and the Preſents made to deſerving Perſons, which he frequently view'd; and when he found any to whom he had given nothing, or not conſiderable to their Merits, he call'd them to him, asking, *Why they were ſo backward in demanding a Reward; and why they would ſuffer him to continue in their Debt?* He took care of the Education of great Numbers of poor Children, and was very bountiful to all indigent Perſons of Merit; and he is obſerv'd every Day to have done ſome good to others, in which he exceeded the renown'd *Titus*, by having the Happineſs of a longer Reign.

His Care of the Publick.

As the Bounty of this Emperor extended to all, ſo did his Care to all publick Officers and Magiſtrates, in the Choice of whom, his Opinion was, *That they were moſt fit for publick Places who declined them, not thoſe who ſued for them*; to which he frequently added, *That ſuch only ought to be advanced, who could diſcharge their Offices by themſelves, and not by Deputies.* That he might be exact in chuſing Men, when he appointed Governors of Provinces and Cities, he publiſh'd the Names of the Perſons deſign'd, deſiring and encouraging all Men to make all juſt Objections againſt them, and to prove their Accuſation; with this Proviſo, that if they did not make good their Charge, and if it proceeded from Malice, the Accuſer ſhou'd be immediately beheaded: *For*, ſaid he, *ſince* Chriſtians *and* Jews *uſe ſuch careful Methods in the Choice and Ordination of their* Prieſts, *it is moſt reaſonable that the like Courſe ſhould be taken in the Choice of* Rectors *of Provinces, to whom are committed the Lives and Fortunes of thoſe under their Subjections.* He wou'd in no Caſe permit Offices and Places to be bought and ſold; *For*, declar'd he, *He who buys his Office muſt needs ſell Juſtice: I cannot bear any Merchants in Authority, which if I tolerate, I cannot afterwards condemn their Actions; and I ſhall bluſh to puniſh that Perſon who bought, ſince I once permitted him to be a Buyer.* He was alſo a ſevere Puniſher of ſuch Magiſtrates as were guilty of any corrupt Practice; and frequently ſaid, *He had always his Finger in readineſs to pluck out the Eyes of that Judge who was partial, or received Bribes and Gratuities*; in which he was ſo ſtrict, that when *Arabinus*, a Perſon accus'd of Bribery, came to pay him his Reſpects, he cry'd out in a violent Paſſion, Arabinus *not only lives, but takes me for ſuch a ſenſeleſs Prince, as to appear in my Preſence.* He baniſh'd one of his Secretaries for forging a Bill in his Council, and caus'd the Sinews of his Fingers to be cut through, that he might never be able to write after. And becauſe the Corruptions of publick Officers were of ſuch dangerous Conſequence, he often declar'd, *That ſince their Truſts were ſo great, in moſt Caſes, the Loſs of their Places was an inſufficient Puniſhment, that nothing could recompence for ſuch Miſchiefs, but the Loſs of their Lives.* Accordingly, he commanded one of his Servants, who had received a hundred Crowns of a Soldier for a Bribe, to be hang'd in the High-way, where his Servants commonly paſs'd to his Houſes out of the City. Nor would he ſpare his chief Favourite *Turinus*, who for taking Money for a Place, and not performing his Part in it, was adjudg'd by him to be bound to a Stake in the main *Forum*, and to be ſmother'd to Death with the Smoke of green Wood and wet Stubble, the Publick Crier in the mean time proclaiming, *He who ſold Smoke, dies by Smoke.* By theſe Acts of Juſtice, as well as many others of Mercy and Generoſity, he gain'd the Affection and Admiration of all Men.

His Religion and Regard to Chriſtianity.

Amidſt ſo many Virtues and Excellencies, this Emperor could not want a proportionable Degree of Religion, which was really *Pagan*, but not ſo per-

pernicious to the true Religion as that of *Antoninus Philoſophus*; for by means of his Mother *Mamæa*, he ſhew'd a particular Eſteem for *Chriſtianity*, and had the Images of *Abraham* and *Jeſus Chriſt* in his Cloſet, where he perform'd his daily Devotions; but as a blind Man, without full Knowledge, he plac'd *Chriſt* among *Orpheus*, *Apollonius Tianæus*, and his other Deities. Tho' *Alexander* did not believe in *Jeſus Chriſt* as a Saviour, yet he reverenc'd him as a Law-giver, whoſe Inſtitutions excell'd all thoſe of the *Gentile* Philoſophers. That Command, on which all the Law and the Prophets depend, DO NOT THAT TO ANOTHER, WHICH YOU WOULD NOT HAVE ANOTHER DO TO YOU, he was ſo fond of, that when he puniſh'd any Man for Acts of Injuſtice, the Crier was commanded publickly to pronounce it in the Court, and that it might be the more regarded, he order'd it to be inſcrib'd upon his Palace, his Courts of Judicature, and his publick Works and Buildings. He had ſuch a good Opinion of *Chriſtianity*, that he once deſign'd to erect a Temple to JESUS CHRIST in particular; but his Soothſayers hinder'd him by giving a Reaſon, which coming from a *Pagan* Author, is a noble Character of the *Chriſtian* Faith, 'That if the *Chriſtians* were ever publickly allow'd to have Temples 'of their own, the Temples of the *Roman* Deities would be forſaken, and 'the Empire would ſoon embrace *Chriſtianity*. Tho' this hinder'd the Emperor from building Churches to the Honour of *Jeſus Chriſt*, he was not willing that any already built ſhould be pull'd down. For when the *Company of Victuallers* complain'd that the *Chriſtians* had built a Church upon a Piece of waſte Ground, which they claim'd for themſelves, he deny'd their Petition, deciding the Matter by his Reſcript in theſe Words; *It is better that God be there worſhipped in any manner, than that the Place ſhould be put to ſuch Uſes as they deſign'd it for.* The greateſt Part of his Family were converted, and the *Chriſtians* enjoy'd perfect Tranquillity during his Reign; in which Reign, it is moſtly believ'd, the *Chriſtians* began firſt to build their Churches in publick, and in the View of the People and Magiſtrates.

Euſeb.

In the firſt Year of the Emperor's Reign, *Hippolytus* a celebrated Biſhop in *Arabia*, and afterwards a Martyr, finiſh'd his remarkable Treatiſe concerning *Eaſter*, wherein he gave a kind of a Chronicle to the firſt Year of *Alexander*, and alſo a Paſchal Cycle for ſixteen Years. This Author was eminent for ſeveral Pieces, as particularly one *concerning Antichriſt*, one *concerning the Reſurrection*, and one *againſt all Hereſies*; but for none more than his *Commentaries upon the Holy Scriptures*. Theſe are ſaid to have given Occaſion to the great *Origen* to do the like, being particularly excited by his dear Friend *Ambroſius*, who not only importun'd him, but alſo furniſh'd him with all Conveniencies neceſſary for ſuch a Labour; allowing him beſides his Maintenance, ſeven *Notaries*, and ſometimes more, to attend upon him, who by Turns might take from his Mouth what he dictated, and as many *Tranſcribers*, beſides Virgins employ'd for that purpoſe, who copy'd out fair what the others had haſtily written. His Induſtry and Diligence in theſe Studies were incredible, few Parts of the Bible eſcaping his narrow and critical Re-ſearches; wherein he attain'd to ſo admirable an Accuracy and Perfection, that St. *Jerom* himſelf, who was not always civil to his Memory, profeſt, he could have been ſatisfied to have born that Load of Envy caſt upon his Name, provided he had with it his Skill and Knowledge in the Scriptures. About theſe Times, and the ſecond Year of *Alexander*, *Caliſtus* Biſhop of *Rome*, after he had held that Dignity about five Years, was martyr'd in the City, undoubtedly without the Emperor's Knowledge. He was ſucceeded by *Urbanus*, a *Roman*, and Son of *Pontianus*, who continu'd in the See about eight Years, and was

Hippolytus *an Eccleſiaſtical Writer.*

A. D. 223. Alexan. 1.

Origen *writes Commentaries upon the Scriptures.*

A. D. 224. Alexan. 2.

Urban *the 16th Biſhop of* Rome.

was the ſixteenth Biſhop of *Rome*, after the Apoſtles St. *Peter* and St. *Paul*.

A.D. 227. Alexan. 5. Origen *defends Philoſophy.*

V. For the Space of two or three Years we find very little, either of *Eccleſiaſtical* or the *Roman* Affairs. The Principal relates to the indefatigable Studies of *Origen*, who having made himſelf a moſt profound Maſter of Philoſophy as well as Divinity, now wrote in Defence of his Philoſophical Studies, 'as well from the Uſefulneſs of them, as from the Examples 'of *Pantænus* and *Heraclas*, now a Presbyter in *Alexandria*. But his Philoſophical and unbounded Genius often tranſported him too far in his Writings, and made him afterwards advance ſeveral extravagant Notions, not to ſay dangerous Errors; which made greater Noiſe in the Church than any thing ſince the Beginning of *Chriſtianity*. In the Year 228, he was ſent by his Biſhop *Demetrius* from *Alexandria* into *Achaia* in *Greece*, which was then diſturb'd with divers Hereſies that over-ran the Churches in thoſe Parts. He ſtaid a conſiderable Time at *Athens*, where, as *Epiphanius* tells us, he frequented the Schools of the Philoſophers, and convers'd with the Sages of that City. At *Nicopolis* near *Actium*, he found a new Verſion of the the old Teſtament into *Greek*, which was done by ſome unknown *Jew*, and was the fifth *Greek* Verſion of the old Teſtament ſince our Saviour's Nativity. *Origen* afterwards joining this with the Verſion found at *Jericho* 11 Years before, and adding them to his Work call'd *Tetrapla*, mention'd *A.D.* 214. he compos'd his *Hexapla* and his *Octapla*; which was a Bible conſiſting of all the *Greek* Verſions, with the *Hebrew* Text in two diſtinct Characters, and all plac'd in different Columns: A noble Work, and of great Uſe. In this Journey to *Achaia*, as he paſs'd through *Paleſtine*, he took *Cæſarea* in his Way, where producing his Letters of Recommendation from *Demetrius*, he was ordain'd *Presbyter* by *Alexander* Biſhop of *Jeruſalem*, and *Theoctiſtus* of *Cæſarea*, he being now 43 Years of Age. Tho' this was intirely the Act of theſe two excellent Biſhops, who deſign'd only to add Authority to his Embaſſy, yet the Thing was highly reſented by his Dioceſan *Demetrius*, who envying his mighty Reputation, declar'd it was an Affront to his Juriſdiction, and a Contempt of his Power; and that he might not want Pretences, he condemn'd him now for the unnatural Action committed in his Youth, ſeverely reflecting upon the Biſhop who ordain'd him. However, *Origen* return'd peaceably to *Alexandria*, where he continu'd his Commentaries upon the Holy Scriptures. It was then that he publiſh'd his five Books of Commentaries upon the Goſpel of St. *John*, eight Books upon *Geneſis*, Commentaries upon the *firſt five and twenty Pſalms*, and upon the *Lamentations of* Jeremiah, his Books *de Principiis*, and his *Stromata*.

Euſeb.

A.D. 228. Alexan. 6. *He goes to* Achaia.

At Paleſtine *he is ordain'd Presbyter.*

Demetrius *reſents it.*

In the ſame Year that *Origen* was ordain'd Prieſt, *Philetus* Biſhop of *Antioch* dy'd, after he had held that Dignity 10 or 11 Years; and was ſucceeded by one *Zebinus* or *Zebennus*, who continu'd in the See about nine Years, and was the eleventh Biſhop of *Antioch* after the Apoſtles. In the ſame Year at *Rome* there hapned a dangerous and bloody Conteſt between the Emperor's Guards and the Citizens of *Rome*, upon the Account of that renown'd Civilian *Ulpian*, who being Commander of the Guards, vigorouſly endeavour'd to reform their many Corruptions; but the Soldiers growing too powerfnl, not only forc'd the Citizens to a Compliance by Fire, but purſu'd *Ulpian* into the Palace, and ſlew him in the Preſence of the Emperor and his Mother; which put an End to the Conteſt. This *Ulpian* was chief Counſellor to the Emperor, and wrote many excellent Books upon ſeveral Subjects in the Law, out of which there are noble *Excerpta* ſtill preſerv'd in the *Digeſts*. In the following Year the celebrated

Zebinus *the* 11th *Biſhop of* Antioch.

Dion.

Ulpian *ſlain at* Rome.

ted *Dion Caſſius*, having been Proconſul of *Africk* for a few Years, and now a ſecond Time Conſul, retir'd himſelf into the Province of *Bithynia*, where he wrote that great and excellent Work of his, the *Roman Hiſtory*, of which we have a conſiderable Part ſtill remaining, and which ſufficiently ſhews the extraordinary Abilities of the Author. A. D. 229. Alexan. 7. Dion Caſſius *writes his Hiſtory.*

Euſeb. Jerem. Phot. All this while *Demetrius* Biſhop of *Alexandria* was not appeas'd, but continu'd to perſecute *Origen*; and in a Council which he aſſembl'd in the tenth Year of *Alexander*'s Reign, it was ordain'd that *Origen* ſhould quit *Alexandria*; that he ſhould neither be permitted to teach or live there any longer; but that nevertheleſs he ſhould not be depriv'd of his Dignity of Prieſthood. *Origen* being thus baniſh'd from *Alexandria*, reſign'd the Government of his Catechetical School to his Colleague *Heraclas*, and retir'd to *Cæſarea* in *Paleſtine*, his ordinary Place of Refuge, where he was generouſly receiv'd by his Patron *Theoctiſtus* Biſhop of that City, and *Alexander* Biſhop of *Jeruſalem*, who undertook to defend him, comiſſion'd him publickly to expound the Scriptures, and heard him as if he had been their Maſter. But *Demetrius* being not ſatisfy'd with the firſt Judgment againſt *Origen*, accus'd him of Heretical Principles in a ſecond Council of the Biſhops of *Ægypt*, and having caus'd him to be depriv'd of his Prieſthood, and even to be excommunicated, he wrote at the ſame time to all Parts againſt him, to procure his being excluded the Communion of the Catholick Church. For when once a Prieſt was depos'd and excommunicated by his Biſhop, with the Conſent of the Biſhops of the Province, he cou'd not be admitted into any Church. So that it is no Wonder if all the Biſhops in the World, except thoſe of *Paleſtine*, *Arabia*, *Phœnicia*, and *Achaia*, who were intimately acquainted with *Origen*, ſhould conſent to his Condemnation; and if the Biſhop of *Rome* it ſelf, having aſſembl'd his Clergy againſt him, did condemn him after the Example of his own Biſhop. Nevertheſs *Origen* found ſeveral Protectors, eſpecially in *Paleſtine*, where he continu'd to explain the Scriptures at *Cæſaria* as formerly at *Alexandria*, with ſo great a Reputation, that all ſorts of Perſons, not only from that Province, but even from remote Countries, came to be his Diſciples. The moſt famous were *Gregory*, afterwards ſurnamed *Thaumaturgus*, and his Brother *Athenodorus*, who afterwards returning to their own Countrey *Pontus*, both became Biſhops, and prov'd eminent Lights and Governors of the Church. *Firmilian*, afterwards Biſhop of *Cæſarea* in *Cappadocia*, was another; who had ſo great an Eſteem for him, that he ſometimes engag'd him to come over into his Province for Edification of the Churches in thoſe Parts, and other times went into *Paleſtine* to viſit him, and to perfect himſelf by his Society and Converſation. His Enemy *Demetrius* liv'd not long after he had excommunicated him, but dy'd in the ſame Year after he had held this Dignity 43 Years; and was ſucceeded by *Heraclas*, to whom *Origen* had left his School, who continu'd in this See about ſixteen Years, and was the twelfth Biſhop of *Alexandria*, after the Evangeliſt St. *Mark*. *Heraclas* left the Care of his Catechetical School to an eminent Prieſt call'd *Dionyſius*; and tho' both theſe were Scholars and Friends of *Origen*, which caus'd the Heat againſt him to abate, yet he was always look'd upon as an excommunicated Perſon by the *Ægyptians*, and the Sentence of *Demetrius* continu'd under his Succeſſors. In this Retirement *Origen* compos'd his *Hexapla* and *Octapla*, went on with his Commentaries upon St. *John*, and began ſome upon *Ezekiel* and *Iſaiah*.

A. D. 230. A. D. 231. Alex. 9. 10. Origen *condemn'd by a Council.*

In a ſecond Council he is degraded and excommunicated.

He notwithſtanding finds many Friends.

Heraclas *the* 13th *Biſhop of* Alexandria.

About the time of *Origen*'s Retirement from *Alexandria*, it is believ'd that the Council of *Iconium* was call'd, which *Euſebius* briefly mentions in his 7*th* Book and 7*th* Chapter. This was aſſembl'd to determine a Con-

The Council of Iconium.

Controverſie concerning the Validity of that Baptiſm that was adminiſtred by the *Montaniſts* or *Cataphrigians*; and therein it was reſolv'd, That all Baptiſm adminiſtred out of the Church was to be rejected, as had been done before in *Cappadocia* by immemorial Cuſtom. All that we know further of this Council, is, that there were many Biſhops at it from *Cappadocia*, *Galatia*, *Cilicia*, and the neighbouring Provinces; and that *Firmilian* Biſhop of *Cappadocia*, was none of the leaſt eminent among them. In the following Year, and tenth of *Alexander*, *Urbanus* Biſhop of *Rome* dy'd, by Martyrdom, as it's commonly believ'd, after he had held that Dignity about eight Years; and was ſucceeded by *Pontianus* a *Roman*, and Son of *Calphurnius*, who continu'd in the See about five Years, and was the ſeventeenth Biſhop of *Rome* after the Apoſtles St. *Peter* and St. *Paul*. In the ſame Year, 162 Years after the Deſtruction of *Jeruſalem*, according the Rabbins, the *Jeruſalem Talmud* was begun and compos'd by *R. Jochanan*; which is a confus'd Heap of the extravagant and the wild Notions, Cuſtoms, and Traditions of the *Jews* in thoſe Times. But it is ſo obſcure, that the *Jews* of latter Times could make but little uſe of it; ſo that when they cite the *Talmud*, they ordinarily mean that of *Babylon*, written above three hundred Years after, and when they would denote the other, they add the Title *Jeruſalem*.

A. D. 232. Alex. 11.

Pontianus, *the* 17th *Biſhop of* Rome.

The Jeruſalem Talmud *begun.*

Alexander having now reign'd about ten Years, to the general Satisfaction of all Men, was alarm'd by the Progreſs of *Artaxerxes* in the Eaſt, who having conquer'd *Parthia*, and reſtor'd the *Perſian* Empire, began to invade the *Roman* Dominions. This caus'd *Alexander* to make all neceſſary Preparations to oppoſe this new Conqueror, and to go in Perſon againſt him; in which Expedition he obſerv'd the greateſt Regularity and Diſcipline, maintaining ſuch Order and Juſtice, and puniſhing Outrages and Miſdemeanors with ſuch Prudence and Severity, that his Camp ſeem'd a well-govern'd City, and a Sight of his Army was ſufficient to give an Idea of the Grandeur of the *Roman* Empire. He was exceeding careful, that no Soldier ſhould defraud another; ſo that if any Colonel or Captain detain'd the leaſt Part of his Mens Allowance, he was condemn'd to inevitable Death; and once he diſcarded a whole Legion at a time, never fearing any Mutineers, becauſe he knew they could object nothing againſt his Life and Management. If any of his Soldiers in their March near Gardens and Orchards, treſpaſs'd upon the Owners, he commanded them to beaten with Rods of Iron; or if the Dignity of the Perſon exempted him from ſuch a Puniſhment, he publickly reprimanded him, and putting him in mind of the *Chriſtians* Maxim, would ſolemnly ask him, *If he would willingly have been ſo ſerved in his own Eſtate?* By theſe Methods, and his innumerable Acts of Kindneſs and Condeſcenſion, with his tender Regard to the meaneſt of the Sick and wounded, he was infinitely valu'd and admir'd both by his own Soldiers and all the Countries through which he paſs'd. In this manner *Alexander* advanc'd againſt the *Perſians*; and during the time of the War, there paſs'd many remarkable Skirmiſhes, till at length both Parties gathering together all their Forces, reſolv'd to come to a general Battel; in which *Alexander*, by his Management, gain'd one of the greateſt Victories that ever was known in the Empire, *Artaxerxes* with great Difficulty eſcaping with Life. There were ſlain in this Battel 10000 Horſemen, Foot-Men without Number, 200 Elephants, and 300 taken, as alſo 1000 armed Chariots, and an infinite Number of Priſoners of all Ranks and Qualities, as is evident from the Account which *Alexander* gave to the Senate after his Return to *Rome*. Tho' *Herodian*, who hated both him and his Mother for favouring *Chriſtianity*, has given a different

Lamp.

Alexander againſt Artaxerxes.

His excellent Diſcipline.

A. D. 233. Alex. 12.

His Succeſs.

ferent and detracting Account of theſe Wars. After this happy Victory, the Emperor without Reſiſtance, recover'd all thoſe Countries that *Artaxerxes* had taken from the *Romans*; and paſſing through the Body of *Meſopotamia*, he enlarg'd the Bounds of the Empire, took the Cities *Cteſiphon* and *Babylon*, ſubdu'd Part of *Arabia*, and then return'd to *Antioch* in *Syria*. Having eſtabliſh'd Peace in the Eaſt, he return'd to *Rome*, where he triumph'd on *September* 25. with great Solemnity. His Chariot was drawn by four Elephants, and the whole Senate, Knights and People, with an infinite Throng of Women and Children, attended him from the *Capitol* to the *Palace*, crying, *Now* Rome *is ſafe, ſince* Alexander *is ſafe!* The following Day was ſpent in the Games of the *Cirque*, and the Diverſions of the Stage; at which Time the Emperor gave a Largeſs to the People, and eſtabliſh'd Penſions for the Maintenance of poor Children, in Imitation of the *Antoninus's*, calling them by the Name of *Mamæans*, in Honour of his Mother *Mamæa*. A. D. 234. Alex. 11. *His Triumph.*

Lamp. Herod. &c. This excellent Emperor continu'd but a ſhort Time in *Rome*, before he was diſturb'd by the Revolt of the *Germans*, who joining with other Northern Nations, had paſs'd the *Rhine* and the *Danube*, with ſuch Fury and Numbers, that all *Italy* was in a great Conſternation. Upon Notice of which, *Alexander* made what Levies he could, and to the mighty Regret of the whole City, went in Perſon to ſtem this furious Torrent. Tho' the Emperor met with much Succeſs againſt theſe barbarous Nations, yet he met with more barbarous Uſage from the ſtanding Legions encamp'd about *Moguntia* or *Mentz*, which had been abominably corrupted in the Reign of *Elagabalus*, and ever ſince train'd up in all kinds of Rapines and Diſorders. *Alexander* could neither endure their inſolent Outrages, nor they his regular Diſcipline; but more eſpecially they exclaim'd againſt the exceeding Penuriouſneſs of his Mother *Mamæa*, who was then, as at other times, with him in the Camp. Theſe Inſolencies increaſing on one Side, and the Emperor's Strictneſs on the other, the Soldiers being excited by a famous old Soldier call'd *Maximinus*, reſolv'd upon his Death; which they ſhortly after effected in his Tent, together with that of his Mother *Mamæa*. Thus dy'd this admirable Prince, by the Hands of a profligate and irreclaimable Army, to the infinite Grief of the *Roman* People; who not only deify'd him, and beſtow'd a moſt magnificent Funeral upon him, but alſo appointed that his Birth-day ſhould be kept very religiouſly, and it was obſerv'd for many Years after. *Alexander* dy'd on the 19*th* Day of *March*, under the Conſulſhips of *Severus* and *Quintianus*, being about twenty nine Years of Age, and having reign'd thirteen Years and nine Days. *He goes againſt the* Germans. *He is ſlain.*

Capit. Herod. VI. Upon the Death of *Alexander*, the Soldiers made choice of *Maximinus*, who had been the chief Promoter of the Murder, and ſwore him Emperor. *Maximinus* immediately join'd his Son *Maximus* with him, allowing him equal Power and Authority; but the Senate and People of *Rome* utterly refuſed to confirm their Election, and continu'd in that Reſolution; ſo that *Maximinus* was the firſt *Roman* Emperor, to whom Hiſtorians give that Title, who was elected without the Conſent of the Senate. *Maximinus* was now 62 Years of Age, a Perſon of the meaneſt Extraction, barbarous by Deſcent, ſprung from a *Goth* and *Alane*, who from a poor Herdſman of *Thrace*, by his monſtrous Stature, prodigious Strength, and brutiſh Valour, gain'd ſeveral military Poſts, and at length the Empire of the World. He was eight Foot and an half in Height; had Joints ſo large, that his Wife's Bracelet would ſerve him for a Thumb-Ring; a Stomach ſo ſtrong, that he ordinarily eat 40 Pounds of A. D. 235. MAXIMINUS *The* 26th Roman *Emperor.* *His monſtrous Stature and Temper.*

of Fleſh, and drunk ſix Gallons of Wine; and a Strength ſo extraordinary, that he was able to turn and draw loaden Wains, to ſtrike out a Horſe's Teeth with his Fiſt, kill him with a Kick, and cleave young Trees with his Hands. Beſides, he was of a Temper ſo bold and couragious, ſo fierce and preſumptuous, that relying upon his vaſt Bulk and Strength, he neither fear'd nor regarded any Man in the World. So that *Capitolinus* truly ſaid of him, 'Never did a more cruel Beaſt tread upon the Earth. Seeing himſelf advanc'd to ſo high a Station, he immediately ſhew'd the utmoſt Extent of his Authority; and firſt he put to Death all ſuch as had been intimate with *Alexander*, and then baniſh'd an infinite Number of others, not allowing any Commander or Senator that had been advanc'd by him. And becauſe he was much aſham'd of the Meanneſs of his Extract, he commanded all ſuch as well knew him and his Parents to be ſlain; tho' many of them had reliev'd both him and his Parents in the Time of their low Condition. He commanded many of the moſt illuſtrious Perſons of *Rome* to be ſlain, ſo that the Senate and People ſtood in great Fear of him, being ready to tremble at his Name; and both Men and Women made ſolemn Vows and Prayers to their Gods, That he might never ſet Foot in their City,

Conſpiracies againſt him.

In a ſhort time the inſupportable Behaviour of this Tyrant caus'd *Magnus* a Conſular Perſon, to conſpire with many of *Alexander*'s old Soldiers, and ſome others, to break down a Bridge as ſoon as *Maximinus* had paſs'd it, and abandon him to the Enemy. But this was ſoon diſcover'd; tho' ſome think the whole Project was invented by *Maximinus*, to colour over his Cruelties, which he executed to ſo high a Degree, that he caus'd above 4000 to be ſlain, upon pretence of their being concern'd in this Treaſon. Shortly after, a great Number of *Alexander*'s old Soldiers mutined; and withdrawing themſelves from the Camp, proclaim'd one *Quartianus* or *Ticus*, for Emperor, who had lately been remov'd from his Charge. The Soldiers conſtrain'd him to accept of the Empire, which he upon ſufficient Grounds refus'd; for *Macedonius*, who had been the chief Promoter of his Advancement, within a few Days after murder'd him in his Bed, and carried his Head to *Maximinus*, who firſt kindly receiv'd him, and then put him to a cruel Death, puniſhing him for his Treaſon to his Sovereign, and his Treachery to his Friend. With theſe Succeſſes the Cruelty and Tyranny of *Maximinus* encreaſed; but ſhortly after he was diverted by his Wars againſt

His Succeſſes.

the *Germans*, whom he overthrew in ſeveral Battels, waſted all their Countrey with Fire and Sword for above 400 Miles together, and threatned to ſubdue all the *Northern* Nations as far as the Ocean; and had his general Carriage been anſwerable to his Courage, he might probably have enjoy'd Time and Opportunity to have perform'd all. In the Time of theſe Wars began the Sixth Perſecution of the Church, after it had enjoyed about 24 Years Reſt, from the End of the Fifth, under *Severus* and *Caracalla*.

CHAP.

CHAP. V.

From the Beginning of the Sixth general Perſecution of the Church, to the End of the Seventh, begun and ended under the Emperors Decius *and* Gallus.

Containing the Space of about 18 *Years.*

The Sixth General PERSECUTION.

Euſeb. &c.

I. IN the midſt of ſo much Cruelty and Bloodſhed, it is no wonder if the Emperor *Maximinus* ſet himſelf to perſecute the *Chriſtians*; eſpecially ſince they had met with ſo much Favour from his Predeceſſor. This is generally call'd *The Sixth general Perſecution*; tho' *Sulpitius Severus* admits not this into the Number, and therefore makes no more than nine *Pagan* Perſecutions, reſerving the Tenth for the Times of *Antichriſt*. But *Euſebius* expreſsly affirms, that *Maximinus* ſtirr'd up a Perſecution againſt the *Chriſtians*, and that out of Hatred to his Predeceſſor, in whoſe Family many *Chriſtians* had found Shelter and Patronage; but that it was almoſt wholly levell'd againſt the Biſhops and Miniſters of the Church, as the prime Pillars and Propagators of *Chriſtianity*. Whence *Firmilian*, Biſhop of *Cappadocia*, in his Letter to St. *Cyprian*, ſays of it, That it was not a general, but a local Perſecution, that rag'd in ſome particular Places, and eſpecially in that Province where he liv'd, *Serenianus* the Preſident driving the *Chriſtians* out of all thoſe Countreys. He adds, that many dreadful Earthquakes happening in thoſe Parts, whereby whole Cities and Towns were ſwallow'd up, much increas'd the Perſecution; it being uſual with the *Pagans*, if a Famine or Peſtilence, an Earthquake or Inundation happen'd, immediately to turn their Rage againſt the *Chriſtians*, concluding them the Cauſers of thoſe Calamities. And this *Origen* meant when he tells us in his Homilies, that he knew ſome Places overturn'd with Earthquakes, the Cauſe whereof, the *Heathens* caſt upon the *Chriſtians*, for which their Churches were burnt to the Ground; and that not only the Common People, but the wiſer ſort among them, did not ſtick openly to affirm, That theſe Things came for the ſake of the *Chriſtians*. About the Beginnining of this Perſecution the Emperor *Maximinus* and his Son exhibited ſome magnificent Sports, and gave a Donative to the Soldiers, which whoever receiv'd, was oblig'd to come up to the Tribune with a Laurel Crown upon his Head. Among theſe Soldiers, a *Chriſtian*, more ſcrupulous than ordinary, brought his Crown in his Hand; and being ask'd the Reaſon of his not wearing it upon his Head, made Anſwer, *That he could not becauſe he was a* Chriſtian. Upon which, he was publickly accus'd, ſtript of all his military Ornaments, moſt cruelly ſcourg'd, and then caſt into Priſon, hourly expecting Martyrdom. The reſt of the *Chriſtian* Soldiers took Offence at his over-nice Singularity, as giving the common Enemy too juſt a Provocation to vent their Rage againſt them. But this Action coming to the Ears of *Tertullian*, now old and more rigid than ever, he immediately ſet about to defend this Soldier, and wrote his Book *De Coronâ Militis*, 'wherein he extoll'd the Act as an heroick Piece of Zeal and Chri-'ſtian Magnanimity, not only lawful and warrantable, but honourable, 'juſt and neceſſary; and with an Air of mighty Aſſurance maintain'd, that 'it

A. D. 235. Maxim. 1.

Tertullian *writes* de Coronâ, *&c.*

'it was absolutely prohibited to the *Christians* to crown themselves, and 'even to bear Arms. Shortly after, he wrote his Book concerning *Flight in time of Persecution*, which is a further Mark of the extream Rigour of *Tertullian*: for there he positively maintain'd 'That *Christians* were ab-'solutely prohibited to fly in Time of Persecution, or so much as to give 'any Money not to be persecuted.

A.D. 236. Maxim. 1. Tho' this Persecution was very severe in some Places, yet we have the Names but of a few Martyrs. The chief of them was *Pontianus*, who after he had been about five Years Bishop of *Rome*, for his free reproving the *Roman* Idolatry, was banish'd into the Island *Sardinia*, where he shortly after dy'd or was slain. He was succeeded by *Anteros* a *Grecian*, the Son of *Romulus*, who by his extraordinary Care in collecting the *Acts of the Martyrs*, exasperated the Government, and it is said, caus'd himself to be made a Martyr, after he had held this Dignity forty Days. After his Decease, *Eusebius* informs us, that when many were Competitors for this See, a *Roman* called *Fabian*, coming out of the Countrey by Chance into the Assembly, by means of the Descent of a Dove upon his Head, was unanimously chosen Bishop; the People looking upon that unusual Accident as the particular Direction of Heaven. He held this Dignity for about 14 Years, and was the 19*th* Bishop of *Rome* after the Apostles St. *Peter* and St. *Paul*. About the same time *Origen* was very industrious in supporting Mens Spirits against the Mischiefs of Persecution, and understanding that his dear Friend *Ambrosius* and *Protoctetus*, Presbyter of *Cæsarea*, had been brought before the Emperor, and undergone Imprisonment for their noble Confession of the Faith, he wrote his Piece concerning *Martyrdom*, 'directing it immediately to them, and exhorting them not only to part 'from all their Estates, but even their Lives for the sake of *Jesus Christ*. Nevertheless, contrary to the Notions of *Tertullian*, he conceal'd himself during this Persecution, and retir'd for some time to the City of *Athens*, where he finish'd his Commentaries upon *Ezekiel*, and proceeded with his Commentaries upon the *Song of Solomon*, which he finish'd when he return'd to *Cæsarea*, from whence he went afterwards to *Cæsarea* in *Cappadocia*, where he remain'd for some Space with *Firmilian*, who invited him thither. During this Retirement of *Origen*, *Zebinus* Bishop of *Antioch* dy'd, after he had held that Dignity about nine Years; and was succeeded by the famous *Babylas*, a brave and prudent Pilot, who in the midst of the greatest Storms guided that Church about 13 Years together, and was the 12*th* Bishop of *Antioch* after the Apostles.

Euseb. Origen.

Anteros *the* 18th *Bishop of* Rome.

Fabian *the* 19th *Bishop of* Rome.

Origen *writes of Martyrdom, and retires from* Cæsarea.

A.D. 237. Maxim. 2. Babylas *the* 12th *Bishop of* Antioch.

And now the Church of God again found Rest; which was occasioned more by the Confusions that were in the Empire, than the Disposition of the Governors. For most of the Provinces groaning under the Burden of a Tyrant, *Africk* first shew'd its Detestation of him, and set up an eminent old Man near 80 Years of Age, nam'd *Gordian*, then Proconsul of the Province, who together with his Son *Gordian*, were immediately confirm'd in the Empire by the *Roman* Senate, and *Maximinus* and his Son declar'd Enemies and Rebels to the State. This was succeeded by many Executions and Cruelin *Rome* against the Friends of *Maximinus*, and Orders were given to remove all his Governors, which were observed in most Provinces; but as in some the Governors were slain, so in others the Senate's Messengers; so that there was Blood shed in all Parts, and the Cruelties of *Maximinus* made all Men cruel. *Gordian* was proclaim'd in the Middle of *May*; but before he had enjoy'd his Empire two Months, *Capelianus* Governor of *Numidia*, joyning with *Maximinus*'s Interest, march'd against his Son, overthrew him, and slew him; which occasion'd the poor old Emperor to end his Life with his Girdle. In the mean time *Maximinus* was coming against *Rome*, like a ra-

Herod. Capitol.

The Gordians *proclaim'd Emperors.*

And slain.

raging Lion, breathing out Deſtruction to all Oppoſers, which caus'd the Senate to meet with great Solemnity at the Temple of *Jupiter*, and on the *9th* of *July*, they choſe two worthy Commanders, nam'd *Maximus* and *Balbinus*, and made them Emperors conjointly. This Election was ſucceeded by new Miſchiefs in *Rome*; for the Arrival of ſome Spies from *Maximinus*, rais'd ſuch Tumults and Conteſts between the *Prætorian* Soldiers and the Citizens, that after ſeveral Attacks, Slaughters and Cruelties, the City it ſelf was ſet on fire by the Soldiers, and a great Part of it conſumed. The *Roman* Empire alſo felt the Vengeance of Heaven for the Blood of the *Chriſtians*; for during this Reign, neither the City of *Rome*, nor the Provinces, were free from Wars, Tumults, Murders, Robberies, and all manner of Calamities. In the Beginning of the Year 238, *Maximinus* croſs'd the *Alps* into *Italy*, and beſieg'd *Aquileja*, where he met with an unexpected Oppoſition, and many Difficulties and Diſappointments. Here his Cruelties and Miſ-managements render'd him both odious and deſpicable, inſomuch that his own Soldiers at length ſet upon him in his Tent, and ſlew both him and his Son, ſent their Heads to the Senate at *Rome*, and left their Bodies to be devour'd by Dogs and Birds of Prey. This was the deſerv'd End of an Uſurper, Tyrant and Perſecutor, who dy'd in the End of the Month *March*, under the Conſulſhips of *Ulpius* and *Pontianus*, being about 65 Years of Age, and having reign'd, or rather continu'd in his Uſurpation, three Years and a few Days.

Maximinus *and his Son ſlain.*

Herod. &c. II. Upon the Death of *Maximinus* and his Son, *Maximus* and *Balbinus* continu'd Emperors without Contradiction, having been created by the Senate above nine Months before. They began their Reign with a happy Eſtabliſhment of Peace in the Empire, govern'd all things well and wiſely, made ſeveral good Ordinances, and gain'd the Love of all Men in general. Only the *Prætorian* Soldiers were highly affronted at the Manner of their Election, as being made by the Senate without their Concurrence; and finding themſelves in danger of loſing their darling Power of making Emperors, they ſoon reſolv'd upon the Death of theſe Perſons. Yet ſtill they might have ſecured themſelves by the Help of the Citizens and their new *German* Guards, had not their own private Jealouſies made way for their Ruin; which notwithſtanding their Age and Experience, gain'd ſuch an Aſcendant upon their Minds, that they kept their diſtinct Guards, and in a manner ſtood upon their Defence againſt each other. The *Prætorian* Soldiers ſoon made their Advantage of theſe Diviſions, and at a Time when the *Capitoline* Games were celebrated in *Rome*, and the Emperors weakly guarded, they enter'd the Palace with great Fury, diveſted the Emperors of their Robes, and hal'd them like two Criminals through the midſt of the City towards the Camp. But underſtanding that a conſiderable Force was haſtning after them to their Reſcue, to put an end to all further Conteſts, they ſlew them both, and left their Bodies in the Streets. This hapned upon the *15th* Day of *July*, theſe Emperors having reign'd a Year and ſix Days, ſince their firſt Creation by the Senate, and but a little above three Months from the Death of the laſt Emperor *Maximinus*.

A. D. 238. MAX. and BAL. *The* 27th Rom. *Emp.*

They are ſlain.

Capitol. The Soldiers, after they had committed this Murder, by Accident met with young *Gordian*, Grandſon to the old Emperor of that Name, whom they immediately ſaluted by the Title of *Auguſtus* and Emperor, and accordingly proclaim'd him. Being thus choſen by the *Prætorian* Soldiers, the Senate and People, ſeeing no Remedy againſt their pretended Authority, readily confirm'd their Election; for he was generally belov'd in the City, upon the Account of the Memory of the two former *Gordians*; And from

GORDIAN, *The* 28th Roman *Emperor.*

And from this Election, there enſu'd an amicable Correſpondence between the Soldiers and Citizens. *Gordian* was now but thirteen or fourteen Years of Age, but of an ancient and illuſtrious Family; of a very ſweet and docible Diſpoſition, and ſo ſtudious and given to Learning, that we are aſſur'd that he had 62000 Books in his Library. He ſo much follow'd the Councils of wiſe and worthy Men, that tho' he was naturally inclinable to Vice and Senſuality, they ſoon form'd him into an excellent Prince and Governor. He wanted no Qualification of a Governor, but Age; and by his mild and prudent Behaviour he ſo much gain'd the Affections of all Men, that the Soldiers call'd him their *Child*, the Senate their *Son*, and the People their *Joy and Delight*.

The Church was free from Perſecution in all this and the ſucceeding Reign, which gave an Opportunity to Pope *Fabian* to re-gain the *Chriſtian* Cœmeteries, and to make a Collection of the *Acts of the Martyrs*, according to the Deſign of his Predeceſſor *Anteros*. Theſe Times alſo gave an Opportunity to *Origen* to re-aſſume his School in *Cæſarea* in *Paleſtine*; about which time the famous *Gregory* of *Neocæſarea*, having been his Scholar for five Years, was now re-call'd to his own Country, together with his Brother *Athenodorus*. *Gregory* being to take his leave, made an excellent Oration before his Maſter and a numerous Auditory, 'wherein he gave 'a wonderful Character of *Origen*, and elegantly bewail'd his Departure 'from his School, as a kind of Baniſhment out of Paradice. At his Return to *Neocæſarea*, *Origen* follow'd him with a Letter, 'commending his ex-'cellent Parts, able to render him either an eminent Lawyer among the '*Romans*, or a renown'd Philoſopher among the *Greeks*, but eſpecially perſwa-'ding him to improve them to the Ends of *Chriſtianity*, and the Promotion 'of Virtue and Piety. All Mens Eyes were upon him at *Neocæſarea*, expecting the extraordinary Fruits of his Studies, tho' the Place was miſerably overgrown with Superſtition and Idolatry; but inſtead of anſwering their Expectations, he retir'd to the Wilderneſs, and reſign'd himſelf up to Solitude and Contemplation. In which Place he was miraculouſly conſecrated Biſhop of *Neocæſarea*, by *Phædimus* Biſhop of *Amaſea*, a neighbouring City. After which, he not only made great Numbers of Converts, but is ſaid to have wrought many Miracles, of which are mention'd in particular his expelling *Dæmons* out of a *Pagan* Temple, his ſtopping a dreadful Plague by his Prayers, his drying up a Lake, and putting an End to an implacable Quarrel, his reſtraining the Overflowings of the River *Lycus*, with ſeveral others; upon the Account of which, he afterwards obtain'd the Sirname of *Thaumaturgus*, or the *Worker of Miracles*. Tho' theſe are confidently related by St. *Gregory Nyſſen* and St. *Baſil*, who liv'd but an hundred Years after, yet they are doubted by ſeveral learned Men; for which Reaſon we have been the leſs particular concerning them. Yet at the ſame time it muſt be acknowledg'd that Miracles were not then ceaſed, eſpecially in Places over-run with *Paganiſm*, as *Neocæſarea* was. Not long after *Gregory*'s Advancement in *Neocæſarea*, there appear'd a new Sort of *Hereticks* in the Church, called *Valeſianus*, from *Valeſius* an *Arabian*. They made all their Followers Eunuchs, either by Perſwaſion or Force, and often did the ſame to other Men, when they could meet with them conveniently. They alſo maintain'd other Errors, and rejected the Law and the Prophets; and were known in the Time of *Epiphanius*.

Euſeb. Gr. Nyſ. &c.

Origen *returns to* Cæſarea.

A. D. 239. Gordian 1.

Gregory Thaumaturgus *made Biſhop of* Neocæſarea.

A. D. 240. Gordian 2. *The* Valeſians.

In the mean Time, the Emperor *Gordian*, who had reigned ſucceſsfully about two Years, was extreamly diſturbed by *Sabinianus* Commander in *Africk*, who proclaimed himſelf Emperor. But the Governor of *Mauritania*, by *Gordian*'s Order, marching againſt him, he was ſeized by his own Men; who by bringing him to *Carthage*, and delivering him into the Hands

Capitol.

Hands of the Emperor's Officers, obtain'd Pardon for their Offence. This Inſurrection caus'd *Gordian* to ſtrengthen his Intereſt ſeveral Ways, but more eſpecially by the Alliance of *Miſitheus* the Præfect and Inſtructor, whom he ſo much honour'd for his great Wiſdom and Learning, that he marry'd his Daughter, tho' but of an ordinary Family; and the Authority and Management of this Perſon added much to his Succeſs and Proſperity. The laſt Year and this were attended with ſtrange Accidents and Calamities, ſuch as drove the *Romans* into great Fears and ſuperſtitious Projects: The firſt was an unuſual Eclipſe of the Sun, which made Noon-Day as dark as Midnight; the ſecond was ſuch a terrible Earthquake, that many Cities and Towns of the Empire were ſwallow'd up and deſtroy'd. Theſe put the *Romans* upon conſulting the Books of the *Sibyls*, and occaſion'd great Number of Sacrifices not only in the City of *Rome*, but generally all over the World, as *Capitolinus* expreſſes it. *Gordian* having reign'd four Years, was alarm'd with News from the Eaſt, that the mighty *Sapores* King of *Perſia*, who ſucceeded his Brother *Artaxerxes*, had ſucceſsfully invaded the *Roman* Empire, over-run *Syria*, and taken and plunder'd *Antioch* it ſelf. Upon this *Gordian* caus'd the Temple of *Janus* to be open'd, and left *Rome* with a powerful Army; and marching by Land from *Italy*, he firſt paſſed through *Mæſia*, to ſtop the Progreſs of the *Goths*, and other barbarous Nations which came down like a Torrent to inhabit *Thrace*; againſt whom he obtain'd ſome Victories, and left thoſe Provinces in a peaceable Condition. From thence he paſs'd over into the leſſer *Aſia* and *Syria*, where he had many Encounters with *Sapores*, and obtaining ſeveral Victories, he ſoon recover'd *Antioch*; and proceeding further, he took the Cities *Niſibis* and *Carræ* from the *Perſians*: For *Sapores* being diſcouraged by the the firſt Battels, ſoon abandon'd the *Roman* Empire, and retir'd into his own Countrey.

A. D. 241. Gordian ¾.

Calamities in the Empire.

A. D. 242. Gordian ⅘.

Gordian's *Succeſſes abroad.*

Euſeb. During theſe Tranſactions in the State, *Beryllus* Biſhop of *Boſtra* in *Arabia*, broach'd ſome dangerous Errors, aſſerting that our Saviour before his Incarnation, had no proper Subſiſtence, no perſonal Deity, but only a derivative Divinity from the Father afterwards. The Biſhops of thoſe Parts met about it, but could not reclaim his Errors; whereupon the Aſſiſtance of the great *Origen* was requeſted, who went from *Cæſarea*, and treated with him both in private Conferences and in publick Synods. *Origen*'s greateſt Difficulty was to find out the true Meaning of the Perſon, which when he had once diſcover'd he attack'd him with ſuch cogent Reaſonings and Demonſtrations, that he was oblig'd to quit his Hold, recant his Errors, and return back to the Church. The Records of all that paſs'd in this Affair were preſerv'd till the Time of *Euſebius*. After *Origen* was returned back to *Cæſarea*, *Beryllus* ſhewing himſelf a true Convert, in ſeveral Letters gave Thanks to him for his kind Pains in his Conviction, kiſſing the Hand that thus brought him back.

Beryllus *confuted by* Origen.

Capitol. And now all the good Fortune of the Emperor *Gordian* began to forſake him; which was occaſion'd by the ſudden Death of his Father-in-law *Miſitheus*, and the Advancement of a valiant *Arabian* called *Philip*, into his Places of *Prætorian* Præfect and General of the Army. *Philip* ſeeing himſelf ſo potent, and being ſwell'd with the Hopes of the Empire, reſolved to venture all to obtain it; in order to which, he uſed the utmoſt Artifices and Methods of Treachery to bring *Gordian* into Diſgrace with his own Soldiers. Which at length prov'd ſo effectual, that the Soldiers by Force made *Philip* his Equal in the Empire, and likewiſe gave him the Title of his Tutour and Governor. *Gordian* patiently ſubmitted to this impudent Determination, which caus'd *Philip* to become more inſolent and imperious, ſo that by means of the other's Youth, and the Army's Favour, he began to act

A. D. 243. Gordian ⅝.

Gordian *declines.*

act as ſole Emperor. But *Gordian* being unable to endure this extravagant Incroachment, aſſembled the Army, and openly expoſtulated with his Men concerning this ſtrange Uſage: But *Philip* ſo ſubtilly and ſucceſfully manag'd his Affairs, that the poor young Emperor was diſplac'd, abandon'd by all, and reduc'd to that Extremity, that he ſent to entreat *Philip That he would pleaſe to allow him the Dignity of* Cæſar; but that not being granted, he then *deſired to be his* Prætorian *Præfect*: Which being likewiſe deny'd, he at laſt requeſted *to be one of his Captains as long as he liv'd.* At this Petition *Philip*'s cruel Mind ſomewhat relented; but however afterwards conſidering how much *Gordian* was belov'd in moſt Parts of the Empire, both for his Family and Vertues, he commanded him to be ſlain. *He is ſlain.* This hapned on the Borders of *Perſia* in the Month of *March*, under the Conſulſhips of *Peregrinus* and *Æmilian*, *Gordian* being now in the 20*th* Year of his Age, and having reign'd five Years and eight or nine Months.

A. D. 244. PHILIP, *The* 29th Roman *Emperor.*

III. Thus *Philip* ſucceeded in his Wickedneſs, and was ſo fortunate, as to be acknowledg'd Emperor both by the Army and the Senate; and he took his Son *Philip*, tho' but a Child of about ſix or ſeven Years of Age, for his Companion in the Empire. *Julius Philippus* was now about forty Years of Age, and was by Birth an *Arabian* of *Trachonitis*, of diſhonourable Parentage, his Father being a notorious Captain of Robbers in that Countrey. He was bred up in the Wars among the *Roman* Armies, from whence he learnt Experience and Valour, and from his own Countrey Treachery and Cruelty. Yet notwithſtanding his unjuſtifiable Actions, *Suppoſed to be a* Chriſtian. many Authors have declar'd him a *Chriſtian*, and conſequently the firſt *Chriſtian* Emperor of *Rome*; but ſeveral later Criticks have utterly diſbeliev'd it. The Authorities of the former ſeem to us to out-balance the Reaſons of the latter; ſo that we are inclinable to think him a *Chriſtian*, but withal acknowledge him to have been an immoral and wicked Man, weak and imperfect in his Religion, if not heretical in his Principles. *Philip* ſhortly after his Election, made a diſhonourable Peace with the *Perſians*, and returned to *Antioch*; where upon the *Vigils of Eaſter*, he and his Empreſs attempted to enter into the *Chriſtian* Church, to partake of the Prayers of the Congregation: But the holy *Babylas*, Biſhop of the City, well knowing his late Crimes, couragiouſly withſtood him, and laying his Hand upon his Heart, pronounc'd him *Unworthy to enter into the Sheepfold of* Jeſus Chriſt, and declar'd *That he ſhould have no Admittance, unleſs he made a general Confeſſion of his Sins, and was plac'd among the Number of the Penitents.* To all which, it is ſaid, the Emperor humbly ſubmitted, and demonſtrated in his Deeds, the Sincerity and Devoutneſs of his Affection towards the Majeſty of Heaven. It is uncertain whether it was upon the Account of this Action or ſome other, that *Origen* wrote a Letter both to *Philip* and his Empreſs; which Letters St. *Jerom* ſays, were extant in his Time. And *Euſebius* adds, that the Church of God very much flouriſh'd and encreas'd under the Reign of this Emperor; and Pope *Fabian* ſent many Biſhops and Paſtors into *Gaul*, as *Denis* to *Paris*, *Saturnius* to *Thouloſe*, *Trophimus* to *Arles*, *Paul* to *Narbonne*, *Gratian* to *Tours*, *Auſtremion* to *Clermont*, and *Martial* to *Limoges*. The Emperor, to ſhew his Morality, when he return'd to *Rome*, made many good Laws to reform the Vices of the Place, which *Alexander* himſelf could not effect. Particularly, he reſtrain'd the open and ſcandalous Actions of *Sodomites*; and depriv'd the Poets of their Titles and Privileges, becauſe they then corrupted good Manners, and tarniſh'd the Reputations of good Men. So that *Philip* ſeem'd to endeavour to attone for all his former Errors.

Chr. Al. Chryſ. Euſeb.

He ſubmits to Penance at Antioch.

The Church flouriſhes.

A. D. 245. Philip 2.

A-

August. &c. About the Beginning of this Reign, or before, *Tertullian* in the main forſook the *Montaniſts* or *Cataphrygians*, but his Age and Opinions would not permit him to return to the Church; ſo that from an Heretick, he became an Hereſiarch, kept his ſeparate Meeting at *Carthage*, and form'd a Sect call'd by the Name of *Tertullianiſts*, who continu'd in that City till St. *Auguſtin*'s Time. They condemn'd ſecond Marriages, and held all the rigid Principles of *Tertullian*, with the Traduction of the Soul; but they denied the wild Revelations and Prophecies of *Montanus*. *Tertullian* lived not long after his Separation from the *Montaniſts*, but dy'd very old and decrepit, as St. *Jerom* informs us, being probably about 90 Years of Age. He was a Man of an acute Wit and Keenneſs, and admirably skill'd in all Parts of Learning, yet his Stile was for the moſt part abrupt, rugged and obſcure, but at the ſame Time ſublime and maſculine, carrying a commanding and majeſtick Eloquence along with it. His Excellencies were almoſt beyond Compariſon; ſo that his Fall was highly to be lamented. But if we take all his Writings, Actions and Temper together, it is hard to determine whether there was moſt Good or Ill in his Life, or whether he did moſt Service or Diſ-ſervice to the Church. Not long after the Death of *Tertullian*, in the ſame City of *Carthage*, the famous *Cyprian* was converted from the *Pagan* to the *Chriſtian* Religion; principally by the means of *Cæcilius* a Presbyter of *Carthage*, which occaſioned him to aſſume his Name, and ever after to love him as a Friend, and reverence him as a Father. This *Cyprian* had a moſt liberal and polite Education, and was ſo remarkable for his Eloquence and Oratory, that he publickly taught it in *Carthage* with great Reputation and Applauſe; living then in great Pomp and Splendor, and never going abroad without a Crowd of Clients and Followers. But inclining to *Chriſtianity*, and becoming a *Catechumen*, he profeſt a ſevere Temperance and Sobriety, accounting it one of the beſt Preparations for the Entertainment of the Truth, to ſubdue and tread down all irregular Appetites. Immediately after his Baptiſm, he ſold moſt of his plentiful Eſtate, and diſtributed it among the Poor, at once triumphing over the Love of the World, and exerciſing the great Duty of Mercy and Charity; ſo that by the ſpeedy Progreſs of his Piety, ſays *Pontius*, he became almoſt a perfect *Chriſtian*, before he had learnt the Rules of *Chriſtianity*. He liv'd but thirteen Years after his Converſion; but in that ſhort Space, by his Writings and Actions, he ſhew'd himſelf to be one of the moſt eminent and ſhining Lights of the Age.

Tertullian *turns Hereſiarch.*

His Death.

Euſeb. Still *Origen*, tho' an excommunicated Perſon, preſerved his Reputation in ſeveral Parts of the World; and tho' he was 60 Years of Age, it did not hinder him from carrying on his Works with as great Diligence as ever. For he did not only compoſe ſeveral Books in his Study, but he almoſt every Day made Diſcourſes to the People of *Cæſarea*, and moſt commonly without any Time to prepare them, which nevertheleſs were ſo highly eſteemed, that the Tranſcribers took them down, and afterwards publiſh'd them. The good Succeſs which *Origen* lately had in *Arabia* in the Cauſe of *Beryllus*, rendred him celebrated in thoſe Parts, and his Aſſiſtance was now again deſired upon a like Occaſion. For a ſort of Hereticks then appear'd, who affirmed, That at Death both Body and Soul expir'd together, and were reſolv'd into the ſame State of Corruption, and that at the Reſurrection they ſhould revive, and riſe together to eternal Life. For this purpoſe a general Synod of thoſe Parts was called, and *Origen* deſir'd to be preſent at it, who manag'd the Cauſe with ſuch weighty Arguments, and unanſwerable Reaſons, that the adverſe Party were oblig'd to throw down their Weapons, and relinquiſh their Sentiments. He likewiſe ſucceſsfully combated againſt another impious and heretical Sect, call'd the *Helceſaitæ*, the

Origen's *Induſtry.*

A. D. 246. Philip $\frac{2}{3}$.

St. Cyprian *converted.*

A. D. 247. Philip $\frac{1}{4}$.

He combats againſt Hereticks.

Followers of *Elxai*, of whom we have given Account in the Year 114. About the ſame time *Origen*'s Scholar *Heraclas* Biſhop of *Alexandria* dy'd, after he had held this Dignity about 16 Years; and after a long Vacancy, was ſucceeded by another of his Scholars, the celebrated *Dionyſius*, who was then Maſter of the great Catechetical School. This *Dionyſius* was a moſt learned and excellent Man, and worthily fill'd the See about 17 Years, being the 14*th* Biſhop of *Alexandria* after the Evangeliſt St. *Mark*. In the ſame Year the renowned *Cyprian* was made Presbyter in *Carthage*, in which Office he ſo admirably behav'd himſelf, that in the following Year upon the Death of *Donatus* Biſhop of the Place, he was by a great Majority choſen in his Room. But his great Modeſty and Humility made him fly from the firſt Approaches of the News, judging himſelf unfit for ſo weighty and honourable an Imployment, and deſiring that a more worthy Perſon, and ſome of his Seniors in the Faith might poſſeſs the Place. But this would by no means ſatisfie the People, who crowded his Doors, and block'd up all Paſſages of Eſcape; which made him endeavour to fly out of the Window; but finding it in vain, he unwillingly yielded, the People impatiently waiting, divided between hope and Fear, till ſeeing him come forth, they receiv'd him with an univerſal Joy and Satisfaction.

Dionyſius *the* 14th *Biſhop of* Alexandria.

A. D. 248. Philip $\frac{4}{5}$.

St. Cyprian *made Biſhop of* Carthage.

In the fourth Year of this Emperor's Reign, which was juſt a thouſand Years after the Building of the City, *Philip* order'd the Celebration of the famous *Secular Games*, as it were ſolemnizing the Birth-Day of the City of *Rome*. *Mon. Pagi* obſerves that this was the ninth and laſt Time they were exhibited in *Rome*, and the fifth ſince our Saviour's Nativity. And this Emperor took care to celebrate them with greater Pomp and Magnificence than ever had been known before, by reaſon of the ſolemn Commemoration of the Building of the City. In the *Circus Maximus* were hunted, baited, and encounter'd infinite Numbers of all kinds of ſtrange Beaſts; two thouſand Gladiators were match'd, who ſlew each other to give the Spectators Delight; and in *Pompey*'s Theatre were ſuch Variety of Shews and Games, as laſted three Days and as many Nights, without Intermiſſion; where was ſuch an innumerable Company of Lights, that the People could ſee at Midnight as well as at Noon-Day. But towards the latter End of theſe famous Sports, *Pompey*'s Theatre accidentally took fire, and the greateſt Part of that glorious Edifice was conſum'd, together with ſome other magnificent Buildings near it. *Philip*'s Celebration of theſe Games makes him look very unlike a *Chriſtian*, or at leaſt like a very bad one; yet his purging the City afterwards, and ſuppreſſing of Vice, as we have formerly hinted, was agreeable enough to one of that Profeſſion. Which has occaſion'd ſome to report that he was converted immediately after the Secular Games, and baptiz'd by Pope *Fabian*, which is a Thing more uncertain than his being a *Chriſtian*.

The grand Secular Games celebrated the laſt time.

Eutrop. Victor. &c.

A. D. 249. Philip $\frac{5}{6}$.

About this Time, *Origen*, remitting nothing of his incredible Induſtry, at the Requeſt of his Friend *Ambroſius*, undertook an Anſwer to the Book of *Celſus* againſt the *Chriſtians*; who being an *Epicurean* Philoſopher, and of great Parts and Learning, had of all the *Heathens* uſed the moſt ſubtle Arguments, and propos'd them with the greateſt Malice and Solidity. To this Man *Origen* return'd a full Anſwer in eight Books, 'Wherein he by con-'vincing Proofs eſtabliſh'd the Truth of the Hiſtory of *Jeſus Chriſt*, his 'ſeveral Miracles, his Divinity and Reſurrection. He confuted all the Ca-'lumnies and Impoſtors of *Celſus*, and of the other *Pagans* againſt the '*Chriſtians*; and at length prov'd the Truth and Excellency of the Doctrine 'and Religion of *Jeſus Chriſt*. All which he wrote with ſo much Politeneſs, Clearneſs, and Accuracy, that were there nothing elſe to teſtifie the A-

Euſeb.

Origen *writes againſt* Celſus.

Abilities of this great Man, this Book alone would be ſufficient. And it is believ'd not only to be the beſt of *Origen*'s Works, but alſo the moſt excellent and moſt compleat Apology for the *Chriſtians* that we have of all the Ancients. At this time there was ſufficient Occaſion for *Apologies*; for now a dreadful Storm hung over the Church, threatning its intire Deſtruction. This firſt appear'd in *Alexandria*, without the Knowledge of the Emperor, occaſion'd by the Inſtigation of a certain *Gentile* Prieſt, or Magician, who finding the People prone to Superſtition, excited them to revenge the Quarrel of their Gods. The Multitude once rais'd, ran on with uncontroulable Fury, accounting Cruelty to the *Chriſtians*, the only Inſtance of Piety to their Gods. Immediately they laid Hands upon one *Metrus*, an aged Man, who refuſing to blaſpheme his Saviour, they beat him with Clubs, prick'd him in the Face and Eyes with ſharp Reeds, and afterwards ſton'd him. Next, they ſeiz'd on a Woman nam'd *Quinta*, whom they carry'd to their Temple, where for refuſing to worſhip their Idol, ſhe was dragg'd by the Feet through the Streets over ſharp Flints, daſh'd againſt Mill-ſtones, ſcourg'd with Whips, and diſpatch'd by the ſame Death with the other. *Apollonia* an ancient and eminent Virgin, being apprehended, had all her Teeth daſh'd out, and was threatned to be burnt alive, who only begging a little Reſpit, of her own Accord chearfully leapt into the Flames. They in all Places broke open *Chriſtians* Houſes, taking away the beſt of their Goods, and burning the reſt; and a *Chriſtian* could not ſtir out Day nor Night, but they immediately cry'd out, *Away with him to the Fire.* In which Manner they continu'd, till by Seditions among themſelves, they fell into new Conteſts, and gave the *Chriſtians* a little breathing Time from the Purſuits of their Malice and Inhumanity.

The Chriſtians *barbarouſly treated in* Alexandria.

Zozim. Zonar.

In the mean time the *Roman* Empire began to be puniſh'd by Famines, Plagues and other Calamities; and *Philip* himſelf was in no ſmall Trouble upon the Account of the *Goths* Invaſions, and the Rebellion of his Army, which he ſent againſt them, who ſet up their Commander *Marinus* for Emperor. *Philip* in great Fear complaining to the Senate of this Preſumption, his Succeſſor *Decius* with much Aſſurance declar'd, *That* Marinus*'s Ambition wou'd ſhortly be his Ruin*, which prov'd true; for within a few Days after the ſame Army that choſe *Marinus*, being diſſatisfy'd, ſlew him. Upon Notice of this, *Philip* remembring the Prediction of *Decius*, gave him the Command of the Army againſt the *Goths*, with an Augmentation of Men, Money, and Proviſions. *Decius* was a Man of uncommon Wiſdom and Experience, and ſufficient for the Diſcharge of that Truſt; ſo that when he arriv'd at the Camp, all the Soldiers as well for the Worth of his Perſon, as the Fear of Puniſhment for their former Crime, reſolv'd to chuſe him Emperor; and by meer Conſtraint oblig'd him to take upon him that Title and Dignity. *Decius* ſeeing himſelf thus unexpectedly advanc'd for his future Security, ſent a ſecret Meſſenger to acquaint *Philip*, *That being compell'd by his Army, he had unwillingly aſſumed the Name of Emperor, but that he ſtill accounted him his Sovereign; aſſuring him, that as ſoon as he could get Liberty, he would utterly renounce that Title and Pretenſions of Power.* But *Philip* was too well accquainted with treacherous Projects, to rely upon ſuch Pretences and Promiſes; therefore in a great Rage, he reſolv'd to march againſt him in Perſon. In order to which, he made uſe of many ſtanding Legions and new Levies, threatning with many Imprecations to *cut* Decius *and all his rebellious Legions in Pieces*; and in this manner he began his March, ſhewing ſuch Anger and Haughtineſs towards his Soldiers, as rendred him odious to the Army; ſo that eſteeming *Decius* more worthy of the Empire, before they left *Italy*, in the City of *Verona*, they

Decius *proclaim'd by the Soldiers.*

they openly proclaim'd *Decius*; and ſetting violently upon *Philip*, cut off his Head, or rather cleav'd it in ſunder, juſt by his upper Row of Teeth. This hapned between the 17*th* of *June* and the 19*th* of *October*, under the Conſulſhips of *Æmilian* and *Aquilinus*, he being now in the 46*th* Year of his Age, and having reign'd five Years and ſome few Months.

A.D. 249. DECIUS *The* 30th Roman *Emperor.*

IV. Shortly after the Death of *Philip*, which was ſucceeded by that of his Son, *Decius* was without Contradiction, acknowledg'd and confirm'd Emperor, both by the Soldiers and Senate. He was by Birth of an ancient and noble Family of *Pannonia*, the only Emperor of that Countrey, who having held many Offices and Dignities, arriv'd at this high Station in the 58*th* Year of his Age. As ſoon as his Election was confirm'd, he gave the Title of *Cæſar* to his four Sons, *Decius*, *Hetruſcus*, *Trajan*, and *Hoſtilian*; which ſome have mention'd as a particular Mark of his Ambition. Then leaving *Valerian*, a wiſe and experienc'd Commander, for General of all his Forces, he returned to the City of *Rome*; where he ſhew'd himſelf ſo brave and active in Regulations, ſo ſagacious and politick in Adminiſtration, and became ſo univerſally acceptable by his modeſt and excellent Behaviour, that by the Sentence of the Senate he was voted not inferiour to the Emperor *Trajan*, and like him had the Title of *Optimus* given to him. But notwithſtanding all his Merits, and the Reſpect paid to him, his unheard of Cruelties towards the innocent *Chriſtians*, has juſtly occaſion'd him to be rank'd with *Nero* and *Domitian*, and according to *Lactantius*, to procure him the Title of *The Execrable* Decius: Zoſim. &c.

The Seventh General PERSECUTION.

For this mercileſs Man, ſhortly after the Beginning of his Reign, rais'd the moſt dreadful Perſecution that ever had been known in the Church, which is moſt commonly call'd *The ſeventh General Perſecution*; tho' *Lactantius* names *Decius* as the third of the *general* Perſecuters, leaving out *Trajan*, *Antoninus*, *Severus*, and *Maximinus*, as not Perſecuters in ſo proper a Senſe. *Euſebius* aſcribes the main Cauſe of this Perſecution, to this Emperor's Hatred to his Predeceſſor *Philip*, whom he accounts a *Chriſtian*; to which *Gregory Nyſſen* adds a more probable Account of the Matter, namely, the large and triumphant Prevalency of the *Chriſtian* Faith, which had diffus'd it ſelf over all Parts, and enliven'd every Corner, not only Cities and Towns, but Countrey Villages; ſo that the Temples were forſaken, and the Churches throng'd, the *Pagan* Altars overthrown, and their Sacrifices deſpis'd. This wonderful Increaſe of *Chriſtianity*, and great Declenſion of *Paganiſm*, awaken'd the Malice of *Decius*; who was enraged to ſee the Religion of the Empire trodden under Foot, and the Worſhip of the Gods in all Places neglected, oppoſed and undermined by a Novel and upſtart Sect, which daily multiply'd into greater Numbers. This made him reſolve with all poſſible Force to check this growing Party, and to uſe all Methods of Cruelty imaginable to exterminate the Name of *Jeſus Chriſt*, and reduce the People to the Religion of their Anceſtors: Thereupon he iſſu'd out Edicts to the Governors of Provinces, ſtrictly commanding them to proceed againſt the *Chriſtians* with the utmoſt Severity, and to ſpare no kinds of Torments, unleſs they return'd to the Obedience and Worſhip of the Gods. Tho' it is not to be doubted, but that the exceeding Growth of *Chriſtianity* was the main Spring that ſet on work Euſeb. &c.

The Cauſes of the Perſecution.

work the Malice of its Enemies; yet the excellent *Cyprian*, like a Man of great Piety and Modeſty, ſeeks a Cauſe nearer home, ingenuouſly acknowledging that the Sins of the *Chriſtians* had ſet open the Flood-Gates for the Divine Diſpleaſure to break in upon them: For Pride and Self-Intereſt, Want of Charity, Diviſions and Factions, began to reign amongſt them; and the very Martyrs themſelves, who ſhould have been an Example to others, caſting off the Order and Diſcipline of the Church, became ſwell'd with ſo vain and immoderate a Tumour, that it was time God ſhould ſend them a Thorn in the Fleſh to cure it.

Cyprian. Dio Alex. Greg. Nyſ. As to the Violence and Severity of this Storm, nothing can be imagin'd more black and diſmal; and this ſucceeding a Calm of 38 Years Continuance (excepting that little Interruption under *Maximinus*) it made it the more dangerous and inſupportable. *Rome*, *Carthage*, *Alexandria*, *Neocæſarea*, and all Parts of the Empire, felt the dreadful Effects of it; every *Heathen* being ambitious to promote the Imperial Edicts, and thinking it meritorious to bring a *Chriſtian* to the Stake. The *Chriſtians* were in all Places driven from their Habitations, ſpoil'd in their Eſtates, and tormented in their Bodies; Racks and Priſons, Axes and Halters, Fire and wild Beaſts, ſcalding Pitch and melted Wax, ſharp Stakes and burning Pincers, were but ſome of the Methods of their Treatment; and when the former were run over, new were daily invented and executed. Nor did they only vary, but repeat their Torments, and where one ended another began; they many times tortur'd them without Hopes of dying, adding this Cruelty to the reſt, to ſtop them in their Journey to Heaven; and others were kept upon the Rack that they might die by Piece-meals, that their Pains might be lingering, and the Senſe of them without Intermiſſion. Accuſations were infinite; ſome came in as Informers, others as Witneſſes, ſome ſearch'd all private Corners, others ſeiz'd upon them that fled, and ſome who expected their Neighbours Eſtates, took occaſion to accuſe them of *Chriſtianity*. So that there was a general Confuſion and Conſternation, the Laws of Nature and Humanity were trodden under Foot; Friend betray'd his Friend, Brother his Brother, and Children their Parents, every Man being afraid of his neareſt Relations. By this means the Woods and Mountains became full, and the Cities and Towns empty; yet no ſooner were many Houſes cleared of their proper Owners, but they were turn'd into common Gaols, the publick Priſons not being ſufficient to contain the Multitudes of *Chriſtians* ſent thither. Great Numbers that fled, met with new Miſeries, being famiſh'd with Hunger and Thirſt, ſtarv'd with Cold, over-run with Diſeaſes, ſurpriz'd by Robbers, or worried by wild Beaſts, and many taken by the wild *Arabs* and *Saracens*, who reduc'd them into a State of Slavery more miſerable than Death it ſelf. And what was another terrible Calamity to the Church, many of the weaker *Chriſtians*, unprepar'd for ſo great a Conflict, apoſtatiz'd or compounded with their Perſecuters. Several of theſe were puniſh'd by the immediate Hand of Heaven; and ſeveral return'd to the Church, and were reſtor'd and recover'd. Tho' many revolted from the Faith, yet more maintain'd their Station with a firm and unſhaken Courage; and many thouſands held out till they had obtain'd the Crown of Martyrdom; *Nicephorus* affirming it to be eaſier to count the Sand of the Sea, than to reckon up the Martyrs in this Perſecution. And what moſt mortify'd the Perſecutors, was, that many who till now had been Enemies to *Chriſtianity*, on a ſudden came in and publickly profeſs'd themſelves *Chriſtians*, and defy'd all the Powers of *Satan*; inſomuch that the Judges were amaz'd and trembl'd, whilſt the Condemned were chearful and couragious, and willing to undergo the ſevereſt Conflicts.

The Severity of it.

This

A. D. 250. Decii 1. *Pope* Fabian *martyr'd.*

This Perſecution begun in *Rome* about the latter End of the Year 249; and in the Beginning of the following Year, *January* 20, *Fabian* Biſhop of *Rome*, after he had held this Dignity 14 Years, receiv'd the Crown of Martyrdom. After his Death there was a Vacancy for 16 Months, and the Place was in a great meaſure ſupplied by the Clergy of the City. His Martyrdom was ſucceeded by that of *Abdon*, *Sennas*, *Victoria*, *Anatolia*, and many others in this City, as alſo by the Impriſonments of two eminent Confeſſors, *Celerinus* and *Moyſes*. In the Beginning of the ſame Year the Perſecution reach'd *Carthage* and *Africa*, where it rag'd after an unheard of manner, of which St. *Cyprian* gives us a ſad and diſmal Account. This great Man was publickly proſcribed by the Name of *Cæcilius Cyprianus*, *Biſhop of the* Chriſtians; and every Man commanded not to conceal his Goods; beſides which the People frequently call'd out that he might be thrown to the Lions. So that being warned by a divine Admonition and Command from God, as he himſelf aſſures us, and leaſt his Preſence ſhould provoke his Enemies to fall more ſeverely upon his Flock, he thought good at preſent to withdraw himſelf from *Carthage*, continuing in a private and diſtant Retirement for above a Year. During his Receſs, tho' abſent in Body, yet he was preſent in Spirit, ſupplying the Want of his Preſence by thirty excellent Letters, furniſh'd with pious Councils, grave Admonitions, ſeaſonable Reproofs, earneſt Exhortations, and hearty Prayers to Heaven for the Welfare and Proſperity of the Church. His greateſt Concern was for the Caſe of the *Lapſed*, whom *Feliciſſimus* and ſome few Presbyters, Oppoſers of *Cyprian*'s Election, without the Knowledge and Conſent of their Biſhop, had raſhly admitted to the Communion of the Church upon very eaſie Terms. *Cyprian* a ſtrict Aſſerter of Eccleſiaſtical Diſcipline, and the Rights of his Place, was highly offended, and not only by ſeveral Letters complained of it, but endeavour'd to reform it, not ſparing the Martyrs themſelves, who preſuming upon their great Merits in the Cauſe of Religion, took upon them to give *Libels of Peace* to the Lapſed, whereby they were again taken into Communion, ſooner than the Rules of the Church did allow. The Example of *Cyprian*'s Retirement was follow'd by ſeveral eminent Men, particularly *Gregory Thaumaturgus*, who not only retreated from *Neocæſarea* himſelf, but alſo advis'd his Church to decline the preſent Storm, and not to rely too much upon their own Strength. *Dionyſius* Biſhop of *Alexandria*, with much Difficulty, eſcap'd into the wild Deſerts of *Lybia*, with his four Fellow-Priſoners and Presbyters, *Caius*, *Fauſtus*, *Peter* and *Paul*. Among thoſe that fled, we may mention the celebrated *Paul* of *Thebais* in *Ægypt*, a young Man of 21 Years of Age, who withdrew himſelf into the *Ægyptian* Deſarts, where finding a large and convenient Cavern in a Rock, which had formerly been a private Mint-houſe in the time of *Anthony* and *Cleopatra*, he took up his Abode, leading for above 90 Years, till he was 113 Years old, a ſolitary and anchoretick Courſe of Life, and became the Father of *Hermits*, and all ſuch as afterwards reſign'd themſelves to Solitude, and a more ſtrict mortify'd Life.

Cyprian. *Euſeb.* &c.

St. Cyprian, *with others, retire.*

Paul *of* Thebais, *the firſt Hermite.*

Many Martyrs But moſt of thoſe eminent Men who ſtood their Ground, became glorious Sufferers. Among whom were *Neſtor* Biſhop of *Megyddo* in *Pamphilia*; *Pionius*, the illuſtrious Presbyter of *Smyrna*, who ſhew'd the moſt heroick Courage imaginable; *Julian*, *Chronicon*, *Epimachus*, *Alexander*, *Ammon*, *Zeno*, *Ptolomy*, *Ammonaria*, *Mercuria*, *Iſidore*, and many others at *Alexandria*; *Mappalicus*, *Baſſus*, *Fortunio*, *Paulus*, *Donatus*, *Martialis*, &c. in *Carthage*; beſides thoſe already mention'd in *Rome*, and an infinite

Euſeb. Act. Ma. &c.

nite Number of others. Alſo the renowned *Babylas* Biſhop of *Antioch*, after he had worthily held that Dignity about 13 Years, dy'd either in Priſon or by the Sword, having firſt order'd his Chains to be bury'd in the ſame Grave with him, where St. *Chryſoſtom* aſſures us, they remain'd in his Time, concerning which we are told a ſtrange Story, but which is out of the Limits of our Hiſtory. He was ſucceeded by a Perſon call'd *Fabius*, who continu'd in the See but a Year or two, and was the *13th* Biſhop of *Antioch* after the Apoſtles. Among all the Sufferers in this diſmal Time, the renowned *Origen* (now 64 Years of Age) had not the leaſt Share. *Euſebius* ſumming up his Sufferings, tells us that the Devil muſter'd up all his Forces againſt him, and aſſaulted him with all his Arts and Engines, marking him out above all others of that Time, as the Object of his utmoſt Rage and Fury. He was caſt into the Bottom of a loathſome and uncomfortable Dungeon, loaded with Irons, a Chain about his Neck, his Feet ſet in the Stocks, with his Legs ſtretch'd to the utmoſt for many Days together; he was threatned with Fire, and try'd with all the Torments that a mercileſs Enemy could inflict. Which meeting with a Perſon of his Age, and a Body broken with ſuch infinite Cares and Labours, muſt needs be unexpreſſibly burthenſome. And yet he bore all with a noble Patience, and was ready to ſubmit to the laſt fatal Stroke; but the Judge, to give all poſſible Additions to his Miſery, order'd his Torments to be ſuch as ſhould not take away his Life; ſo that before the Perſecution ended, he eſcaped. The Storm of the Perſecution was very diſmal all this Year, and moſt of the next; yet in the latter End of this, there appear'd ſome Dawnings of Light in *Carthage* and *Africa*, and many of the Confeſſors of thoſe Parts were releas'd out of Priſon.

Fabius *the 13th Biſhop of* Antioch.

Origen's *Sufferings.*

And Eſcape.

This Perſecution, ſtirring up the Vengeance of Heaven, was attended and ſucceeded by many Miſeries and Calamities in the *Roman* Empire; particularly by great Wars and Devaſtations from the *Goths*, and other barbarous Northern Nations, and likewiſe by a dreadful Peſtilence, which beginning in *Æthiopia* in the Confines of *Ægypt*, from thence infected all the Provinces in the World, ſpreading for ten Years after in an unheard of manner, and deſtroying incredible Numbers of People in every City in the Empire. To remedy the firſt of theſe Evils, the Emperor having nominated his Sons *Decius* and *Etruſcus Auguſti*, and Partners in the Empire, made all poſſible Preparations, and in the Spring went into *Thrace* and *Mæſia*, where the *Goths* had been moſt ſucceſsful; leaving the Government of *Rome* in the Hands of the Senate. Shortly after his Departure, the Clergy of *Rome*, who had taken Care of that Church during 16 Months Vacancy, made choice of *Cornelius* for their Biſhop, a worthy *Roman*, Son of *Caſtinus*, who continu'd in the See but one Year and a little above three Months, and was the *20th* Biſhop of *Rome* after the Apoſtles St. *Peter* and St. *Paul*. Notwithſtanding the Worth of this Perſon, this Election accidentally occaſion'd vaſt Miſchiefs in the Church, which were rais'd and promoted by the Pride and Turbulence of two Presbyters, *Novatian* and *Novatus*, one of *Rome*, and the other of *Carthage*. *Novatian* had been formerly a *Pagan* Philoſopher, who being dangerouſly ill, had been baptiz'd in his Bed, and afterwards was ordain'd Prieſt, tho' not without Oppoſition from Clergy and People, it being, as they ſaid, contrary to the Orders of the Church, that any ſhould be ordain'd who had been baptiz'd after that manner. *Cornelius* accuſes him of denying his Sacerdotal Function in the Time of Perſecution, and of other unjuſtifiable Practices. Being Maſter of much Wit, Knowledge and Eloquence, he might have been very ſerviceable to the Church, if his Ambition to be Biſhop, the main Occaſion of the Apoſtacy of the firſt Hereſiarchs, had not

Many Miſeries in the Empire.

A. D. 251. Decii 2.

Cyprian. Euſeb. &c.

Cornelius *the 20th Biſhop of* Rome.

The Beginning of the Novatian *Schiſm.*

not carry'd him to a Separation. After the Death of Pope *Fabian*, he wrote a very elegant Letter to St. *Cyprian*, in the Name of the Clergy of *Rome*, and continu'd in the Communion of the Church during the Vacancy of that See. But as ſoon as *Cornelius* was choſen Biſhop, puſh'd forwards by Envy and Ambition, he openly attack'd his Election, accus'd him of ſeveral Crimes, and publiſh'd a Libel againſt him. His principal Plea was, that *Cornelius* admitted thoſe to Communion who had been guilty of Idolatry; and to make the beſt Advantage of this Accuſation, he rigorouſly maintain'd, That we ought never to permit thoſe Perſons to partake of the Communion, who had once fallen into Idolatry. Upon this Pretence he ſparated from *Cornelius*, and from thoſe who believ'd that the Church might receive them again upon Repentance. The greater Part of the Confeſſors who had ſuffer'd couragiouſly for the Faith, too much ſwell'd with Vanity, and unable to endure, that others who had ſhewn ſo little Conſtancy and Reſolution, ſhould ſtand on the ſame Level with themſelves, embrac'd *Novatian*'s Party, together with ſome Presbyters. At the ſame Time, *Novatus* before-mention'd, having imbroyl'd the Church of *Carthage*; and finding himſelf in Danger of being excommunicated by *Cyprian* for his ſcandalous, irregular and unpeaceable Practices, repair'd to *Rome*, joyn'd himſelf to *Novatian*, and brought with him from *Carthage* thoſe of his own Faction. They both maintain'd the ſame rigid Principles, denying all Communion to the Lapſed, tho' never ſo penitent. And thus a dangerous Schiſm began in the Church of *Rome*, which at that Time conſiſted of one Biſhop, 44 Presbyters, 7 Deacons, 7 Sub-Deacons, 42 *Acolyths* or Clerks, 52 Porters and Exorciſts, above 1500 Widows and Poor and a very great Multitude of People.

Novatus joins with Novatian.

In the mean Time the Perſecution being ſomewhat abated in *Carthage*, St. *Cyprian* return'd to his Poſt, where he vigorouſly ſet himſelf to reform Diſorders, and to compoſe the Differences that diſturb'd the Church. For which purpoſe he conven'd a Synod of his neighbouring Biſhops to conſult about the Cauſe of the Lapſed; who having diſcuſſed the whole Matter, according to the Rules of the Holy Scripture, concluded upon this wiſe and moderate Expedient, that neither all Hopes of Peace and Communion ſhou'd be deny'd them, leſt Deſpair ſhould throw them into a total Apoſtacy; nor yet the Cenſures of the Church be ſo far relaxed, as raſhly to admit them to Communion: But that the Cauſes being examined, and Regard being had to the Will of the Delinquents, and Aggravations of particular Caſes, their Time of Penance ſhould be accordingly prolonged, and Clemency be obtain'd by Acts of more than ordinary Sorrow and Repentance. That the Lapſed being of ſeveral Sorts, ſhou'd be treated according to the Nature of their Crimes; the *Libellatici*, who had only purchaſed Libels of Security and Remiſſion from the Heathen Magiſtrate to excuſe them from ſacrificing in Time of Perſecution, ſhould be ſoon admitted to Reconciliation; but the *Sacrificati* be ſtill kept under Penance, and not allow'd Reconciliation till they became dangerouſly ſick, provided they began to do Penance before their Diſtemper. For as for ſuch as ſtay'd till they were ſick, before they deſir'd to undergo Penance, it was thought expedient wholly to refuſe them Abſolution, 'becauſe 'then, ſays St. *Cyprian*, it is not ſo much Sorrow for their Sins, as the Fear 'of Death, that obliges them to deſire it. As for thoſe Eccleſiaſticks who had fallen into Idolatry, it was ordain'd that they ſhou'd for ever be excluded from the Clergy, that they ſhould communicate no more with the Faithful, but as *Lay-men*, and that even ſome of them ſhould be oblig'd to undergo the Severities of Penance. They likewiſe excommunicated *Feliciſſimus* and thoſe of his Party, who had diſturb'd the Tranquillity of

St. Cyprian *returns to* Carthage.

The firſt Council of Carthage.

of the Church of *Carthage*, in St. *Cyprian*'s Abſence; and here *Privatus* an Heretick of the Colony of *Lambeſa*, who had been condemn'd by 90 Biſhops, preſented himſelf; but ſeeing himſelf ſo far neglected, as not to be admitted to make his Defence, he embrac'd the Party of *Felicisſimus*. The Council, after they had made theſe Regulations, ſent a Synodical Letter to *Cornelius*, whom they acknowledg'd Biſhop of *Rome*; who thereupon aſſembled a Synod of 60 Biſhops, and above as many Preſbyters and Deacons, who follow'd the Rules of the *African* Council in ordering of publick Penance for the Lapſed: Particularly *Trophimus*, a lapſed Biſhop, with his Flock, was receiv'd in, after great Humility and ſevere Penance; but he himſelf was not allow'd to communicate, but only in a Lay Capacity. As for *Novatian*, *Novatus*, and all that obſtinately adher'd to their inhuman and mercileſs Opinion, they were excommunicated; but it was ordain'd, that the Brethren who had fallen into that Calamity, ſhou'd be more gently treated, and reſtor'd by Methods of Repentance.

Another Council at Rome,

Where Novatian *is excommunicated.*

Euſeb. Cyprian. The Church's Cenſure was ſo far from humbling *Novatian*, that he immediately enter'd upon new and worſe Projects; and being inſtigated by *Novatus*, he reſolv'd to make himſelf Biſhop of *Rome*. In order to effect this, he ſent two of his own Cabal to three mean ignorant Biſhops, who liv'd in a ſmall Province of *Italy*, and prevail'd with them to come to *Rome*, under pretence of accommodating Affairs, and putting a Stop to ſome new Diviſions. Theſe Biſhops arriving, he ſhut them up in a Chamber, and caus'd himſelf to be ordain'd Biſhop of *Rome* by them, about ten a-clock at Night, and this after he had made them drunk, as *Cornelius* relates the Matter. This rais'd a great Diſturbance in the Church of *Rome*; and the Heads of both Parties being deſirous to obtain the Favour and Approbation of St. *Cyprian*, and of the other *African* Biſhops, wrote Letters to them, and ſent their Deputies to *Africk*. *Novatian*'s Letters were very ill received; yet the *African* Biſhops for a while ſuſpended their Judgments, and ceas'd to ſend Letters of Communion to either of the two Parties, till they were inform'd of the Matter by two of their own Brethren, call'd *Caldonius* and *Fortunatus*, whom they purpoſely diſpatcht to *Rome* to learn the true State of the whole Affair. After they were fully inform'd by them and two other *African* Biſhops, who were preſent at the Ordination of *Cornelius*, they decided it in favour of Him, and ſent him Letters of Communion, having firſt confirm'd the Judgment he had paſs'd againſt *Novatian* in *Italy*. This occaſion'd St. *Cyprian* to write to the Confeſſors of *Rome* his Treatiſe of *the Unity of the Church*, 'wherein he ſhew'd by ſeveral Reaſons, That the Church of *Jeſus Chriſt* 'was eſſentially One, and that there could not be more; that there was only 'one Epiſcopacy, a Part whereof every Paſtor really poſſeſs'd; that ſuch as 'were out of the Church could hope for no Salvation; and that Schiſm 'and Hereſie were the moſt enormous Crimes, which God had always pu-'niſh'd with the greateſt Severity. Therefore he exhorted all *Chriſtians* 'whatſoever to return to it again, to promote Union by their joynt Endea-'vours, and to maintain no Correſpondence with Schiſmaticks. The Judgment of the Church in *Africk*, and the eloquent Writings of St. *Cyprian* brought the Confeſſors of the *Roman* Church over to *Cornelius*: The *Italian* Biſhops alſo adher'd to him; and one of the three who ordain'd *Novatian*, acknowledg'd his Fault, and did Penance for it. *Novatian* and *Novatus* finding themſelves rejected, endeavour'd to raiſe Diſturbances in *Africk* and other Parts; and to ſecure their Intereſt, *Novatian* caus'd his Followers to take this Oath, *I ſwear by the Body and Blood of Chriſt, that I will*

Novatian *uſurps the Biſhoprick of* Rome.

But is rejected.

never deſert you, nor return to Cornelius. They ſtill perſiſted in teaching this Doctrine, that the Church neither can nor ought to admit any to the Communion, who had once apoſtatiz'd; and they likewiſe condemn'd ſecond Marriages, as the *Montaniſts* before them had done. They charged the Orthodox with horrid Licentiouſneſs in admitting ſcandalous Offenders, and by way of Diſtinction, they call'd themſelves and their Party *Cathari*, the pure undefil'd Party, who kept themſelves from all Society with the Lapſed, and ſuch as communicated with them. And as this Severity was agreeable to the Humours of many, *Novatian* became the Head of a prevailing Hereſie, which ſpread through many remote Parts of the World, and ſo extreamly diſturb'd the Peace of the Church for a long time, that this Century is call'd by ſome *Sæculum Novatianum*.

In the midſt of theſe Diſturbances in the Church, the Perſecution ſtill continu'd, tho' abated in ſome Places. And now *Alexander* Biſhop of *Jeruſalem*, having held that Dignity 39 Years, after ſeveral Araignments and various Sufferings, dy'd in Priſon at *Cæſarea*, to the great Loſs of the whole Church, particularly to *Origen*, who had ever found him a true Friend and Patron. He was ſucceeded by *Mazabanes*, who continued in this See about nine Years, and was the 35*th* Biſhop of *Jeruſalem*, after the Apoſtle St. *James*. About the ſame time *Moyſes* that eminent Prieſt and Confeſſor, with uncommon Courage and Conſtancy, ſuffer'd Martyrdom within the Walls of *Rome*. And now God thought fit to give ſome Eaſe to his Church, by removing its ſevereſt Perſecutor *Decius*, who warring with the *Goths* and barbarous Northern Nations, in a ſhort Time was in a hopeful Way of deſtroying thoſe Ravagers. For he had not only gain'd an entire Victory over them, with the Loſs of 30000 of their Men, but had alſo block'd them up in ſuch a manner as to have them all at his Mercy. But by the Treachery of his chief Commander *Gallus*, the *Goths* were put into ſuch a Condition, as not only to eſcape, but alſo to attack him with all poſſible Advantage on their Side. So that being ſurrounded by the Enemy, a great Part of his Army was cut off. Perceiving his Defeat, and ſeeing his eldeſt Son kill'd before his Face, he in Deſpair clapt Spurs to his Horſe, and rode furiouſly into a deep Lake or Bog, where he periſh'd miſerably. His Body had not ſo much as the Honours of a Funeral, but as beſt befitted one who had ſet himſelf againſt God, was expos'd as a Prey to the Beaſts of the Earth, and to the Fowls of the Air. Thus dy'd *Decius*, a Prince ſufficiently fam'd, but in relation to the *Chriſtians*, whoſe Blood was reveng'd not only upon him, his Son, and his whole Army, but alſo upon the whole *Roman* Empire, by means of the Inundations of the *Goths* and other barbarous Nations, who at that Time might have been eaſily ſuppreſt, if not ruin'd by natural Means, if Providence had thought it fit. His Death hapned in the latter End of *November*, in the Year when he and his Son were Conſuls; being now in the 60*th* Year of his Age, and having reign'd a little above two Years.

Euſeb. Cyprian. Lactant. &c.

Mazabanes *the* 36th *Biſhop of* Jeruſalem.

The Death of Decius.

GALLUS *The* 31ſt Roman *Emperor.*

V. The *Goths* purſu'd their Victory, and made a miſerable Slaughter of the *Roman* Army; and thoſe who eſcap'd, fled to the Legions commanded by *Gallus*, who, as a Confederate with the *Goths*, was in Safety. This Perſon ſhew'd himſelf very induſtrious in ſtrengthening and encouraging his Army, promiſing great Succeſs againſt the Enemy, till by his popular Actions he effected his Deſigns, and procur'd the Soldiers to proclaim him Emperor. The Senate and People of *Rome* were extreamly concern'd

Zozim. Eutrop. Victor. Cyprian.

cern'd, both for the Death of *Decius*, and the Overthrow of their Army; but underſtanding that *Gallus* was choſen Emperor, and that his Legions had ſecured ſuch Men as eſcap'd from the Battel, they confirm'd his Election. *Gallus* was now about 45 Years of Age, and deſcended of an honourable Family in *Rome*, which he much ſtain'd by his infamous Actions For he not only ſtain'd it by his treaſonable Practices before he was Emperor, but after his Advancement he made a Peace with the *Goths*, the moſt diſhonourable that ever the *Romans* made ſince the Foundation of their City; which was, *That the* Romans *ſhould every Year pay a conſiderable Tribute to the* Goths. And thus to gain the Title of Emperor, he was content to make himſelf and the *Romans*, who were accounted Lords of all Nations, tributary and ſubject to a rude and barbarous People. But the Succeſſes of this Emperor prov'd according to the Merit of his Actions: For the *Goths*, and other Northern Nations, not ſatisfy'd with their Advantagious Peace, broke it in a ſhort time, and like a mighty Torrent, came down upon the Provinces of *Thrace*, *Mœſia*, *Theſſaly*, *Macedonia*, and ſome Parts of *Aſia*, committing all kinds of Devaſtations and Maſſacres. On the other Side, the *Perſians* ſeeing the great Succeſſes of the *Goths*, enter'd into *Meſopotamia* and *Syria*, with a mighty Power, under their great King *Sapores*; and then paſſing forwards, they ſubdu'd *Armenia*, and drove out *Tiridates* the King of that Countrey. But *Gallus* not much regarding theſe Troubles and Calamities abroad, conſum'd his Time in the Pleaſures of *Rome*, taking his Son *Voluſian*, tho' but a Child, for his Companion in the Empire, and cauſing *Virtus Auguſtorum* to be ſtampt upon their Coins; as tho' Valour, and not Treachery, had gain'd him the Empire.

A. D. 252. Galli 1. *The Empire harraſs'd.*

Cyprian. Dio. Alex. During theſe Diſturbances in the State, the Church was no leſs diſturb'd by *Novatian* and his Party, who finding themſelves rejected in *Italy*, to be reveng'd upon their great Oppoſer St. *Cyprian*, rais'd what Miſchiefs they could in *Africk*, where they caus'd one *Maximus*, a Deputy of *Novatian*, to be choſen Biſhop: On the other ſide *Feliciſſimus* of *Carthage*, an old Enemy to *Cyprian*, procur'd *Privatus* of *Lambeſa*, formerly mention'd, to ordain a Perſon call'd *Fortunatus*, Biſhop, in oppoſition to *Cyprian*, and afterwards came into *Italy* to get his Ordination ratify'd there by *Cornelius*, pretending that this *Fortunatus* had been ordain'd by five and twenty Biſhops, and that *Cyprian* himſelf favour'd the Party of the *Novatians*. *Cornelius* at firſt rejected *Feliciſſimus*, and thoſe of his Faction; but at length, either terrify'd by their Menaces, or ſhaken by their Diſcourſes, he entertain'd ſome Suſpicions to the Prejudice of St. *Cyprian*, and writ to him after a very diſobliging Manner; to which the other return'd a very warm Anſwer, expoſing his Weakneſs, and acquainting him with the Malice of his Enemies. At the ſame Time the Faction of *Novatian* began to ſpread it ſelf in the Eaſt, and to prevail in the City of *Antioch*; and *Fabius* the Biſhop of the Place ſhew'd them too much Favour and Affection. This occaſion'd a Synod of the *Eaſtern* Biſhops about this Affair. For ſo *Dionyſius Alexandrinus* in his Letter to *Cornelius*, tells him, that he had been ſummon'd by *Helenus* Biſhop of *Tarſus*, *Firmilian* of *Cappadocia*, and *Theoctiſtus* of *Cæſarea*, to meet in Council at *Antioch*, to ſuppreſs the Endeavours of ſome who thought there to eſtabliſh the *Novatian* Schiſm. But ſhortly after the Party declin'd by means of the Death of *Fabius*, who held this Biſhoprick not above two Years. He was ſucceeded by *Demetrian*, who continu'd in this Dignity about eight Years, and was the fourteenth Biſhop of *Antioch* after the Apoſtles.

Novatian *raiſes Diſturbances*

The firſt Council of Antioch.

Demetrian *the* 14th *Biſhop of* Antioch.

The ſecond Council of Carthage.

In the mean Time the excellent *Cyprian* call'd a Council at *Carthage* of forty two Biſhops, who meeting on the 15*th* Day of *May*, ſteered much the ſame Courſe as to the Lapſed; being ſway'd to moderate Councils, becauſe St *Cyprian* had been frequently admoniſh'd by Divine Revelations of an approaching Perſecution; and therefore they did not think it prudent and reaſonable, that Men ſhould be left naked and unarm'd in the Day of Battel, but be fortify'd with the Euchariſt, and reconcil'd to the Church. In the Times of Peace and Proſperity they protracted the Time of Penance, and allow'd not the *Sacrificati* to be re-admitted, but at the Hour of Death; but now the Enemy was breaking in upon them, *Chriſtians* were to be prepar'd for Suffering, and Encouragement given to thoſe who by a ſincere Repentance had ſhew'd themſelves ready to contend earneſtly for the Faith This they did, not to patronize the Idle, but to excite the Diligent, the Church's Peace being granted, not in order to Eaſe, but to Conflict; and if any us'd their Indulgence to worſe Purpoſes, they did but delude themſelves, and were remitted to the Divine Tribunal. The Reſolution of this Council was immediately ſignify'd to *Cornelius*, that he might uſe the ſame Conduct in his own Church. And now there was particular Occaſion; for the Emperor *Gallus*, to compleat the Miſeries of his Reign, renew'd the *Decian* Perſecution againſt the *Chriſtians*, which had been much abated; reſolving as it were to imitate his Predeceſſor in nothing but his Crimes. He iſſu'd out no new Decrees, but only let looſe the Reins of the former; for which Reaſon it is properly enough call'd, a Continuation of *the Seventh Perſecution*. This was attended with many Miſeries and Calamities in the Empire, which were one Pretence for it, as Wars, Ravages, Famines, and that dreadful Plague which began in *Decius*'s Time, now rag'd more furiouſly than ever, particularly in St. *Cyprian*'s Dioceſs of *Carthage*. There vaſt Multitudes were ſwept away every Day, and the Streets were fill'd with the Carcaſſes of the Dead, which ſeem'd to implore the Aſſiſtance of the Living. In this calamitous Time of Perſecution and Peſtilence, St. *Cyprian* call'd the *Chriſtians* together, and in Imitation of the Divine Benignity, exhorted them to Acts of Mercy and Charity, and that to their greateſt Enemies and Perſecuters; and by his own Munificence and Perſwaſions great Aſſiſtance was given to all ſorts of People. And that he might not be wanting to any, he at this time penn'd his excellent Diſcourſe *concerning Mortality*, 'wherein he eloquently taught the *Chriſtians* to triumph over the Fears 'of Death, and not to decline, but rather deſire it, ſince it deliver'd them 'from all the Miſeries of this Life, and united them to *Jeſus Chriſt* for e-'ver; that therefore they had very little Reaſon to grieve for their Friends 'and Relations, ſince they were gone to the Enjoyment of the moſt ima-'ginable Felicity. This horrible Peſtilence, as the other Calamities of the Empire had been before, was now by the *Pagans* charg'd upon the *Chriſtian* Religion, as the Cauſe for which the Gods were implacably angry with the World. To vindicate it from this vulgar and popular Objection, *Cyprian* addreſs'd himſelf in a particular Treatiſe to *Demetrian* the Proconſul 'wherein he prov'd, that theſe Evils that came upon 'the World could never be laid at the Door of *Chriſtianity*, aſſigning other 'Reaſons of them, and amongſt the reſt, their wild and brutiſh Rage againſt 'the *Chriſtians*, which had provoked the Deity to bring theſe Calamities up-'on them, as a juſt Puniſhment of their Folly and Madneſs, in ſetting them-'ſelves againſt a Religion ſo innocent and dear to Heaven. About the ſame time alſo he wrote to *Fortunatianus* a particular Treatiſe call'd *The Exhortation to Martyrdom.*

Cyprian. Euſeb.

Gallus *renews the 7th Perſecution.*

St. Cyprian's *tender Care of his Flock.*

He writes ſeveral Treatiſes.

The

Euſeb. Cyprian. The Perſecution ſtill continu'd in ſeveral Places, and particularly in *Rome*, where *Cornelius* the Biſhop felt the Fury of it. For having made an open and generous Confeſſion of his Faith, for which St. *Cyprian* applauds him, he was baniſh'd to *Civita-Vecchia*, not far from *Rome*. But that not ſatisfying the Malice of his Enemies, he was after that taken up, cruelly ſcourg'd, and then beheaded upon the 14*th* Day of *September*, having continu'd in the See one Year, three Months, and ten Days. He left ſome few Writings behind him, and was ſucceeded by *Lucius*, a *Roman*, Son to *Porphyrius*, who for his vigorous aſſerting the Truth of *Chriſtianity*, was ſhortly after his Election baniſh'd with ſeveral others. But in the Beginning of the following Year 253, he return'd from his Exile with his Companions, for which he was congratulated by St. *Cyprian*; and not long after, in the Month of *March*, he obtain'd a glorious Martyrdom as well as his Predeceſſor, having held this Dignity but five Months and ten Days, according to Biſhop *Pearſon*. He was ſucceeded by *Stephen* I. a *Roman*, the Son of *Julius*, a Man of a warm and violent Temper, who continu'd in this See ſomewhat above four Years, and was the twenty ſecon'd Biſhop of *Rome* after the Apoſtles St. *Peter* and St. *Paul*. And now the Perſecution drew to an End, but the Miſeries of the Empire were as great as ever, and all the Reign of this wicked Emperor was unfortunate and deplorable; as well for the Loſs of ſeveral Provinces to foreign Enemies, as other Calamities. He had only one conſiderable Victory in *Mæſia*, gain'd by his General *Æmilian* over the *Goths*; of whom many Thouſands were ſlain, and the Purſuit follow'd for ſeveral Days. But this Victory was ſo far from being an Advantage to *Gallus*, that it ſoon after occaſion'd his total Ruin; for *Æmilian* by this became ſo celebrated, and *Gallus* ſo deſpicable, that the Soldiers, who admir'd the Preſents and Promiſes of *Æmilian*, and who ever affected Novelties, proclaim'd him Emperor. The News of this ſoon rouz'd *Gallus* from his ſoft Pleaſures in *Rome*, who thereupon with all poſſible Expedition prepar'd himſelf to oppoſe this dangerous Rival; and ſo leaving the City, with his Son and a powerful Army, he march'd towards *Mæſia*. Here he was met by *Æmilian*, who boldly came to a Battel with him, and at length overthrew him, and ſlew both him and his Son *Voluſian*; the Soldiers all joining with the Conqueror. This hapned at *Terni* in the Month of *May*, under the Conſulſhips of *Voluſian* and *Maximus*, A. D. 253. *Gallus* being 47 Years of Age, and having reign'd one Year and ſix Months. His Death gave an entire Peace to the Church of God, after it had endur'd the moſt terrible Storm and Conflict that ever had been known before; and which had continu'd with ſome little Intermiſſions and Abatements, near three Years and a half.

Lucius *the* 21ſt *Biſhop of* Rome. A. D. 253. Galli 2.

Stephen *I. the* 22d *Biſhop of* Rome.

Zoſim. &c.

Æmilian *proclaim'd Emperor.*

Gallus *ſlain.*

CHAP.

CHAP. VI.

From the End of the Seventh general Perſecution of the Church, to the Beginning of the Dioclesian *Æra, uſually called,* The Æra of the Martyrs.

Containing the Space of about 31 *Years.*

A.D. 253. VALERIAN, *The* 32*d* Roman *Emperor.*

UPon the Overthrow of *Gallus*, *Æmilian* began to look upon himſelf as real Emperor of *Rome*; and accordingly wrote to the Senate of his Succeſs and Election, adding many Complaints againſt the Miſmanagement of *Gallus*, and as many Promiſes of his own Performances. But the Senate had no Regard to theſe Promiſes; and the Army of the *Alps* likewiſe oppos'd him, chuſing their own Commander *Valerian* for Emperor, whom the Senate favour'd. Upon Notice of which, *Æmilian*'s Soldiers, mov'd with the great Reputation of *Valerian*, and the Favour of the Citizens, to avoid civil Wars, roſe up againſt *Æmilian*, and ſlew him, after a ſhort Reign, or rather Uſurpation of about three Months. Upon this, *Valerian* was not only acknowledg'd Emperor by the Army, but alſo by the Senate and People, with extraordinary Applauſes; and being ſetled in the Government, he gave to his eldeſt Son *Gallienus* the Title of *Auguſtus*, and made him his Equal in the Empire. *Valerian* was now about 70 Years of Age, which Time he had ſpent in great Fame and Reputation, both under good and bad Emperors, by reaſon of his Valour and other Accompliſhments; and had attain'd to many Offices and Dignities; particularly under *Decius* he was made Cenſor of *Rome*, an Office diſ-us'd ſince the Reign of *Claudius*, into which he was choſen by the Senate, who all cry'd out *That the Life of* Valerian *was a continual Cenſorſhip; and that he ought to judge of the Crimes of others who had none of his own.* He was of an ancient Family, and in the whole Courſe of his Life had been proſperous in his Enterpriſes; ſo that all had great Hopes that this Man's Wiſdom and Experience would diſperſe the Calamities of theſe unhappy Times. And accordingly he ſet about many Regulations, and made choice of wiſe and worthy Governors, and of valiant and experienc'd Commanders, whom he ſelected from the chief of the Nobility, by whom he was very ſucceſsful in ſeveral Actions againſt the Northern Nations. Among the reſt of his laudable Actions, he ſhew'd himſelf a particular Patron to the *Chriſtians*, whom he treated with all Offices of Kindneſs and Humanity, kindly entertaining them even in his own Family; ſo that his Court ſeemed to be a Church for Piety, and a Sanctuary for Refuge to all good Men. *Pollio. Euſeb.*

Æmilian's Death.

The Death of Origen.

In the Beginning of this Emperor's Reign, or the End of the laſt, the great *Origen* peaceably ended his Days at *Tyre*, having liv'd near 69 Years, and moſt of them in the moſt imaginable Fatigue and Induſtry; leaving a Name that was the Envy of his own, and the Wonder of ſucceeding Ages. If we conſider this Man in the Correſpondence he had with three or four Emperors, his Behaviour under three Perſecutions, the Cenſures he ſuſtain'd, the Hereſies he confounded, the Numbers of *Pagans* he converted, the renown'd Scholars he taught, and the ſix thouſand Volumes he is ſaid to have written, we can't but ſtand amaz'd at his wonderful Strength and Abilities. *Euſeb.* &c.

Tho'

Tho' his Parts and Learning have been admir'd by all Men; yet his Errors were too many and dangerous to be excus'd; tho' they proceeded more from a curious Philoſophical Head, than from a ſtubborn unſound Heart. He held and taught the main Principles of the *Chriſtian* Religion with great Firmneſs; but being a vaſt Proficient in Philoſophy, and too much poſſeſt with the Notions of *Plato*'s School, he grew very ſolicitous to accommodate the divine Truths to his belov'd Opinions. And from three of them all his Errors ſeem to have proceeded; as firſt, that all intelligent Beings ever did, and ever ſhall exiſt: Secondly, That they have always been free to do Good and Evil; and Thirdly, that they have been precipitated in lower Places, and confin'd to Bodies for a Puniſhment of their Sins. Notwithſtanding his Errors, no Man had greater Pens imploy'd in his Vindication than himſelf; and never were more famous Conteſts than about his Writings, which are believ'd to have been much corrupted, ſeveral Hereticks being ambitious to make ſo great a Man ſpeak their Senſe. Particularly, there aroſe a certain Sect which call'd themſelves *Origeniſts*, maintaining ſome of his Principles, as that the Sun, Moon, and Stars, had all Souls, that the Torments of the Devils and the Damned ſhould have an End, *&c.* To which they added ſeveral other Errors, and ſome of them renew'd the Abominations of the *Gnoſticks*, and were therefore ſtil'd *Dirty* and *Impure*. Theſe Hereticks infected the Church to the *4th*, *5th*, and *6th* Centuries; and were one Occaſion of the Condemnation of all *Origen*'s Works. *The* Origeniſts.

Cyprian, &c. The Peace which the Church enjoy'd under this Emperor, gave Opportunity to the Biſhops and Governors to make ſeveral Regulations; and particularly St. *Cyprian* call'd a Council in *Carthage* of 66 Biſhops upon a double Occaſion. The firſt was concerning a certain Presbyter nam'd *Victor*, whom *Therapius* his own Biſhop had too ſoon receiv'd into Favour, contrary to the Deciſion of the laſt Council; and the ſecond was concerning the Time of baptizing Infants, ſtarted eſpecially by *Fidus* an *African* Biſhop, who aſſerted that Baptiſm was not to be adminiſtred before the eighth Day, as Circumciſion was under the *Jewiſh* Law. As to the firſt, the Biſhops were ſurpriz'd to find *Therapius* ſlight the Authority of a Decree ſo lately enacted; but nevertheleſs, after mature Deliberation, they were of opinion that the Reconciliation *Victor* had receiv'd from his own Biſhop, ought not to to be revers'd; and ſo they permitted him to enjoy Lay-Communion, contenting themſelves with admoniſhing their Colleague to be more vigilant for the future. As to the Baptiſm of Infants, it was determin'd, that it was not neceſſary to be deferr'd till the eighth Day, nor was the Mercy of God to be deny'd to any as ſoon as born into the World; that it was their univerſal Sentence 'That none ought to be prohibited Baptiſm and the Grace 'of God; which, as it was to be allow'd to all, ſo much more to Infants and 'new-born Children. About this Time alſo, St. *Cyprian* writ againſt *Fortunatianus*, who had been Biſhop of *Aſſuri*, and directed his Letter to *Epictetus*, who was elected in his Place, and to the People of that City. This *Fortunatianus* had the Unhappineſs to fall into Idolatry, and upon that Account was depriv'd of his Biſhoprick; after which he earneſtly labour'd to re-poſſeſs himſelf of it, and to perform his Epiſcopal Functions as formerly. In this Letter St. *Cyprian* 'condemn'd theſe Proceedings, 'and demonſtrated the Neceſſity of Sanctity to make Mens Sacrifices 'acceptable, adviſing the People not to ſuffer him to exerciſe his Office, 'but to ſeparate from him in caſe he perſiſted in his Deſign. *The* 3d *Council of* Carthage.

Cyprian, &c. In the following Year, the Biſhops of *Spain* had recourſe to St. *Cyprian*, about an Affair of the ſame Nature, for *Baſilides* and *Martial*, Biſhops of *Leon* and *Aſtorga*, having been publickly convicted of Idolatry and other Crimes A. D. 254. Valer. 1.

Crimes, were depriv'd, and *Felix* and *Sabinus* elected in their Places. *Baſilides* owning his Crime, had voluntarily quitted his Biſhoprick, and was plac'd in the Rank of *Penitents*, thinking himſelf happy if he might be admitted to Lay-Communion. Nevertheleſs, theſe two, afterwards puſh'd on by Envy and Ambition, us'd their utmoſt Endeavours to regain their Sees; and for that End repair'd to *Rome*, not to demand their Re-eſtabliſhment from Pope *Stephen*, but only to obtain favourable Letters from him. *Stephen* being ſurpriz'd into a Compliance, granted them their Requeſt; ſo that upon their Return to *Spain*, they became more inſolent than ever, and thought to re-poſſeſs themſelves by main Force. Whereupon the Clergy and People of *Spain* by Letters addreſs'd themſelves to St. *Cyprian*, and alſo deputed the new Biſhops, *Felix* and *Sabinus*, to know how to proceed in this Exigency. The Saint judging it a Matter of no ſmall Importance, call'd a Council of 36 Biſhops, which was his fourth in *Carthage*; and after a diligent Examination of all Circumſtances, the Biſhops came to this Reſolution, That the Deprivation of *Baſilides* and *Martial*, as well as the Ordination of *Felix* and *Sabinus* in their Places, ought to ſtand good: To which purpoſe they wrote a Synodical Letter to the Clergy and People of thoſe Dioceſſes, wherein they declar'd, 'That ſince the People had Power to e-'lect good Biſhops, and to reject the Bad, they wou'd be anſwerable to God 'if they any longer communicated with them; That the Ordination of '*Felix* and *Sabinus* was lawful, ſince it was done by the neighbouring Bi-'ſhops, by the Conſent of the People, that it ought not to be revers'd, tho' '*Baſilides* had impos'd upon the Credulity of *Stephen*, which Conduct, in-'ſtead of effacing their Crimes, aggravated their Guilt. After this, St *Cyprian* was conſulted by the *Gallican* Biſhops, concerning *Marcian* Biſhop of *Arles*, who being infected with the *Novatian* Hereſie, brought over ſeveral Perſons to his Party, and arrogantly inſulted over his Brethren. *Fauſtinus* Biſhop of *Lyons*, and ſeveral other Biſhops, wrote both to Pope *Stephen* and St. *Cyprian*, deſiring their Concurrence in excommunicating *Marcian*. But *Stephen* neglecting the Affair, *Cyprian* wrote to him, 'deſiring him to ſatiſ-'fie the Requeſts of the *Gallican* Biſhops, and diſpatch his Letters to *Arles*, 'declaring *Marcian* excommunicated; remonſtrating, That ſince that Bi-'ſhop had join'd himſelf to *Novatian*, there was no Occaſion for a new 'Judgment againſt him; that all Biſhops were oblig'd to admit Penitents into 'the Church, ſo that the whole Body of Biſhops being united by a mutual 'Charity, whenever *Chriſt*'s Flock is attack'd by Hereſies or Schiſms, they may 'be able to re-unite the Sheep, like good Shepherds who truly love their 'Flock. About the ſame time, being highly cenſur'd by an *African* Biſhop call'd *Papienus*, who believ'd the Calumnies of *Feliciſſimus*, he wrote a ſolemn Letter to him, juſtly condemning his raſh Believing any ill Reports of his Brother, concluding with theſe remarkable Words, 'You have my 'Letter, and I have yours; they will be both read in the Day of Judg-'ment, before the Tribunal of *Jeſus Chriſt*.

The 4th Council of Carthage.

But now St. *Cyprian* was concern'd about a greater Affair, which was examin'd in a Council of 32 Biſhops, which he call'd the following Year; and this was concerning the famous Conteſt about re-baptizing thoſe who had been baptiz'd by Hereticks. This, by the Occaſion of the *Montaniſts* and *Novatians*, had been formerly canvaſs'd in the Eaſtern Parts, from whence it flew over to *Numidia*, and by *Januarius* and the Biſhops of that Province, it was brought before St. *Cyprian*, and this Council of *Carthage*. In this it was determin'd, 'That no Baptiſm could be valid out of the 'Church; That it was abſolutely neceſſary to re-baptize thoſe who had re-'ceiv'd the Baptiſm of Hereticks; and that this was no novel Sentence, but 'had been ſo adjudg'd by the *African* Biſhops their Predeceſſors, and the

Cyprian. &c.

A. D. 255. Valer. 2/3.

The 5th Council of Carthage.

Thing

'Thing conſtantly practis'd and obſerv'd by them. *Quintus* a Biſhop, ſoon after deſiring St. *Cypian*'s Opinion of this Matter, he return'd him the ſame Anſwer, 'tho' he modeſtly acknowledg'd that ſome of his Brethren 'were of a different Opinion, and ſent him the Deciſion of this Synod. A. D. 256. But that this Controverſie might be more fully examin'd, this excellent Valer. 3. Man in the next Year aſſembled a Council of 71 Biſhops, as well of the Province of *Africk* as *Numidia*, who confirm'd all that had been determin'd by the preceding Synod, concerning the Baptiſm of Hereticks, and decreed, 'That all Presbyters and Deacons who were ordain'd amongſt 'them; and alſo ſuch of the Clergy, who had been ſome time of their 'Party, upon their Return to the Church, ſhou'd only be receiv'd in the 'Quality of *Laicks*. And the better to maintain that Honour and Friendſhip which Biſhops ow'd to each other, they acquainted Pope *Stephen* with their Conſtitutions by a Synodical Letter, towards the Concluſion of which it repreſented, 'That ſince their Ordinances were conformable to 'Truth and the *Chriſtian* Religion, they hop'd he wou'd make no Diffi-'culty to approve them; That they were ſenſible that all Biſhops could 'not readily change their Opinion, yet tho' they retain'd their own Cu-'ſtoms, they might ſtill preſerve the Laws of Charity; Therefore they 'did not magiſterially impoſe their Opinions upon others, ſince every Bi-ſhop had full Authority within the Juriſdiction of his own Church, for 'which he was accountable to God alone.

The 6th Council of Carthage.

Cyprian. Euſeb. Pope *Stephen* was ſo far from ſubmitting to the Reaſons of the *Africans* in this Matter, whether becauſe he imagin'd they had a Deſign againſt the *Roman* Church, or becauſe he thought the Queſtion of too great Conſequence for them to determine, that he was enrag'd againſt St. *Cyprian* and his Colleagues, and rudely treated their Deputies: Nay, he prohibited all the *Chriſtians* of his Church to receive or lodge them, not only depriving them of Eccleſiaſtical Communion, but alſo refuſing them the common Civilities of Hoſpitality. The Letter he writ back, was fill'd with Affronts and Invectives, and his Deciſion was compriz'd in theſe Terms; 'If any 'Perſon comes to you of any Herefie whatſoever, let not the leaſt Alte-'ration be made in what has been regulated by Tradition, but only lay 'Hands upon him and ſo receive him. This being brought to *Africk*, St. *Cyprian* mov'd with the Proceedings of *Stephen*, ſent his Letter, with a Refutation of it, not only to *Pompey* of *Africk*, but alſo to *Firmilian*, and the other Biſhops of *Cappadocia*, who were all of the ſame Opinion with *Cyprian*, touching the Baptiſm of Hereticks. *Firmilian* particularly writ a long Epiſtle, 'wherein he amply and ſharply refuted the Opinion and Let-'ter of *Stephen*, and eſtabliſh'd the Diſcipline which *Cyprian* had defended; 'alledging, that it had been obſerv'd in his Countrey by immemorial Cu-'ſtom, and confirm'd in two numerous Synods held at *Iconium* and *Synnada*. St. *Cyprian* alſo wrote a Letter to Biſhop *Jubianus* about this Matter, and alſo another to *Magnus*, wherein he anſwer'd two important Queſtions, and declar'd, 'That Baptiſm by the *Novatians* in particular, ought to be 'look'd upon as invalid; and that the Baptiſm of *Clinicks*, that is, of 'ſick Perſons on their Beds, was valid; and that the Sacrament was equally 'efficacious, whether the Perſon was plung'd into the Water, or had it 'ſprinkled upon him. But, to put the grand Controverſie beyond all Diſpute, he ſummon'd a more general Council of 87 Biſhops, which was the *7th* and laſt, and the third upon this particular Occaſion; and this aſſembled in the Month of *September* 256. In this Council the Letters of *Jubianus* to St. *Cyprian*, and his Anſwer to that Biſhop, were firſt read. After which St. *Cyprian* propos'd to all the Biſhops preſent, 'to deliver their Opinions freely, but yet not ſo, as to condemn and excommunicate thoſe of a diffe-

Pope Stephen oppoſes St. Cyprian.

The 7th Council of Carthage.

'rent Judgment; For, added he, none of us ought to make himself a *Bi-*
'*ſhop of Biſhops*, or pretend to awe his Brethren by a tyrannical Fear, be-
'cauſe every Biſhop is at liberty to do as he pleaſes, and can no more be
'judg'd by another, than he can judge others himſelf; but all ought to
'wait for the Judgment of *Jeſus Chriſt*, who alone can ſet us over the
'Church, and judge our Actions. After this Propoſition, the Biſhops gave their Opinions, and concluded all in favour of St. *Cyprian*.

St. Cyprian *prevails.*

Not only *Firmilian* of *Cappadocia*, but alſo *Dionyſius* of *Alexandria*, and many others in the Eaſt, ſtood firm to St. *Cyprian*, and maintained, That all Perſons baptiz'd by Hereticks ought to be re-baptiz'd. *Dionyſius* however carry'd himſelf with great Temper and Moderation, and in his Epiſtles 'diſtinguiſh'd between *Apoſtates*, who had receiv'd their Baptiſm in the 'Catholick Church, and *Pure Hereticks*; That the former upon their Re-'turn were to be admitted by Impoſition of Hands, which Practice he had 'learnt from his Predeceſſor *Heraclas*; but the latter, who had no Baptiſm 'but what was conferr'd by Heretical Perſons, were to be enter'd into the 'Church by Catholick Baptiſm. Beſides, he engag'd in this Diſpute more like a Mediator than a Party, writing to Pope *Stephen* to uſe Moderation in this Caſe, as he did alſo to his Succeſſor, and moſt other Biſhops of that Time. But neither Numbers nor Arguments wou'd ſatisfie *Stephen*; and indeed the Controverſie aroſe to that Height between him and St. *Cyprian*, that he gave the other very rude and unchriſtian Language, ſtiling him *falſe Chriſt*, *falſe Apoſtle*, *deceitful Worker*, and ſuch like; while the other treated him with great Sharpneſs and Severity, charging him with Pride and Impertinence, Self-contradiction, Ignorance, and Obſtinacy, and o-ther Weakneſſes. *Firmilian* alſo charg'd *Stephen* with ſacrificing the Peace of the Church to a petulent Humour, where Inhumanity, Audaciouſneſs, In-ſolence and Impiety, are ſome of the Characters beſtow'd upon him: A great Inſtance how far Paſſion and Prejudice may tranſport wiſe and good Men be-yond the Merits of the Cauſe, and the Bounds of Charity. Thus we have giv-en an Account of this great Controverſie, which was never nicely determin'd till the Council of *Arles* in the fourth Century. All that we ſhall add con-cerning it, is, that St. *Cyprian* and his Party expreſly diſown'd *Anabaptiſm*, or Rebaptization, ſtill aſſerting that there was but one Baptiſm; only they look'd upon the Baptiſm of all Hereticks as *ipſo facto* null and void, and therefore ſaid, that the Parties ſo baptiz'd, ought to receive what (lawfully) they had not before.

Cyprian Euſeb.

The Eighth general PERSECUTION.

A. D. 257. Valer. 4.

II. The *Chriſtians* had now enjoy'd a profound Peace for about four Years from *Valerian*, who had been kind to them beyond any of the preceding Emperors; ſo that they wanted no Aſſurance of a happy and proſperous Time. But in the 4*th* Year of his Reign, this Emperor gave way to the Suggeſtions and Deluſions of an Arch-Magician of *Ægypt*, call'd *Macrianus*, who prevail'd upon him to fall from his former Kindneſs, and to perſecute the *Chriſtians*; alledging that theſe Men by their wicked and execrable Charms, hinder'd all the Proſperity of the Emperor, colouring his Pretence from their ſpecial Power over *Dæmons*, whoſe miſchievous Arts they diſſipated, and whom they ordi-narily baniſhed with the ſpeaking of a Word. Upon a Pretence of this dange-rous Power, *Macrianus* advis'd the Emperor to perform many impious Rites of Initiation, abominable Sacrifices and Enchantments, to cut the Throats of miſerable Infants, to ſacrifice the Children of unhappy Pa-rents, to rip open the Bowels of new-born Babes, and to tear in Pieces, and cut

Euſeb.

cut in ſunder God's own Workmanſhip, as if by theſe Acts he ſhould purchaſe for himſelf a laſting Felicity. Whereupon Edicts were in all Places publiſh'd againſt the *Chriſtians*, the great Enemies to Magick, and they were without the leaſt Protection, expos'd to the common Rage. This is commonly call'd the *The eighth General Perſecution* of the Church, beginning in the Month of *April*, and continuing three Years and a half, or 42 Months: For ſo *Dionyſ. Alex.* intimates when he makes *Valerian* to be the *Beaſt* in the *Revelation, to whom was given a Mouth ſpeaking great Things and Blaſphemies, and Power was given to him to continue forty and two Months*, Apoc. 13. 5. The ſame Perſon alſo tells us, that it is in vain to make a particular Enumeration of all the *Chriſtians* that ſuffer'd in this Perſecution; only it is obſervable, that both Men and Women, young and old, Soldiers and Ruſticks, Perſons of all Ranks and Ages, were ſome beaten and ſcourg'd, others beheaded, and others by overcoming the Violence of flaming Furnaces, receiv'd the Crown of Martyrdom.

The Continuance of the Perſecution.

Cyprian. Act. Cyp. The Perſecution began at *Rome*, where we have the Names of ſeveral Martyrs, as *Ruſinus*, *Secundus*, *Euſebius* a Presbyter, and *Marcellus* a Deacon, with ſeveral others But the chief of theſe Martyrs was *Stephen* himſelf, who ſuffer'd on the ſecond Day of *Auguſt*, after he had held the See of *Rome* a little above four Years. After a Vacancy of 22 Days, he was ſucceeded by *Xyſtus* or *Sixtus* II. an *Athenian* Philoſopher, who held this Dignity almoſt one Year, and was the 23*d* Biſhop of *Rome* after the Apoſtles St. *Peter* and St. *Paul*. The Perſecution extended to all Parts of the Empire, and beginning in *Africk*, *Aſpaſius Paternus* the Proconſul ſent for St. *Cyprian* to appear before him, informing him, *That he had receiv'd Commands from the Emperors, that all who were of Foreign Religion, ſhould worſhip the Gods according to the* Roman *Rites, and demanded his Anſwer. Cyprian* readily reply'd, *That he was a* Chriſtian *and a Biſhop, who acknowledged none but the true God, the Creator of Heaven, Earth, and all Things; whom all* Chriſtians *ſerved, praying Day and Night for themſelves and all Men, and for the Proſperity of the Emperors.* The Proconſul demanding of him whether that was his final Reſolution, he reply'd, *That Reſolution which is founded in God, cannot be alter'd.* Then he told him *That he was to ſearch out the Presbyters as well as Biſhops, and that he was commanded to prohibit all private Aſſemblies, and proceed with capital Puniſhments againſt the Frequenters of them.* The holy Man gave him an unconcern'd Anſwer, ſo that the Proconſul finding it was in vain to treat with him, commanded him to be baniſh'd to *Carubis*, a little City ſtanding in a Peninſula within the *Lybian* Sea, not far from *Pentapolis*; a pleaſant Place, where he met with kind Uſage, was frequently viſited by the Brethren, and furniſh'd with all Conveniencies. In this Retirement God was pleas'd to favour him with ſeveral heavenly Viſions, by one of which, in the firſt Day of his Arrival, he was particularly forewarn'd of the Manner of his approaching Martyrdom. At the ſame time the Præfect of *Numidia*, after having put ſeveral *Chriſtians* to Death, and ſcourg'd others, condemn'd many to the Mines, and among the reſt ſeveral Biſhops and Presbyters of his Province. St. *Cyprian*, that he might improve all Opportunities from the Place of his Exile ſent theſe Martyrs an excellent Epiſtle, 'wherein with wonderful Eloquence he heighten'd the Glory of their Confeſſion, and encourag'd them to ſuffer with Conſtancy: He ſent this to three different Places, where theſe holy Confeſſors were diſpers'd, and remitted ſome Money to them to ſupply their preſent Extremities. Their Anſwers were written from three ſeveral Places, in which, in an unaffected Stile, 'they return'd him their Thanks for his 'great Kindneſs and Charity, and aſſur'd him, that his Letter had rais'd 'their

Sixtus *II. the* 23d. *Biſhop of* Rome.

St. Cyprian *baniſh'd.*

He comforts the Martyrs.

'their drooping Spirits, heal'd their Wounds, and render'd their Preſſures 'more light and ſupportable to them.

As *Africk* felt the diſmal Effects of this Perſecution, ſo did *Ægypt* no leſs: And at the firſt Arrival of the Orders to *Alexandria*, Biſhop *Dionyſius*, with ſome of his Clergy, addreſt himſelf to *Æmilian* the Governour, who at firſt did not directly forbid him to hold his Aſſemblies, but endeavour'd to perſwade him from it, preſuming others would ſoon follow his Example. *Dionyſius* return'd an Apoſtolical Anſwer, *That we muſt obey God rather than Men*, ſolemnly aſſuring him, *That he would worſhip only the true God, from which Reſolution he would never recede.* The Governour told him, *That he had acquainted them with the great Clemency of the Emperors, if they would act agreeably to Nature, and adore the Gods who were Protectors of the Empire, which he hop'd they would be more grateful than to refuſe.* To whom the Biſhop reply'd, *That though the* Romans *worſhipped other Gods, they only adored the Creator of the World, who gave the Government to the Emperors, and to whom they daily prayed for the Permanency and Stability of the Empire.* Upon this the Governor by way of Inſinuation, urg'd him to worſhip the *Romans* Gods together with their own; but finding all ineffectual, he declar'd them ignorant and ungrateful, and order'd *Dionyſius* to be baniſh'd to *Cephro* in the Deſerts of *Lybia*, and likewiſe prohibited all the Aſſemblies of the *Chriſtians*, threatning the ſevereſt Puniſhments to the Aggreſſors. The Sentence was immediately put in Execution, and *Dionyſius*, tho' ſick, was not allowed one Days Reſpite, but was hurried into the moſt uncomfortable Part of *Lybia*; but great Numbers of *Chriſtians* ſoon follow'd him, partly from *Alexandria*, and partly from other Parts of *Ægypt*. At his firſt Arrival he was treated with Rudeneſs and a Shower of Stones, but in a ſhort time he not only civiliz'd their Manners, but alſo reclaim'd them from Idolatry, and brought them to *Chriſtianity*. And as he met with Succeſs, ſo he ſhifted his Quarters, preaching about in thoſe diſconſolate Regions, and turning the Deſert into a Church. Nor could all the Severity of *Æmilian* prevent the *Chriſtians* Aſſemblies at *Alexandria*, tho' he proceeded with the utmoſt Hatred againſt ſuch as were brought before him, killing many with all the Arts of Cruelty, keeping others for the Rack and Torment, loading them with Chains, and thruſting them into loathſome Dungeons, forbidding the Preſence of their neareſt Friends. Yet even in the Height of theſe Afflictions God ſupported their Spirits, and animated others to venture in, and to adminiſter Comfort and Neceſſaries to them, not fearing, tho' with the Peril of their Heads, to interr the Bodies of the Martyrs. From *Cephro Dionyſius* wrote to Pope *Sixtus*, concerning the Re-baptization of Hereticks, in which he made a remarkable Exception in one particular Inſtance, which was of a Man of his Congregation, who had formerly receiv'd his Baptiſm from Hereticks, and now deſired to obtain Catholick Baptiſm; but he durſt not admit him, becauſe he had been many Years in the Claſs of the Faithful, and a conſtant Receiver of the Euchariſt, judging that his long Communion with the Church might be equivalent to Baptiſm.

Euſeb.

Dionyſius Alex. *baniſh'd*

He makes new Converts.

The Hereſie of Sabellius

About this Time one *Sabellius* a *Lybian*, born at *Ptolemais* a City of *Pentapolis*, ſtarted ſome unorthodox Notions and Opinions about the Doctrine of the holy Trinity, teaching that there was no Diſtinction between the three Perſons, and aſſerting the Father, Son, and Holy Ghoſt, to be but one Subſiſtence, one Perſon under three ſeveral Names, who in the Time of the Old Teſtament gave the Law under the Notion of the Father, in the New Teſtament was made Man in the Capacity of the *Son*, and afterwards deſcended upon the Apoſtles in the Quality of the *Ho-*

Euſeb. Epiph.

Holy Ghoſt. *Epiphanius* tells us that *Sabellius* had ſuck'd in this Error from ſome Apochryphal Books, and more eſpecially from that call'd *The Goſpel of the* Ægyptians, where our Saviour is introduced teaching his Apoſtles, that the Father and the Son are but one and the ſame Perſon. Tho' thoſe who then held this Opinion, were call'd *Sabellians*, yet the Hereſie was more ancient than *Sabellius*. For we find that it was the Opinion of *Praxeas* and the *Patropaſſians*, and after them, of *Noetus* of *Smyrna*, from whom they were call'd *Noetians*; and laſtly, of this *Sabellius*, who by his Care and Induſtry gave them that held it the Name of *Sabellians*, which Name ever after continued, as it does to this Day.

Pollio. Cyprian. Ambr ſ. And now the Perſecution began to give a fatal Turn to all the Proſperity of *Valerian*; for Heaven being highly provok'd with the barbarous Treatment of its faithful Servants, ſent its Scourges from the Northern Countries, who came down in a more formidable manner than ever; and at the ſame time the mighty *Sapores* King of *Perſia*, with a furious Progreſs over run and ravag'd *Syria*, *Cilicia*, *Cappadocia*, and the Eaſtern Parts of the Empire. This oblig'd the Emperor to make all poſſible Preparations, and to march with a powerful Army to *Byzantium* to put a Stop to his Enemy's Power. But theſe Miſeries were ſo far from mollifying his Heart as to the *Chriſtians*, that he ſent a Reſcript to the Senate more ſevere than ever, wherein he order'd that Biſhops, Presbyters and Deacons ſhould be put to Death without Delay; That Senators and Perſons of Quality ſhould loſe their Honours, and Preferments, and forfeit their Eſtates; and if they ſtill continued *Chriſtians*, loſe their Heads; That Ladies of the higheſt Rank ſhould not only have their Eſtates confiſcated, but alſo be baniſh'd; and that all of the Emperor's Houſhold ſhould be immediately ſent to Priſon. Which gave Occaſion to the Governors to carry on the Perſecution with more Violence than ever; among whom *Macrianus* was particularly diligent in *Rome*. In Execution of theſe Orders, Pope *Sixtus* was brought out and beheaded with *Quartus*, on the *6th* Day of *Auguſt*, after he had been Biſhop of *Rome* 11 Months and 12 Days. As he was led to Execution, *Laurence* his Archdeacon and Treaſurer, follow'd after him, and with loud Cries deſir'd, *That he might partake of the Honour of Martyrdom with him, and that his Blood might be mingled with that of his Biſhop.* *Sixtus* told him, *That he was reſerv'd for a more noble Combat, but that he ſhould quickly follow him, and within three Days be where he was.* The Governor knowing *Laurence* to be the Church's Treaſurer, ſeiz'd upon him, and charg'd him to diſcover where the Treaſures were. The holy Man deſir'd three Days time to gather them together, and preſent them to him; at the End of which he preſented a great Number of poor helpleſs People to the Governor, and let him underſtand, *That they were the true Treaſures of the Church.* The Governor incens'd at this Diſappointment, immediately order'd him to be torn with Scourges, to be whipt with Iron Rods and *Plumbetæ*, and then to be ſet on the woodden Horſe, and to have all his Limbs diſlocated; and laſt of all ordered a kind of Grid-iron, with a ſlow Fire under it, to be made ready; upon which the Tyrant caus'd him to be laid down and roaſted. All which Torments St. *Laurence* endured with admirable Conſtancy and Unconcernedneſs; and after a conſiderable Time lying upon that Bed, he victoriouſly call'd out to the Governor, *I am roaſted enough on this Side; turn me on the other, and than eat me.* Then praying for the Converſion of *Rome*, he chearfully yielded up his Spirit to God. The Perſecution was now ſo hot, that after the Death of *Sixtus*, there was a Vacancy in the Church of *Rome* for almoſt a Year, the Care of the *Chriſtians* being then left to the Presbyters.

A. D. 258. Valer. 5.

The Perſecution encreaſes.

The Martyrdom of Pope Sixtus *and his Deacon* Laurence.

Nor

The Martyrs in Africk.

Nor were *Carthage* and *Africk* free from the Severity of this Perſecution, where great Numbers ſuffer'd; particularly three hundred Martyrs at *Utica*, commonly call'd the Martyrs *de Maſſa Candida*, who rather than do Sacrifice, chearfully leapt into a mighty Pit of burning Lime kindled for that purpoſe, and were immediately ſuffocated in the Smoke and Flames The daily News of the *Chriſtians* Sufferings gave St. *Cyprian* juſt Reaſon to expect and provide for his own Fate, which he waited and long'd for every Hour. Tho' his chiefeſt Friends deſired him to withdraw; yet the Deſire and Proſpect of an immortal Crown had ſet him above the World, and made him deaf to all their kind Entreaties. But when News was brought that the Officers deſign'd to carry him to *Utica*, to ſuffer there, he retired, being unwilling to ſuffer in any Place but *Carthage*, in the Preſence of the People where he had ſo long and ſucceſſfully preached the Goſpel, the Truth of which he was deſirous to ſeal with his Blood; 'it being very agreeable that a Biſhop ſhould ſuffer for his 'Lord in that Place where he had governed his Church, and by that e-'minent Confeſſion edifie and encourage the Flock committed to his 'Charge, as he writes in his laſt Epiſtle to his People. 'As for themſelves, 'he adviſed them to Peace and Unity, not to create Trouble to one ano-'ther, nor to offer themſelves to their Perſecuters; but if any were appre-'hended, couragiouſly to confeſs, as God ſhould enable them to declare 'themſelves. Taking up his Reſidence in *Carthage*, Officers were immediately ſent to apprehend him, who putting him in a Chariot carry'd him to the new Proconſul *Galerius Maximus*, who commanded him to be kept a Day longer at an Officers Houſe, while the People alarm'd with the News of his Return and Apprehenſion, flock'd to the Doors, and watch'd there all Night. Being brought before the Proconſul the next Day, *Maximus* looking upon him, ſaid, *Art thou* Thraſcius Cyprian, *a Biſhop and Father to Men of impious Principles? The ſacred Emperors command thee to ſacrifice; therefore be well adviſed, and do not throw away thy Life.* The Holy Martyr reply'd, *I am* Cyprian *and a* Chriſtian, *and cannot ſacrifice to the Gods; do as you are commanded; for in ſo juſt a Cauſe I need no Conſultation.* The Proconſul diſpleaſed at his invincible Conſtancy, told him, *That he had been long of this ſacrilegious Humour, had ſeduced many into the ſame impious Practices, and ſhewn himſelf an Enemy to the Gods and Religion of the* Roman *Empire, and one whom the moſt pious Emperors could never reduce to the Obſervance of their holy Rites: That therefore being found to be the Ringleader of ſo dangerous a Sect, he ſhould be made an Example to all thoſe whom he had ſeduc'd, and that Diſcipline ſhould be eſtabliſh'd in his Blood* Whereupon he read his Sentence out of a Table-Book, *I will that* Thraſcius Cyprian *be beheaded.* To which the holy Man only anſwer'd, *I heartily thank Almighty God, who is pleaſed to ſet me free from the Chains of the Body.* Sentence being paſs'd, he was led away with a ſtrong Guard of Soldiers, infinite Numbers of People preſſing after, the *Chriſtians* weeping and mourning, and crying out, *Let us alſo be beheaded with him.* Being brought to the Place of Execution, which was a Field ſurrounded with Trees loaden with Spectators, the Martyr falling down upon his Knees, recommended his Soul to God in Prayer; after which he ſtript himſelf to a Linnen Veſtment, and expected the Executioner, to whom he commanded the Sum of about ſix Pounds of our Money to be given. The Brethren ſpread Linnen Cloaths about him to preſerve his Blood from being ſprinkled upon the Ground; and then covering his Eyes with his Hand, the Executioner did his Office. His Body was depoſited not far off by the *Chriſtians*, but at Night, for fear of the *Gentiles*, remov'd; and with many Lights and Torches, ſolemnly interr'd in the

Cyprian. Act. Ma.

St. Cyprian's Apprehenſion,

Examination,

And Martyrdom.

Cœ-

Cœmetery of *Macrobius Candidus* a Procurator, near the Fiſh-ponds in the *Mappalian Way*. This was done upon the 14*th* Day of *September*, after he had been about ten Years Biſhop of *Carthage*, being ſucceeded by *Lucian*. To give a ſhort Character of St. *Cyprian*, he may be ſaid to have been, tho' not the greateſt, yet the moſt uſeful and valuable Man, the moſt accurate and finiſh'd Writer, and the moſt wiſe and ſerviceable Biſhop in this Age.

Aſt. Ma. Euſeb. Not long after the Death of St. *Cyprian*, the Proconſul *Galerius Maximus* dy'd, being ſucceeded by one *Solon*, who carry'd on the Perſecution with no leſs Severity than the other had done. In *Carthage* many eminent *Chriſtians* were put to death, particularly, *Lucius*, *Montanus*, *Flavian*, *Julian*, *Victoricus*, *Primolus*, *Remus* and *Donatian*; moſt of them of the Clergy, and St. *Cyprian*'s Diſciples. In *Numidia*, *James* and *Marianus*, with many others, ſuffer'd at *Lambeſa*. In *Spain*, *Fructuoſus* Biſhop of *Tarragon*, after a noble Confeſſion of his Faith, was burnt alive, together with his two Deacons *Augurius* and *Eulogius*. In *Paleſtine*, *Euſebius* informs us of three eminent Confeſſors, *Priſcus*, *Malchus*, and *Alexander*, who being in the Country, and aſham'd to think that they lay idle and ſecure, while ſo many others were contending for the Crown, unanimouſly went to the Governor of *Cæſarea*, profeſs'd themſelves *Chriſtians*, received their Sentence of Death, and were made Food for the wild Beaſts. Beſides theſe, he tells us of a Woman in *Cæſarea*, who, tho' a *Marcionite*, underwent the ſame Fate. In *Rome* the Church continued a conſiderable Time without a Biſhop; but the Perſecution a little abating, after almoſt a Years Vacancy, the *Chriſtians* made choice of *Dionyſius*, a learned and excellent Man, who held this Dignity about eleven Years, and was the 24*th* Biſhop of *Rome* after the Apoſtles St. *Peter* and St. *Paul*.

A. D. 259. Valer. 6 7.

Many Martyrs.

Dionyſius *the* 24th *Biſhop of* Rome.

Pollio. Zoſim. Lactant. And now the *Roman* Empire began to be more and more afflicted by barbarous Inundations, and the *Perſian* Invaſions, in which *Valerian* himſelf was the principal Sufferer. For after he had made ſome Reſiſtance to the *Goths* and *Scythians*, he was obliged to turn all his Forces againſt *Sapores* King of *Perſia*, who with a furious Progreſs ravaged many of the Eaſtern Provinces. Approaching near the *Perſians*, he became ſo diſhearten'd and confounded, that he deſpaired of Succeſs, and would have put an End to the War by giving of Money. *Sapores* offered to parly with him in Perſon upon that Subject, to which *Valerian* imprudently conſented. And being infatuated by God, and betrayed by *Macrianus*, the firſt Cauſe of his Injuſtice to the *Chriſtians*, he was brought into an incommodious Place without a ſufficient Guard; where being ſurrounded by the *Perſians*, and all the Paſſes poſſeſſed, without any Reſiſtance he was taken Priſoner by *Sapores*, who carried this old Emperor into his own Country, and treated him with Indignities below the meaneſt Slave. For the inſulting *Perſian*, ſwell'd with this proſperous Gale, made *Valerian* his Footſtool, whenever he was diſpoſed to take Horſe; cauſing the greateſt Monarch of the World, to whom all Nations paid Homage, to bow down his Neck for him to tread upon it, when he mounted the Saddle. This was the miſerable Fate of the Perſecuter *Valerian*, which hapned in the Year 260, he being 76 Years of Age, and having reigned near ſeven Years; a Prince eminent for many remarkable Excellencies, who for many Years wanted no kind of Succeſs and Reputation, till at length pulling down the Vengeance of Heaven, he was ſeverely puniſh'd for his barbarous Cruelties to the *Chriſtians*; which was likewiſe no ſmall Puniſhment to the *Romans*, who never received ſuch a publick and ſignal Affront ſince the Foundation of their City. *Sapores* was wont to rally *Valerian*,

Valerian *declines.*

He is taken Priſoner by Sapores *King of* Perſia.

an, when he made him his Footſtool, telling him, *That that Poſture was a greater Proof on which Side the Victory went, than all the Pictures that the* Romans *could make*; and for a long time after the *Perſians* treated the very Name of a *Roman* with the utmoſt Scorn and Indignity. *Valerian* continued about ſeven Years in this miſerable Servitude, notwithſtanding all the Writings, all the Interceſſions, and all the Threats of the greateſt Potentates in the World; and at the ſame time deſpiſed and neglected by his own Son *Gallienus*. At length being 83 Years of Age, *Sapores* caus'd his Eyes to be pull'd out, and after that, his Body to be flea'd alive, and rubb'd with Salt, according to *Agathias*. But *Lactantius* ſaith that after his Death his Skin was flea'd off his Body, and that both that and his Bowels being tinctur'd with a red Colouring, were hung up in one of the Temples of the *Perſian* Gods, to be a perpetual Memorial of ſo remarkable a Triumph, by which they might always put the *Roman* Ambaſſadors in mind of it, and from ſo uncommon a Spectacle, warn them not to preſume too much upon their own Power, but to remember *Valerian*'s Fall.

His miſerable Captivity and Death.

A. D. 260. GALLIENUS, *The* 33d Roman *Emperor.*

III. *Valerian* being taken Priſoner, his Son *Gallienus* in courſe remain'd Emperor of *Rome*, being now about 41 Years of Age, and a Perſon ſufficiently noted for his Eloquence and Learning, but more for his impious and profligate Life. This Reign was more confus'd and calamitous than any of the preceding; and Heaven and Earth ſeem'd equally to threaten the Deſtruction of the *Roman* Empire. In the Beginning of it the Sun was clouded and darkned, ſo that it did not appear for many Days: Strange and diſmal Earthquakes overthrew Cities and ſtately Edifices, deſtroying great Numbers of People, and ſhaking the Lands ſo terribly, that the hidden Bowels of the Earth, and the ſtupendious Caverns were laid open, from whence flow'd vaſt Streams of Salt Water. The Sea overſwell'd its Banks, and broke into many Continents, drowning Countries, Cities, and People; and ſo violent a Peſtilence rag'd, that in *Rome*, no leſs than 5000 Perſons dy'd in a Day. Beſides which, the whole Empire was dangerouſly invaded on all Parts: The *Germans* over-run *Rhætia* and the *Alps*, and paſs'd into *Italy* as far as *Ravenna*; the *Allemans* alſo waſted *Gaul*, and enter'd *Spain* to the City of *Tarragon*: The *Goths* and *Scythians* ravag'd all *Pontus*, and a great Part of leſſer *Aſia*; and in *Europe*, all *Greece*, *Macedonia*, and their Confines. *Dacia* beyond the *Danube* was entirely loſt to the *Quadi* and *Sarmatians*, who alſo ſeiz'd on *Pannonia*; and the *Perſians* and *Parthians* having already gain'd *Meſopotamia*, poſſeſs'd themſelves of a great Part of *Syria*. About the ſame Time the Soldiers in all Parts electing their own Generals, advanced no leſs than Thirty almoſt at one Time, who aſſuming the Title of Emperors, are generally recorded by the Name of the *Thirty Tyrants*; who being oppoſite to each other, and to *Gallienus*, the Empire by their Means was more ſeverely harraſs'd and oppreſs'd by its own Forces, than by foreign Devaſtations: Only theſe Uſurpers, who were generally valiant Men, did often ſecure the Empire from barbarous Nations.

Pollio. Zoſim. Oroſius.

The Miſeries of this Reign.

The Thirty Tyrants.

Among theſe thirty Uſurpers, the two firſt were *Poſthumus*, who ſet up in *Gaul*, and *Ingenuus* in *Pannonia*, both valiant Commanders. *Gallienus* immediately undertook the latter, ſlew both him, and overthrew the *Goths*; in which Victories he uſed incredible Cruelties, deſtroying all the living Perſons in one City. But the former was ſo powerful, that he maintain'd his Authority for ſeven Years; and *Ingenuus*, notwithſtanding his Death, was ſucceeded by *Regillianus*, who preſerved his Power in *Pan-*

Pollio. Euſeb.

Pannonia for three Years. So that by means of these and many other Usurpers, *Gallienus* retired himself to *Rome*, regarding little either of his own or his Father's Concerns; and while the whole World was infested with Wars and Desolations, he for the most part continu'd in the City abandon'd to Ease and Luxury, and surrounded with the softest Pleasures and Delights. And when he was informed that *Ægypt* had revolted, that *Gaul* was lost to Usurpers, that *Asia* was ruin'd by Earthquakes and the *Scythians*, and that other Provinces were in danger, he returned Answers with so much Negligence and Remisness, as if he had utterly forgot his Office and Dignity. But notwithstanding his Carelesness and Disregard to the Publick, yet he had so much Sense of publick Calamities, as from his Father's Misfortunes to take the Measures of his Carriage towards the *Christians*. He saw that while his Father favour'd the *Christians*, Heaven smil'd upon his Designs, and his Affairs succeeded in an uninterrupted Course of Prosperity; but that when he once began to bear hard upon them, the Tide turned, and the Divine Vengeance fell both upon him and the Empire. Therefore, contrary to the Practices of former Emperors in the like Circumstances, he wisely resolved to give Ease to the innocent *Christians*, and accordingly by his Edicts he entirely relax'd the Persecution, and allowed them a full Freedom in the Use of their Religion. This was done in the Month of *October*, A.D. 260; from which Time the Church of God had a long Peace of above 40 Years; tho' it was not wholly without Trouble and Interruptions, as well as Martyrs. About the Beginning of this Time of Indulgence, *Demetrian* Bishop of *Antioch* dy'd, after he had held this Dignity about eight Years; and was succeeded by *Paul* of *Samosata*, a Person sufficiently condemned for his intolerable Avarice and Ambition, who continued in the See about ten Years, and was the *15th* Bishop of *Antioch* after the Apostles.

Gallienus's *Behaviour.*

He relaxes the Persecution.

Paulus *the 15th Bishop of* Antioch.

Pollio. Eusеb. The Edicts of *Gallienus* for some time had not their desir'd Effects in all Parts of the Empire; for *Macrianus*, the great Enemy to the *Christians*, taking Advantage from these confus'd Times, set up for Emperor with his two Sons *Macrianus* and *Quietus*, and possest himself of a considerable Part of the East, together with *Ægypt*. In the same time *Alexandria* was filled with Factions, and Seditions, and so much Confusion, that Bishop *Dionysius*, now return'd to his City, was compelled to transact all Affairs with his Friends by Letters, 'it being safer as he tells 'us, for a Man to travel from the *East* to the *West*, than to pass from one 'Part of *Alexandria* to another, so inhumane and barbarous were the 'Outrages committed there. This was succeeded by a cruel Famine, and that by a dreadful Plague, which over-run both City and Countrey, and in a manner swept away all that the other Calamities had spared. It mow'd down both *Gentiles* and *Christians*, and turned the Paschal Solemnity into Days of Weeping and Mourning; all Places were filled with dying Groans, and Sorrows either for Friends already dead, or those ready to depart. And here it is remarkable, that while the *Gentiles* abandon'd their dying Friends, and fled from them as from certain Death, the *Christians*, without any Regard to their own Lives, boldly ventur'd into the thickest Dangers, daily visiting, assisting and relieving their sick and infected Brethren, chearfully taking their Pains and Distempers upon them, and often expiring with them. And when many of those thus attended, recover'd and liv'd, they dy'd themselves, as if by an unheard of Piece of Charity they had willingly taken their Diseases upon them, and dy'd to save them from Death. The most considerable both of Clergy and People chearfully met a Death that deserv'd a Title little less than that

A. D. 261. Gallien. 1st

The Miseries in Alexandria.

The Christians *Behaviour at that Time.*

of Martyrdom: They embrac'd the Bodies of the Dead, cloſed their Eyes, laid them out, waſh'd and dreſt them up in their Funeral Ornaments, took them and carry'd them to their Graves, it not being long before others did the ſame Offices for them. During the Time of this Peſtilence, and before, *Dionyſius* the Biſhop was warmly engag'd in the Confutation of the Errors of *Sabellius*, who had confounded the three Perſons of the Holy Trinity, and brought over many to his Opinions. But as it uſually happens to moſt Men, while he manag'd the Cauſe with too much Zeal and Fervency, he bent the Stick too much the contrary Way, aſſerting not only a *Diſtinction of Perſons*, but alſo a *Difference of Eſſence*, and an Inequality of Power and Glory. For which he is ſeverely cenſur'd by St. *Baſil*, and ſome of the Ancients, as one who in a great Meaſure open'd the Gap to thoſe *Arrian* Impieties that afterwards broke in upon the World. Tho' St. *Baſil* cou'd not but do him ſo much Juſtice, as to ſay, That it was not any ill Meaning, but only an over-vehement Deſire to confute his Adverſary, that betray'd him into thoſe unwary and inconſiderate Aſſertions. Some Biſhops of *Pentapolis* immediately took Advantage of theſe Aſſertions, and going over to *Rome*, repreſented the Danger of them to *Dionyſius* Biſhop of *Rome*. This Caſe was ſolemnly diſcuſs'd in a Synod at *Rome*, which was the ſecond we read of in that City, and Letters written to *Dionyſius* of *Alexandria* concerning this Matter, who in four Books and an *Apology* refuted both the Errors of *Sabellius*, and vindicated himſelf, declaring his Senſe more explicitly in this Controverſie. all which may be ſeen at large in *Athanaſius*, who with infinite Pains vindicated this his Predeceſſor, as a Man ſound and Orthodox, and who was never condemn'd by the Governors of the Church, or held thoſe dangerous Errors which *Arrius* broach'd afterwards.

Dionyſius Alexand *engaged againſt* Sabellius.

The 2d *Council of* Rome.

In the mean time the Confuſions in the Empire encreas'd more and more; and among others, *Valens* and *Piſo* both ſet up for Emperors; the former in *Achaia*, and the latter in *Theſſaly*; but in a ſhort time *Piſo* was ruined by *Valens*, and *Valens* was ſlain by his own Soldiers. The Deaths of theſe Uſurpers much enlarged the Power and Dominions of *Macrianus* in the Eaſt, who while *Odenathus*, a valiant Prince of the *Palmyrines*, was ſucceſsfully warring againſt the *Perſians*, now found an Opportunity to afflict the *Chriſtians* in his Parts. Among theſe, we have an Account of *Marinus* a military Officer in *Cæſarea*; who upon his being promoted to a Centurion's Place, was immediately accuſed before the Governor of being a *Chriſtian*; and tho' he was a Man eminent both for Deſcent and Riches, he was only allow'd three Hours Reſpit for Deliberation. During which Space, *Theoctenus* Biſhop of the City, carry'd him to his Church, and at the Altar ſhewing him his Sword and the holy Goſpel; he demanded of him *which he would chuſe*. *Marinus* freely chuſing the latter, *Theoctenus* bad him *adhere to that, and he ſhould obtain his Reward*. Whereupon with a noble Courage, he made Confeſſion of his Faith before the Tribunal, and immediately after he was hall'd away and beheaded. His Body was ſoon after taken up by *Aſtyrius* a *Roman* Senator, and a Perſon fam'd for his *Chriſtian* Boldneſs, as well as his Acquaintance with the Emperors and greateſt Men, who carry'd it upon his own Shoulders, richly adorn'd it, and honourably bury'd it. Of this Man *Euſebius* obſerves, that many marvellous Things have been related: Particularly one at *Cæſarea Philippi*, where at certain Springs at a ſolemn Feſtival, a *Pagan* Sacrifice was wont to be caſt into the Water, which by the Power of the Devil, would immediately vaniſh out of Sight. *Aſtyrius* finding this extoll'd as a great Miracle, and being preſent, and ſeeing many ſtricken with Admiration at it, lifted up his Eyes to Heaven, and beſought the ſupreme God by *Jeſus Chriſt*,

Pollio. Euſeb.

A. D. 262. Gallien. 2.

Marinus *martyr'd.*

Aſtyrius *celebrated.*

Chriſt, That he would rebuke this Devil, and command him to ceaſe his Deluſions; upon which the Sacrifice immediately floated upon the Water, and the pretended Miracle ever after ceaſed.

Pollio. Euſeb. And now the impious *Macrianus* being in a Manner Emperor of all the *Eaſt*, became unſatisfy'd with his preſent Uſurpations, and reſolved to march towards *Rome*, to make a Conqueſt of the *Weſt* alſo. Therefore puſhing forwards with 45000 Men through the leſſer *Aſia* into *Thrace* and *Achaia*, he was met by *Aureolus*, Commander of the Legions in *Illyricum* and *Dalmatia*, who in one Battel put an End to all his aſpiring Attempts, overthrowing and ſlaying both him and his Son *Macrianns*. Upon which 30000 of the Soldiers went over to *Aureolus*, which ſo ſtrengthen'd his Intereſt, that he, like other Generals, aſſum'd the Title of Emperor, and became ſo powerful, that *Gallienus*, who was many Ways diverted, thought fit to enter into Articles with him, and make a Peace, which continu'd firm moſt of his Reign. Soon after the Death of the Perſecuter *Macrianus*, *Gallienus* again ſent out his Edicts in Favour of the *Chriſtians*, particularly this following Reſcript, directed to *Dionyſius* of *Alexandria*, *Pinnas*, *Demetrius*, and the reſt of the Biſhops: *We have given Order that the Indulgence of our Bounty ſhall be extended throughout the World, that all Religious Places ſhall be freed from Force and Violence. Wherefore ye alſo may freely enjoy the Benefit of our Reſcript, ſo as no Man ſhall dare to vex or moleſt you, and what you now may lawfully enjoy, has been long ſince granted by Us. And for this End* Aurelius Cyrenius *our High-Steward, ſhall keep the Copy of this Edict which we have now granted.* The like Reſcript he alſo ſent to other Biſhops, giving them the free Liberty of the *Cœmetria*, the Places where they bury'd their Dead, and often aſſembled for their Religious Solemnities, eſpecially the Memorials of their Martyrs. This was moſt grateful News to the *Chriſtians*, eſpecially to *Dionyſius* at *Alexandria*, where they had ſuffered ſo ſeverely. About this time, this indefatigable Biſhop was concern'd in a new Controverſie occaſioned by an *Ægyptian* Biſhop named *Nepos*, who underſtanding the Promiſes of the Goſpel in a groſs Senſe, and maintaining Chriſt's thouſand Years Reign upon the Earth with inflexible Obſtinacy, compos'd a Book call'd *A Confutation of Allegoriſts*, wherein he endeavour'd to prove his Opinion out of the *Apocalypſe*. He brought over many to his Opinion in that Part of *Ægypt* called *Arſinoe*, which unhappily proved an Occaſion of Schiſm and Diviſion in thoſe Churches. *Dionyſius*, as a diligent Governor, judged it expedient to examine this Doctrine publickly; and becauſe they generally look'd upon *Nepos*'s Book as an unanſwerable Treatiſe, he confuted it *vivâ voce*, and after three whole Days Diſpute, which was managed with all imaginable Wiſdom and Calmneſs, he brought all things to an amicable Accommodation. After which, he wrote two Books againſt *Nepos*'s Opinion; in the firſt of which he delivered his own Opinion upon this Queſtion; and in the ſecond annex'd the Reaſons, and the Teſtimonies drawn from the *Revelations*. In which laſt, 'tho' he look'd upon the *Apocalypſe* as written by an inſpired Author, yet he 'could not be brought to believe that it was written by *John* the Evangeliſt, but by another of the ſame Name.

Macrianus *ſlain.*

Gallienus *publiſhes a Reſcript in favour of the* Chriſtians.

Dionyſ. Alex. *confutes* Nepos *and the* Millinaries.

Pollio. &c. After the Death of *Macrianus*, new Diſturbances aroſe in the *Eaſt*; *Baliſta* his General, ſet up for Emperor in *Syria*, and retained his Authority for two or three Years; and *Æmilian* Governor of *Ægypt* followed his Example, and ſeized upon that important Kingdom, to the great Oppreſſion of the *Chriſtians* in *Alexandria*. At the ſame time Prince *Odenathus* in Defence of the *Roman* Empire, gained extraordinary Advantages againſt *Sapores* King of *Perſia*, which ſo affected *Gallienus*, that in the

Gallienus's Triumph.

midſt of his Pleaſures, he made a ſolemn Triumph for thoſe Victories, notwithſtanding his Father *Valerian* was ſtill under a miſerable Servitude, and in the Hands of a defeated Monarch. In the ſame Year alſo the *Goths* and *Scythians* made further Irruptions, ravaged *Greece* and the leſſer *Aſia*, and plunder'd the famous Temple of *Diana* in *Epheſus*. They made unheard of Devaſtations, and carry'd away many *Chriſtians* into their own Countries; which Providence made uſe of for a further Propagation of the Goſpel. In this general Confuſion moſt Perſons took advantage of their Neighbours Misfortunes, and many of the weaker *Chriſtians* turn'd *Renegado's*, and pillaged their Fellow-*Chriſtians*, and ſome under the Pretence of finding, ſtole, or at leaſt detain'd the Goods of others. This occaſion'd an *Aſian* Biſhop to write to Biſhop *Gregory* of *Neocæſarea*, to beg his Advice what to do in this ſad State of Affairs. *Gregory* by *Euphroſinus* ſent back a celebrated canonical Epiſtle ſtill extant, 'wherein he preſcribes the ſeveral 'Stations and Orders of Penitents, particularly cenſuring their inordinate 'Avarice, and ſhewing how unſuitable ſuch Actions were to *Chriſtians*, and 'how abhorrent to God; but much more inhumane in theſe calamitous 'Times, to ſpoil the Oppreſſed, and inrich themſelves by the Ruines of 'their miſerable Brethren. But ſince ſome pleaded they did not ſteal, but 'only took what they found, he informed them, that if they found any 'thing, they were obliged to reſtore it, tho' belonging to their Enemies, 'much more to their Friends, and Fellow-Sufferers. And if any thought 'that their being Loſers themſelves was a ſufficient Warrant to detain what 'they found, he let them know, that this was to juſtifie one Wickedneſs 'with another; and becauſe the *Goths* had been Enemies to them, they 'would become *Goths* and *Barbarians* to others. But ſince many had o-'penly joyn'd with them in afflicting their Brethren, they were to be ex-'cluded the Communion of the Saints, and not to be re-admitted till by a 'juſt Penance according to the Crime, they had made a publick and ſolemn 'Satisfaction to the Church.

A.D. 263. Gallien. 3/4. Greg. Thaumatur. *writes his canonical Epiſtle.*

New Troubles in the Empire.

Still the Confuſions in the Empire continued, or rather encreas'd; and now *Saturninus* a valiant Commander, ſet up for Emperor in the Borders of *Scythia*, and continu'd under that Title about three Years. *Regillianus* in *Pannonia*, after three Years Uſurpation, and great Service perform'd againſt the *Sarmatians*, was ſlain by the *Roxolani* or *Ruſſians*. *Æmilian* at the ſame time was cloſely beſieg'd in *Alexandria*, and after many Hardſhips and Miſeries to the Citizens and *Chriſtians*, he was taken Priſoner, and afterwards put to Death in Priſon. But the famous *Odenathus* was more ſucceſsful, who not only defeated *Baliſta*, one of the Uſurpers, and repell'd all the Power of the *Perſians*, but ſo far eſtabliſh'd his Authority in all the *Eaſt*, that *Gallienus*, with the Senates Conſent, gave him what he had before uſurp'd, and made him *Auguſtus*, and his Equal in the Empire. His Uſurpation was the moſt honourable, and prov'd more advantagious to the Empire than any other; and he continu'd, with his Son *Herod*, in full Power about four Years; ſo that the Eaſtern Parts of the Empire remain'd in a tolerable Degree of Peace and Regularity.

Pollio. &c.

A.D. 264. Gallien. 4/5. Odenathus *joinʼd with* Gallienus.

The Errors and Vices of Paulus Samoſatanus.

About the Beginning of this Prince's Reign, *Paulus Samoſatanus*, who had been near four Years Biſhop of *Antioch*, began openly to vent ſeveral Hetrodox Opinions; aſſerting that there was but one Perſon in the Godhead; that our Saviour was a Holy, but a meer Man, who came not down from Heaven, but was of a pure Earthly Original; that the *Word* (the ſame with the Father) did ſometimes reſide in him, and ſometimes depart from him, with ſome other dangerous Propoſitions of the like nature. Beſides all, he was highly obnoxious in his Morals, covetous without Bounds, heaping up vaſt Riches, partly by Fraud and Sacrilege, partly by unjuſt Vex-

Euſeb. Athan. &c.

Vexations of his Brethren, partly by fomenting Differences, and taking Bribes to aſſiſt the weaker Party. He was alſo proud and ambitious beyond meaſure, affecting Pomp and ſecular Power, and to be ſtil'd a temporal Prince rather than a Biſhop, walking through the Streets with a ſolemn Attendance and Crowds of People after him. In the Church he caus'd an high Throne to be erected, and a Place call'd *Secretum*, after the manner of Civil Magiſtrates; and being upon the Bench, he was wont to ſtamp with his Feet, and frown upon thoſe who did not theatrically ſhout and applaud his Diſcourſes, in which he generally reflected upon his moſt eminent Predeceſſors, magnifying himſelf as far above them all. Inſtead of thoſe Hymns that were ordinarily ſung in Honour of our Lord, he taught ſome of his Proſelyted Females upon the *Eaſter* Solemnity to chaunt out ſome to his Commendation; procuring alſo the Biſhops and Presbyters in the neighbouring Parts to publiſh the ſame Things of him in their Sermons to the People, ſome of his Proſelytes not fearing to affirm, That he was an Angel come down from Heaven. He was moreover vehemently ſuſpected of Incontinency, maintaining in his Houſe ſome Women of exquiſite Beauty, contrary to the Canons of the Church, and to the great Scandal of Religion. And that he might be the leſs diſturb'd, he endeavour'd to debauch his Clergy, conniving at their Irregularities, and corrupting others with Penſions; and thoſe whom he could not ſeduce by evil Arts, he aw'd by Power; and his mighty Intereſt in the Princes and Potentates of thoſe Parts, particularly in *Odenathus*'s Queen *Zenobia*; ſo that they were oblig'd with Sorrow to bewail at home what they durſt not declare abroad. To rectifie theſe Miſchiefs in the Church, moſt of the chief Biſhops in the *Eaſt* reſolv'd to meet in a Synod at *Antioch*, which was the Second in this City. The principal Biſhops that aſſiſted, were *Firmilian* of *Cappadocia* Preſident, *Gregory* of *Neocæſarea*, and *Athenodorus*, his Brother of *Pontus*, *Helenus* of *Tarſus*, *Nicomus* of *Iconium*, *Himenæus* of *Jeruſalem*, *Theotecnus* of *Cæſarea*, beſides a great Number of others, as well Presbyters as Biſhops. *Dionyſius* of *Alexandria* was earneſtly invited to this Synod; but not being able to travel, he acquainted them with his Judgment of the Matter by way of Letters; and in his Epiſtle to the Church of *Antioch*, to ſhew his Reſentment, he refus'd to give *Paul* ſo much as the Civility of a Salutation. The Synod being ſate, and the Matter being canvaſs'd, this crafty Heretick ſaw it was in vain to contend, therefore he diſſembled his Sentiments, palliated his Diſorders, confeſs'd and recanted what he was not able to conceal, and by a feigned Repentance, ſecured his Continuance in that honourable Place which he held in the Church.

The 2d Council of Antioch

Euſeb. Gr. Nyſ. Shortly after the Synod at *Antioch*, the great *Dionyſius* dy'd at *Alexandria*, to the great Loſs of that Church, after he had moſt wiſely and piouſly govern'd it about ſeventeen Years. He was a Man admirably ſkill'd in the Opinion, Diſcipline and Precepts of the Church; and his Memory was continu'd at *Alexandria* by a Church dedicated to him; but it flouriſh'd much more in the incomparable Vertues of his paſt Life, and thoſe excellent Writings he left behind him, of which far the greateſt Part, are now loſt. He was ſucceeded by *Maximus* a Presbyter of *Alexandria*, who held this See about eighteen Years, and was the 14*th* Biſhop of *Alexandria*, after the Evangeliſt St. *Mark*. Not long after the Death of *Dionyſius*, another great Man left the World, namely *Gregory Thaumaturgus*, Biſhop of *Neocæſarea*, after he had happily and gloriouſly govern'd that City about twenty ſix Years. A little before his Death, being ſenſible that his Time drew near, he ſent about the City and the Neighbourhood to make a ſtrict Enquiry whether there were any that were yet Strangers to the *Chriſtian* Faith. And being told that there were but ſeventeen in all, he ſigh'd, and lifting

The Death of Dionyſius Alexandrinus.

Maximus *the* 15th *Biſhop of* Alexandria. A. D. 265. Gallien. 5.

The Death of Greg. Thaumaturgus.

ing up his Eyes to Heaven, appeal'd to God *how much it troubled him that he ſhould leave any Part of Mens Salvation incompleat, but withal he acknowledg'd it an extraordinary Mercy, that when he himſelf had found but ſeventeen* Chriſtians *at his firſt coming thither, he ſhould leave but ſeventeen* Idolaters *to his Succeſſor.* Having heartily pray'd for the Converſion of Infidels, and their Conſummation of Glory, he calmly and peaceably reſign'd up his Soul to God; having firſt enjoyn'd his Friends not to procure him any diſtinct and peculiar Place of Burial, *but that as in his Life time he had carried himſelf as a Pilgrim and Foreigner, in the World claiming nothing for himſelf, ſo after Death he might enjoy the Portion of a Stranger, and be caſt into the common Lot.* After the Death of this Man, and of *Firmilian* Biſhop of *Cappadocia*, the remaining Part of this Century had not ſuch great Lights in the Church as before.

New Miſeries and Uſurpations in the Empire.

Pollio. Bozom.

No Year in the Reign of *Gallienus* was without Rebellions and Uſurpations; and in this *Trebellian* was ſet up by the *Iſauri* in *Aſia Minor.* Againſt whom *Gallienus* ſent an *Ægyptian* Commander call'd *Cauſiſoleus*, who in a bloody Battel defeated and ſlew him; but cou'd never reduce the *Iſauri*, who by reaſon of their inacceſſible Countrey, preſerv'd themſelves after this from the Power of the *Romans.* In theſe Times of general Commotion *Aſrick* alſo made choice of a Tribune called *Celſus*, a Perſon of no ſmall Reputation, and proclaim'd him Emperor; whoſe Authority laſted
A. D. 266. but ſeven Days before he was ſlain, and great Indignities were offer'd to his
Gallien. $\frac{6}{7}$. Body. And now again the *Goths* made terrible Ravages and Devaſtations in the leſſer *Aſia*, *Galatia*, and *Cappadocia*, and carried away infinite Numbers of all ſorts of People. Among theſe Captives were many *Chriſtians*, and particularly thoſe of the Clergy, who by their unblamable Lives, and their miraculous Cure of Diſeaſes and poſſeſſed Perſons, not only poliſh'd and reſin'd theſe barbarous People, but daily brought over many to be baptiz'd and to embrace the *Chriſtian* Religion. Their Succeſs was ſo great, that many of the *Chriſtians*, after they had Liberty to return to their own Countries, choſe to continue in theſe ſtrange Parts, where they could do ſo much Service to the Goſpel. About this Time alſo it is believ'd that the *Franks* firſt received the Seeds of the *Chriſtian* Religion.

Chriſtians *made Captives and their Succeſs.*

A. D. 267. *Odenathus* had not reign'd four Years in the *Eaſt*, before his Kinſman *Mæonius* treacherouſly ſlew him, and caus'd himſelf to be proclaim'd Emperor; but in no long time after he met with the ſame Fate. *Zenobia* Wife to *Odenathus*, remain'd a Widow, with three young Sons, *Herennianus*, *Timolaus* and *Vaballath*; and immediately took the Government upon her, and began to rule with a maſculine Courage and Conduct, ſhewing ſuch Wiſdom and Valour as is incredible; on the one Side warring againſt the mighty *Perſians*, and on the other defending her ſelf againſt all the Power of *Rome* for ſix Years together. All Writers take ſome notice of the Vertues and Accompliſhments of this Princeſs, who was extraordinarily learn'd in many Arts and Languages, and had her ſelf abridg'd the *Alexandrian* and all the Oriental Hiſtorians; and tho' ſhe was a *Jew* by Education, yet ſhe was willing to underſtand the *Chriſtian* Religion, and accordingly had addreſs'd her ſelf to *Paulus Samoſatanus* before-mention'd, who the better to make it agreeable to her Taſte, betray'd his Fidelity, and taught diſhonourable Notions of our Saviour. This Lady is celebrated for her uncommon Chaſtity, and for being liberal and temperate in all things, very ſevere upon occaſion, yet no ways defective in Goodneſs and Clemency; brave and magnanimous, as deſcending in one Line from the Kings of *Ægypt*, and in the other from the Kings of *Babylon*, and in all Things acting as if ſhe had been Empreſs of the World. *Gallienus*, who fear'd *Odenathus*, at firſt deſpis'd *Zenobia*; but ſhe ſoon let him underſtand his Error by her frequent overthrowing his Forces, particularly thoſe under *Heraclianus*. At

Gallien. $\frac{7}{8}$. Odenathus *ſlain* Zenobia *ſucceeds him.*

Pollio. &c.

Pollio. &c. At the ſame Time *Gallienus* had no leſs Difficulties to encounter in the *Weſt*, and in *Gaul*, where *Poſthumus* having reign'd about ſeven Years, was ſlain by *Lollianus*, who ſet up for himſelf. This was ſucceeded by the Death of *Poſthumus*'s Colleague *Victorinus*, together with his Sons, as alſo of one *Marius*, who all had the Titles of Emperors; whoſe Deaths caus'd *Tetricus* to proclaim himſelf Emperor, and he became ſo ſucceſsful as to retain his Authority ſix Years. At the ſame Time the *Goths* again ravag'd *Mæſia*, and the *Heruli* did the ſame in *Aſia* and *Greece*. So that in all Parts of the Empire were committed infinite Murders, Robberies, Deſolations, and all kinds of Barbarities, Tyrannies and Treaſons, accompany'd with an innumerable Company of unheard of Miſeries and Calamities. Theſe were ſo much occaſion'd by the Vices and Cruelties of *Gallienus*, that the chief Governors finding him incapable of defending the State, at length reſolv'd upon his Death, which they found an Opportunity to effect in a ſhort time after, when *Gallienus* with his Forces beſieg'd *Milan*, now poſſeſt by *Aureolus*, one of the fore-mention'd Uſurpers. This was done in the Month of *March*, about the 20*th* Day, under the Conſulſhips of *Paternus* and *Marinianus*, A. D. 268. *Gallienus* being 35 Years of Age, and having reign'd about 15 Years from his firſt being nam'd *Auguſtus*, and near eight from the Captivity of his Father *Valerian*. He left all the *Eaſt* ſubject to *Zenobia*, *Gaul* and the *Weſt* to *Tetricus*, *Illyricum* to *Aureolus*, and *Thrace*, *Macedonia*, and Part of *Aſia Minor* to the *Goths* and *Scythians*.

More Miſeries and Uſurpations.

Gallienus ſlain.

Pollio. &c. IV. After the Death of *Gallienus*, *Flavius Claudius* by unanimous Conſent was proclaim'd Emperor, who in a ſhort time put an End to the Life and Uſurpation of *Aureolus*, reduc'd all his Dominions, and return'd triumphantly to *Rome*. This Emperor's Lineage and Countrey is uncertain; we only know that he was a Perſon of great Valour and Bravery, of a ſtrong Body and vigorous Mind, eminent for many Virtues, as Temperance, Chaſtity, and Juſtice; only he was ſomewhat ſevere to the *Chriſtians*, tho' the Truth of that is doubted. He made ſeveral excellent Laws, and in a ſhort time much reform'd the Common-wealth; ſo that in his ſhort Reign there was a great Change of Affairs, and he prov'd a mighty Support to a declining Empire. His principal Care was to reſtore the Empire to its former Strength and Glory, being ready to expoſe himſelf to all kinds of Danger; by which he gain'd ſuch a Name and Reputation, that the Moderation of *Auguſtus*, the Valour of *Trajan*, and the Piety of *Antoninus*, are ſaid to have all center'd in Him. He firſt undertook a memorable Expedition againſt the *Goths*, who with other barbarous Nations, came down like an Inundation with above 320000 fighting Men. Over theſe he gain'd one of the greateſt Victories that the *Romans* ever knew; in which Battel were ſlain and taken 300000 Men, many barbarous Kings, and Perſons of the higheſt Rank, with 2000 Ships loaden with Ammunition; ſo that many Houſes were fill'd with Habiliments of War, and whole Cities with Priſoners and Slaves. After which he recover'd what theſe People had gain'd in *Macedonia*, *Theſſaly*, and other Provinces; and turning into *Germany*, he entirely defeated an Army of 200000 of the Inhabitants of that Countrey. And now having re-eſtabliſh'd the *Roman* Power, and freed the Empire from all Foreigners, he next determin'd to march againſt his two puiſſant Rivals, *Tetricus* in *Gaul*, and *Zenobia* in the *Eaſt*; but coming in the Spring near *Sirmium* in *Pannonia*, he was there ſeiz'd with a Peſtilential Fever, which in a few Days put an End to all his great Deſigns. The *Romans* honour'd him with a Statue of Gold of ten Foot high in the Capitol, an Honour never granted before; and alſo with another of Silver of 1500 Pound Weight, plac'd upon a Pillar compos'd of the Prows of Ships. He dy'd in the Month

A. D. 268. CLAUDIUS, *The 34th Roman Emperor.*

His Excellencies.

A. D. 269. Claud. 1, 2. *His Succeſſes.*

And Death.

Month of *April*, under the Conſulſhips of *Antiochianus* and *Orphitus*, A. D. 270. being 56 Years of Age, and having reign'd two Years and about one Month. In this Reign flouriſh'd that noted Antichriſtian Philoſopher *Porphyrius*; who was a *Jew* by Deſcent, firſt turn'd to *Chriſtianity*, and afterwards apoſtatiz'd to *Paganiſm*, and then us'd his Wit and Learning againſt the Truth of the *Chriſtian* Religion, and the Holy Scriptures, writing a Piece in fifteen Books upon that Subject.

Porphyry *flouriſhes.*

A. D. 270. AURELIAN, *The* 35th Roman *Emperor.*

Upon the Death of *Claudius*, the Army unanimouſly choſe *Aurelian* for Emperor, who was then General of the Horſe, and a moſt valiant Commander; but his Confirmation at *Rome* was a little retarded by reaſon of *Claudius*'s Brother *Quintillus*, who held the Title of Emperor for 17 Days, and then reſign'd it, together with his Life. *Aurelian* was now about 57 Years of Age, having been bred up in War, and paſs'd through many Offices; in which he perform'd many noble Exploits, and many extraordinary Actions in his own Perſon; and particularly, as *Vopiſcus* from *Theoclius* tells us, in the Wars of *Sarmatia* he kill'd with his own Hand 48 Enemies in one Day, and at ſeveral times above 950 Men. His uncommon Valour and expeditious Proceedings, have caus'd ſome to compare him with *Julius Cæſar*; but he much wanted his Mildneſs and Clemency, being naturally very ſevere and cruel; ſo that he is juſtly ſaid to have been more fit to be General of an Army than Governor of a State. His Severity to his Soldiers was very remarkable; and particularly he caus'd one for committing Adultery with his Hoſteſs, to be torn in ſunder with two Trees forcibly bent downwards; and he frequently caus'd Criminals to be ſcourg'd and executed in his Sight, either to preſerve a true Diſcipline, or to feed his Eyes with Cruelty. He was haughty as well as ſevere, and was the firſt *Roman* Emperor that wore a Diadem on his Head, and that us'd Robes of Gold and precious Stones; yet he happily ſuppreſt corrupt Magiſtrates, clear'd the Empire of Factions, and did many ſignal Acts of Juſtice. In ſhort, he is ſaid to have been an admirable Phyſician to the Publick, but only that he took away too much Blood. *Vopiſc. Victor.*

His ſevere and vigorous Reign.

The *Chriſtians* enjoy'd Peace moſt of this Reign; but in the firſt Year of it the Church was again diſturb'd by *Paul* Biſhop of *Antioch*, whoſe Immoralities and falſe Doctrine now became ſo publick and notorious, that the principal Biſhops of the *Eaſt* thought it neceſſary to meet in a ſecond Synod at *Antioch* to proceed againſt him. This Synod or Council conſiſted of 72 Biſhops, in which *Hymenæus* of *Jeruſalem* was Preſident; for *Firmilian* of *Cappadocia*, who was expected, dy'd by the Way. Here again *Paul* us'd his utmoſt Artifices to conceal his Vices and Errors; but this ſubtle Man was fully detected and laid open by *Malchion* a learned Presbyter of *Antioch*, who with great Reputation taught Arts and Sciences in this City. The Diſpute he had with him was taken down in Writing by publick Notaries; and the Council, after they had wrote a Letter to *Paul* containing a Profeſſion of Faith, proceeded to condemn him, and to chuſe *Domnus*, Son to the former Biſhop *Demetrian*, a Perſon every way quallify'd for the high Poſt he obtain'd. *Domnus* continu'd in the See about five Years, and was the 16*th* Biſhop of *Antioch* after the Apoſtles. The Biſhops of the Council ſoon after wrote a Synodical Letter to *Dionyſius* Biſhop of *Rome*, and to all the other Biſhops in the World, to give an Account of all their Proceedings. This was written not only in the Name of the Biſhops, but alſo of the Presbyters, Deacons, and the Laity; in which they gave an Account of all the Vices of *Paul*, declaring 'That they condemn'd him principally for his 'reviving the Error of *Artemas*, teaching that *Jeſus Chriſt* was a meer 'Man, and that he did not exiſt before he was born of the Virgin *Mary*. *Euſeb.*

The 3d *Council of* Antioch

Paul *depriv'd.* Domnus *the* 16th *Biſhop of* Antioch.

But

But notwithſtanding the unanimous Conſent of the Biſhops, *Paul* refus'd to obey their Decree; and relying upon the Power of *Zenobia*, whoſe Favour by Flattery he had obtain'd, he kept Poſſeſſion of his Habitation during the reſt of her Reign, which was above two Years. Not long after this Synod, *Dionyſius* Biſhop of *Rome* dy'd, *Decemb.* 26th, after he had held this See about eleven Years; and was ſucceeded by *Fælix* I. a *Roman*, and Son of *Conſtantinus*, who held this Dignity above four Years, and was the twenty fifth Biſhop of *Rome* after the Apoſtles St. *Peter* and St. *Paul*. About this time alſo the famous *Anthony* of *Ægypt* call'd *The Great*, at the Age of about 20 Years, retir'd to the Deſerts of *Thebais*, became the Patron of many who led ſolitary Lives, and was the firſt that preſcrib'd the Rules of a Monaſtick Life.

Felix I. *the* 25th *Biſhop of* Rome.

St. Anthony.

Vopiſc. Polyæn. Euſeb. In the firſt Year of this Emperor's Reign, the *Marcomanni* and other fierce Nations of *Germany* came furiouſly down into *Italy* it ſelf, making terrible Devaſtations in all Places; ſo that *Rome* was in ſtrange Conſternation, all Perſons in a Confuſion, openly taxing the Proceedings and Management of the Emperor himſelf. To remedy theſe Miſchiefs, the *Romans* firſt flew to their old Arts of *Paganiſm*, order'd the *Sibyls* Books to be inſpected with extraordinary Solemnity, and purg'd the City with innumerable Sacrifices, Ceremonies and formal Proceſſions, together with many Magical Operations. *Aurelian* upon this Occaſion, writing to the Fathers, ſpoke ſlightingly of the *Chriſtians*, and to remedy the impending Miſchiefs, declar'd *he would ſpare for no Coſts, but was ready to offer the nobleſt Animals for Sacrifices, even the Captives he had taken*; vainly imagining that the moſt National Acts of Impiety would remove publick Calamities. After this he haſtned to meet the *Barbarians*, and after great Difficulties, he gain'd three great Victories over them, and happily finiſh'd the War, from whence he return'd to *Rome*, highly incens'd at ſuch as preſum'd to tax his Proceedings; among whom ſome had form'd Conſpiracies againſt him. Having made ſeveral ſevere Examples of theſe, he reſolved next to undertake an Expedition againſt the great *Zenobia*, accounting it a Diſhonour to the *Roman* Empire, that a Woman ſhould inſult over it. And paſſing with a powerful Army through *Sclavonia* and *Thrace*, after ſome Conflicts, he enter'd the leſſer *Aſia*, and eaſily ſuppreſs'd the Rebellions in *Bithynia*. *Tyana*, a City in *Cappadocia*, was the firſt Place that made any Oppoſition, which ſo inrag'd this warm Emperor, that he vow'd *He would ſo puniſh the Inhabitants, as he would not leave a Dog alive*. But, as *Vopiſcus* aſſures us, he was diſſwaded from this Severity by an Apparition of the Ghoſt of the famous *Apollonius Tyanæus*, who told him, *That if he hop'd to reign in Glory, and be a Conqueror, he muſt abſtain from the Blood of the poor innocent* Tyanæans. Which ſo affected him, that he immediately pardon'd the Inhabitants; and when his Soldiers expected the Plunder, and reminded him of his vowing not to leave a Dog alive, he commanded them to kill all the Dogs, and to ſpare the People; promiſing moreover to erect a Temple to *Apollonius*, and to ſet up his Image and Statues. From this Place he march'd to *Antioch* and *Syria* againſt *Zenobia*, who not like a weak Woman, but like a brave *Hannibal*, provided and perform'd whatever might contribute to Victory and Glory. After ſeveral Skirmiſhes, both Parties came to a general Battel near *Emeſa* in *Syria*, which was exceeding ſharp, and ſo well manag'd by *Zenobia*, that *Aurelian* was ſeveral times driven to the greateſt Extremities; but at length, after infinite Pains and Difficulties, the Emperor obtain'd the Victory, and *Zenobia* fled to *Palmyra*. *Aurelian* follow'd her, and beſieg'd her in her chief City; but finding great Difficulties, he made a generous Offer to her of her Life, Riches and Liberties of her Subjects, if ſhe yielded. *Zenobia* returning

A. D. 271. Aurel. 1.

Aurelian's *Succeſs againſt the Northern Nations.*

A. D. 272. Aurel. 2.

And againſt Zenobia.

him a haughty Anſwer, he more cloſely beſieged her City, and in a ſhort time by his admirable Management in intercepting all her Succours, he
A. D. 273. became Maſter both of her and her Dominions. He put the Philoſopher
Aurel. 3/4. *Longinus* to death, who was *Zenobia*'s Maſter, and had indicted her affronting Letter, but reſerv'd this maſculine Queen to be an Ornament to his intended Triumph. *Zenobia* being conquer'd, the Prelates of the Eaſt addreſs'd themſelves to the Emperor, petitioning him to remove *Paul* from *Antioch*, who had join'd with *Zenobia*, and ſtill kept Poſſeſſion of the Biſhoprick *Aurelian* was ſo much a Friend to the *Chriſtians*, as to comply

Paul depriv'd by a Secular Power.

with their Requeſts, and order'd that *Paul*'s Palace ſhould be deliver'd up to whom the Biſhops in *Italy* and *Rome* ſhou'd aſſign it by their Letters. So that *Paul* had the additional Diſgrace of being depriv'd by a Secular Power; which perhaps is the firſt Inſtance of ſuch Deprivation in the *Chriſtian* Church.

Aurelian's further Succeſſes,

This prov'd a Year of great Action and Buſineſs to the Emperor *Aurelian*, who for Vigilance and Expedition, ſhew'd himſelf a ſecond *Julius Cæſar*. For having conquer'd *Zenobia*, and being got into *Europe*, he ſuddenly return'd with his Army as far as *Palmyra*, and ſeverely chaſtiz'd the revolted Inhabitants of that Place. And being once again in *Europe*, upon hearing of one *Firmus*'s ſetting up in *Ægypt*, he with the like Celerity march'd a third time through *Aſia* into *Ægypt*, where with great Labour he recover'd that important Kingdom, and left it in Peace. From *Ægypt* in the *Eaſt*, he paſs'd with the utmoſt Expedition as far as *Gaul* in the *Weſt*, in order to reduce *Tetricus*, the only remaining Rival and Uſurper in the Empire. All which he perform'd with a Succeſs beyond all Expectation, *Tetricus* yielding himſelf up to his ſole Pleaſure. And now having perform'd ſuch great and numerous

Vopiſc. &c.

And Triumph.

Exploits, he reſolv'd to triumph in *Rome* for his Victories obtain'd ſince he was Emperor. This was one of the moſt magnificent Triumphs that ever was ſolemniz'd in *Rome*, in which were led an infinite Number of Priſoners and Captives of almoſt all Nations, with their ſeveral Offerings, a vaſt Variety of all kinds of wild and ſtrange Beaſts, and a ſurprizing Quantity of various Arms, military Ornaments, ſtately Chariots, *&c.* *Aurelian* in a Chariot drawn with Stags, was on one ſide attended by *Tetricus*, and on the other by Queen *Zenobia*, whoſe magnificent Robes, uncommon Beauty, noble Stature, and majeſtick Sweetneſs, ſeem'd to eclipſe the Luſtre of the Emperor himſelf. He was follow'd by all his victorious Legions, in the moſt ſplendid Attire, and with Palm and Laurel in their Hands; in which pompous Manner he enter'd the Capitol to ſacrifice according to the *Pagan* Cuſtom; the next Day being ſolemniz'd with all kinds of Sports, Games and Feaſts, with many extraordinary Spectacles. Contrary to his former Cruelties, he beſtow'd Rewards upon his Enemies, making *Tetricus* Governor of a great Part of *Italy*, and giving Lands to *Zenobia* ſufficient to maintain her high Quality, in which ſhe liv'd long after, being highly eſteem'd and applauded by all Men, ſtill preſerving her ancient Reputation and Dignity. After this Oſtentation and Grandeur, *Aurelian* proceeded to many Regulations; and particularly he puniſh'd the falſe Coiners, who by length of Time had gain'd ſo powerful an Intereſt, as to raiſe a kind of a Civil War; ſo that it coſt the Emperor the Lives of ſeven thouſand Soldiers to reduce them. He likewiſe ſetled the Bounds of the Empire, and both repair'd and enlarg'd the Walls of *Rome*, ſo that according to *Vopiſcus*, they were then almoſt fifty Miles in Compaſs.

The

The Ninth general PERSECUTION.

Euſeb. Lactant. Vopiſc.

In the midſt of this Peace and Proſperity, elevated with Pride and Security, *Aurelian* began to caſt an evil Eye upon the innocent *Chriſtians*; and being induc'd by the Advice of ſome Men, he drew up ſeveral Letters and Edicts, deſigning a ſevere Perſecution. But, as *Euſebius* obſerves, God was pleas'd to bind up his Arms, and while he was peruſing and ready to ſign his Edicts, a Thunder-bolt from Heaven, or Lightning, fell ſo near his Perſon, that all People judg'd him to be ſlain. From *Lactantius* we underſtand, that after this the Edicts were really iſſu'd out; but by reaſon of the Emperor's Death ſoon after, they never reach'd all the Provinces of the Empire. This is moſt commonly reckon'd the *Ninth General Perſecution*, which began about fourteen Years after the End of the Eighth under the Emperor *Valerian*; but it prov'd ſo ſmall and inconſiderable, that it ſcarce gave any Interruption to the Peace of the Church; ſo that many have reckon'd that under the Emperor *Adrian* as one of the *Ten Perſecutions*, and left this out of the Number. Some of the Martyrologies ſpeak of ſeveral Martyrs under this Perſecution, in *Gaul* and other Places; but of them we have no great Certainty. We have no ſuch Aſſurance of any as of Pope *Fælix*, who ſuffer'd in *Rome*, *December* the 22*d*. after he had held this Dignity five Years wanting four Days. On the fifth of *January* following *Eutychianus* was choſen into his Place, who was a *Tuſcan* Son to *Maximus*, held this Biſhoprick almoſt nine Years, and was the twenty ſixth Biſhop of *Rome* after the Apoſtles St. *Peter* and St. *Paul*. As Heaven was pleaſed to cruſh this Perſecution in the Embrio, ſo it thought fit to puniſh the Perſecuter ſhortly after, while he was beginning a new Expedition againſt the *Perſians*. For having put many Perſons to death upon ſlight Occaſions, his principal Secretary *Mneſtheus* began to doubt his own Security, having been threatned with Death for ſome Offence committed, and knowing him to be nicely punctual in his Puniſhments, he conſpired againſt him, and forg'd a Roll of the Names of ſeveral Perſons, as tho' the Emperor had mark'd them out for Execution, adding his own, and ſome others that were then out of Favour, to make it appear more plauſible. Upon ſight of which, the deluded Perſons, for their own Safety, agreed to aſſaſſinate the Emperor, and reſolving upon the Manner, as he paſs'd with a ſmall Guard towards *Byzantium* they ſet upon him, and ſlew him with little or no Reſiſtance. This was done in the Month of *March*, in his own Conſulſhip with *Marcellinus*, A. D. 275. he being 62 Years of Age, and having reign'd five Years wanting about one Month.

A. D. 274. Aurel. 4, 5.

Eutychianus *the 26th Biſhop of* Rome.

Vopiſc. Euſeb.

V. The vigorous Reign of *Aurelian* had ſo tam'd all ſorts of Perſons, that after his Death no Pretenders durſt appear; and the Army was ſo far from creating an Emperor as formerly, that they ſent to the Senate to beg of the Fathers to make the Election, and that they would readily obey them. On the other ſide, the Senate deſir'd the Soldiers to elect a Perſon, which they alſo declin'd; ſo that in paſſing and exchanging of Compliments, there was an *Interregnum* of above ſix Months, which was never known ſince the Eſtabliſhment of the Empire. In which Space of Time the World was without an Emperor, and the Empire govern'd by the Senate; a Change almoſt incredible, after ſo many Diſtractions and ambitious Attempts on the State. At length, overcome with Petitions from the Armies, the Senate made choice of a worthy Perſon nam'd *Tacitus*, a Conſular Man of 75 Years of Age, but of un-

A. D. 275. TACITUS. *The 36th Roman Emperor.*

unknown Lineage and Countrey. This Election was attended with ſo much Joy and Satisfaction, that the Senators made publick Proceſſions, offer'd many Sacrifices, expos'd their Images, clothed themſelves in White, and feaſted as if they thought that the Days of their happy Fore-fathers were revived. About the Beginning of this Emperor's Reign *Domnus* Biſhop of *Antioch* dy'd, after he had continu'd about five Years in the See from the Deprivation of *Paulus*; and was ſucceeded by *Timæus*, who held this Dignity about ſix Years, and was the ſeventeenth Biſhop of *Antioch* after the Apoſtles. The Emperor *Tacitus* made it his Buſineſs to reform many Abuſes and Corruptions in the City made ſeveral excellent Laws and Ordinances, and in all Things ſhew'd himſelf a moderate and good Man as well as a wiſe and car eful Governor. Having reign'd about four or five Months, he undertook an Expedition againſt the *Perſians* and *Scythians* in *Aſia*; and arriving at *Tarſus*, St. *Paul*'s Birth-Place in *Cilicia*, he there dy'd; ſome ſay of a natural Diſeaſe, and others that he was kill'd by the Soldiers. This hapned about the 12*th* Day of *April*, or a little after, *A. D.* 276. he having reigned between ſix and ſeven Months, it being a little above a Year from the Death of *Aurelian*.

Timæus *the* 17th *Biſhop of* Antioch.

A.D. 276. PROBUS *The* 37th Roman *Emperor.*

Upon the Death of *Tacitus*, the Commanders of the Army immediately drew the Soldiers into the Field; and without any former Requeſt, or Agreement, began to ſhew, *how neceſſary it was to chuſe a Perſon eminent for his Valour, Honeſty, Piety, Clemency, and* PROBITY; which Speech was us'd in many Parts of the Army, and *Probity* always brought up the Rear of the Virtues. Whereupon the Soldiers took the Hint, and without any private Conferences, unanimouſly cry'd out, *Let* Probus *be Emperor!* and immediately proclaim'd him with great Acclamations. About the ſame Time *Florian*, Brother to the late Emperor, was proclaim'd Emperor by ſome other Legions; but continu'd not long in that State, before he perceiv'd the Intereſt of *Probus* too powerful for him; and perceiving his Soldiers ready to abandon him, after two or three Months Reign, he follow'd the Example of many diſtreſſed *Pagans*, and dy'd by opening his Veins. *Probus* was now about 44 Years of Age, born of a noble Family in *Pannonia*, and train'd up to Wars from his Youth. He ſoon became famous and renown'd for his great Valour and Conduct, and perform'd many noble Exploits under *Valerian*, *Gallienus*, *Claudius* and *Aurelian*; for which he was rewarded with many *Civick* Crowns, Collars, Bracelets, Lances and Banners, with other military Ornaments and Privileges. He was ſo much eſteem'd by *Aurelian*, that he deſign'd him for his Succeſſor; and his courteous Demeanour and excellent Conduct in all his Offices made him generally admir'd and belov'd. So that his Arrival at the Empire prov'd the Joy and Satisfaction of the whole State; and *Manlius Statianus* congratulated the Senate in having an Emperor ſo ſublimely excellent, as to ſurpaſs *Trajan*, *Adrian*, the *Antonines*, and the beſt of his Predeceſſors. *Vopiſc.*

His Character.

The *Chriſtians* enjoy'd a profound Peace under all this Reign, and in the Beginning of it flouriſhed *Anatolius* Biſhop of *Laodicea* in *Syria*, but born in *Alexandria*; a Man of profound Learning, admirable skill'd in humane Arts and Sciences. He had formerly ſhew'd his great Addreſs and Politicks in the Siege of *Alexandria* in *Æmilian*'s Time; which by his prudent Councils he ſaved from an intire Deſtruction that threatned it. Being made Biſhop of *Laodicea*, he wrote ſeveral Treatiſes, as ten Books of Arithmetick, a remarkable Piece concerning *Eaſter*, leaving behind ſeveral Monuments of his Learning and Accuracy, particularly in relation to the Holy Scriptures, *Euſeb. Epiph. Theodor. &c.*

Anatolius *Biſhop of* Laodicea.

tures, of which we have little Remains. Tho' the Church enjoy'd Peace without, it was now extreamly disturb'd within by the Appearance and Rise of new and abominable Hereticks call'd *Manichees*, whose Original from *Manes* in short was in this manner. One *Terebinthus*, Disciple to *Scithianus* a Magician, broaching many dangerous Errors, was oblig'd to fly from *Palestine* into *Persia*, where retiring to a Widow's House, he was murder'd. This Widow being Heiress to the Money and Books of *Terebinthus*, bought a Slave nam'd *Curbicus*, whom she afterwards adopted, and caus'd him to learn these Books, and to be instructed in all the Sciences of the *Persians*. After her Death, this Man to blot out the Memory of his former Condition, chang'd his Name to that of *Manes*; and being swell'd with a mighty Opinion of himself, he pretended himself an Apostle of *Christ*, and that he was the very Comforter promis'd by our *Saviour*. He maintain'd that there were two Principles; the one of Good, from whence proceeded the good Soul of Man, and the other Evil, from whence proceeded the evil Soul of Man; together with the Body, and all Corporal Creatures. He allow'd his Disciples to wallow in all Impurities, and forbad their giving Alms to any but their own Sect. He gave out that the Souls of his Followers went through the Elements to the Moon, and afterwards to the Sun to be purify'd, from whence they went to God, to whom they did rejoin: And the Souls of other Men, he said, went to Hell, to be sent into other Bodies. He taught that *Christ* had his Residence in the Sun, the Holy Ghost in the Air, Wisdom in the Moon, and the Father in the Abyss of Light. He deny'd the Resurrection, condemn'd Marriage, and taught *Pythagoras*'s Metempsychosis, That *Christ* had no real Body, That he was neither dead nor risen, and that he was the very Serpent that tempted *Eve*. He forbad the Use of Milk, Cheese, Eggs and Wine, as Creatures proceeding from the evil Principle. He us'd a different Form of Baptism from that of the Church, taught that Magistrates were not to be obey'd, and condemn'd the most lawful Wars. It were almost impossible to rehearse all the absurd and impious Tenets of this Heresiarch; insomuch that Pope *Leo*, said that the Devil reign'd in all other Heresies, but had rais'd his very Throne in that of the *Manichees*, who had embrac'd all the Errors and Impieties that the Spirit of Man was capable of; for whatsoever Profanation was in *Paganism*, carnal Blindness in *Judaism*, unlawful Curiosity in Magick, or Sacrilege in other Heresies, did all center in this. This Man promising the King of *Persia* to cure his Son, the Father sent away all the Physicians that might have cur'd him, and the Patient soon after dy'd; whereupon *Manes* was imprison'd, from whence he escap'd; but being again apprehended, he was flead alive, and his Carcass thrown to the wild Beasts. Notwithstanding the extravagant Notions, and cruel Death of this *Heresiarch*, his Followers daily encreased, spread in many Nations, and became very numerous and mischievous in the fourth Century. The *Manichees* were divided into *Hearers* and the *Elect*: Of the Elect twelve were call'd *Masters*, in Imitation of the twelve Apostles; besides them, there was a Thirteenth, who was a kind of a Pope amongst them.

A. D. 177. Probi 1.

The Beginning of the Manichees, *and their Opinions*

Vopisc. &c.

While these Mischiefs hapned in the Church, the Emperor *Probus* was very careful in preserving the Peace of the State; and with a powerful Army march'd into *Gaul*, now over-run by the *Germans*, who had possess'd themselves of the principal Parts of that Countrey. Here many sharp Battels were fought, one of which continu'd two Days, being only interrupted by the Night; and was continu'd with that Obstinacy, that the Victory often enclin'd to either Side; till *Probus* by his excellent Management prevailed, and gave them a total Overthrow. In this and other

Probus's great Successes in Gaul.

ther Battels, he kill'd no leſs than 400000 Men, reduc'd nine Kings, recovered 66 of their principal Cities, and made many Devaſtations in their Countrey; for which Advantages the *Romans* made great Feaſtings and Rejoicings, and many ſolemn Sacrifices and Thankſgivings
A. D. 278. Probi 3. to their Gods. *Probus*, after theſe Succeſſes, march'd with his victorious Army into *Illyricum* and *Dalmatia*, which in a great meaſure were over-run by the *Sarmatians*; and this War was no leſs difficult than the laſt, by reaſon of the Multitudes and Fierceneſs of thoſe Nations. After ſeveral Battels, in which he ſhew'd himſelf a moſt experienced and valiant Commander, he entirely ſubdu'd them, cleared the *Roman* Provinces, and ſlew and took moſt of them. From thence he marched with great Expedition into *Thrace*, and further North, to revenge all the former Inſults of the *Goths*; but the near Approach of this warlike Emperor immediately cauſed them to yield Obedience, and they were allowed the Privilege of Confederates and Allies of the *Roman* Emperor. About this Time flouriſhed *Archelaus* Biſhop of *Chaſchara* in *Meſopotamia*, an eminent Prelate, who underſtanding that the Heretick *Manes* had wrote a Letter to pervert a Perſon of Quality, and apprehending his Doctrine would be very infectious in his Dioceſs, obliged him to a Conference, in which he confounded him to that degree, that he forced him to quit the Countrey.

And in Illyricum.

Archelaus *Biſhop of* Chaſchara.

A. D. 279. Probi 4. The Emperor *Probus* having given Peace to *Europe*, paſſed over into *Aſia* to make War with the *Perſians* and *Parthians*; and in his March ſubdued *Iſauria* in the leſſer *Aſia*, and divided the greateſt Part of it among his old Soldiers. Then marching into *Syria* and the *Eaſt*, he defeated a certain People called *Blemii*, who had poſſeſſed themſelves of Part of *Arabia* and *Paleſtine*. Upon the Emperor's approaching the Confines of *Perſia*, *Vararanes* the King, tho' one of the moſt powerful Monarchs in the World, immediately ſubmitted to reſtore what he had taken from the Empire, and to ſuch other Articles as *Probus* required. And now having no Enemies in the Empire, this victorious Emperor returned into *Europe*, and entred *Rome* in a moſt ſolemn Triumph, which ſome by Miſtake ſay was the laſt in that kind known in *Rome*. All Mens Mouths were filled with the Praiſes of this Conqueror, and his Triumph was moſt noble and magnificent, being attended with Soldiers of all Nations, as well as Captives, and many renowned Commanders, particularly *Diocletian*, *Carus*, *Conſtantius* and *Maximian*, who being formed by the Diſcipline and Inſtructions of *Probus*, became afterwards Emperors themſelves. The following Day was ſolemnized with Feaſts, Games, and Spectacles; in which was greater Variety of Huntings, and encountring wild Beaſts, than was ever known in *Rome*. For which purpoſe a Mountain and a large Grove of Trees were ſet in the *Circus Maximus*; which Place being now like a Foreſt, a thouſand Oſtriches were hunted in it, a thouſand Staggs, a thouſand Mountain Goats, a thouſand wild Boars, a thouſand Fallow Deer, and other kinds of Beaſts; which the People were permitted to kill and take at their Pleaſure. The next Day in the ſame Place were let looſe an hundred vaſt Lions, which filled the Air with their Roarings, an hundred Lioneſſes, an hundred *Lybian*, and an hundred *Syrian* Leopards, with 300 Bears. All which was ſucceeded by great Numbers of *Gladiators*, and other warlike *Pagan* Exerciſes, to which the *Romans* were ſtill extreamly addicted. Not long after this Triumph, *Probus* and the Empire were diſturbed by domeſtick Pretenders and Uſurpers; and firſt by *Saturninus* in *Ægypt*, who was almoſt forced to take upon him the Title of Emperor; and next by *Bonoſus* and *Proculus* in *Gaul*, the one an inſatiable Vaſſal to *Bacchus*, as the other was

Vopiſc. Euſeb.

Probus's *Succeſſes in the* Eaſt,

And Triumph

A. D. 280. Probi 5.

to

to *Venus*. *Probus* march'd into *Ægypt*, and with ſome Difficulty ſubdu'd *Saturninus*, putting an End both to his Empire and Life at the ſame time. Then returning with extraordinary Expedition into *Gaul*, he reduc'd *Bonoſus* and *Proculus* to that Extremity, that the former in Deſpair hang'd himſelf, and the latter flying into the Countrey, was deliver'd up by the *Germans*, which compleated the Emperor's Victories. He returned to *Rome* with great Applauſes and Congratulations; and now the Soldiers and all the Legions remained ſo quiet, and in ſuch exact Obedience, that it grew to a common Saying, *That the Mice dare not gnaw for fear of* Probus. In the Time of this Peace and in the following Year, *Timæus* Biſhop of *Antioch* dy'd, after he had held that Dignity about ſix Years; and was ſucceeded by *Cyrillus*, who continu'd in this See about eighteen Years, and was the eighteenth Biſhop of *Antioch* after the Apoſtles. In whoſe Time flouriſh'd *Dorotheus*, a worthy Presbyter of *Antioch*, a Perſon excellently skill'd in humane Learning, as well as the Holy Scriptures and the *Hebrew* Tongue, who liv'd in great Reputation till he was an hundred and five Years of Age.

Probus *conquers all Uſurpers.*

A.D. 281. Probi 5.

Cyrillus *the* 18*th Biſhop of* Antioch.

Dorotheus *flouriſhes.*

Vopiſc. The Emperor *Probus* having again eſtabliſh'd Peace in the Empire, proceeded to the making of ſeveral new Laws and Regulations; and all Men liv'd in ſuch Quiet and Security, that *Probus* declar'd, *That he would ſpeedily take ſuch a Courſe, as that there ſhould be no need of Soldiers*; a dangerous Sentence in this corrupt Age, which cauſed the Soldiers to ſuſpect their Prince, and wiſh for his Removal Beſides, in theſe peaceable Times the Emperor would not permit them to be idle and free from Labours, but daily imploy'd them in planting Vineyards, and in many publick Works and Buildings, declaring, *That Soldiers ought not to eat their Countrey's Bread for nothing*. Having taken all neceſſary Care concerning a peaceable Government, according to the Greatneſs of his Mind, he reſolved to march again into the *Eaſt*, deſigning to deſtroy the Kingdom of the *Perſians*, the only remaining Enemy he had. Coming to *Sirmium* in *Pannonia*, the Place of his Nativity, out of Love to the City, he ſet ſeveral Thouſands of his Soldiers upon draining a Fen, and making a vaſt Foſs to receive the Waters, that the Lands might become uſeful to the Inhabitants. The Fatigue of this Work, and his great Reſtraint of the Soldiers Licentiouſneſs, ſo enrag'd them, that they conſpired his Death; and taking a convenient Opportunity as he marched towards *Greece*, they ſet violently upon him, and ſlew him. They had notwithſtanding ſo great a Veneration for him after his Death, that they erected him a noble Monument, with this Epitaph, *Here lies the Emperor* Probus *for his Goodneſs juſtly called* PROBUS; *of all the barbarous Nations and Uſurpers a Conqueror*. His Death hapned in *Auguſt* or *November*, A.D. 282. under his own Conſulſhip with *Victorinus*, he being 50 Years of Age, and having reigned ſix Years and three or four Months.

Probus *ſlain.*

Vopiſc. VI. The Death of *Probus* was much lamented in *Rome* and the Empire, and not a little in that Army where he fell, which did him many and great Honours at his Funeral. After which the Soldiers proceeded to the Election of a new Emperor, and upon a ſerious Conſultation, the Majority judg'd *Carus*, whom *Probus* had made Prætorian Præfect, to be the moſt ſufficient Perſon, as well for his worthy Diſcharge of many Offices and Places of Truſt, as his great Experience in Government; and thereupon they ſwore Obedience to him as Emperor, to the general Satisfaction of the Army; which Election was ſoon after confirmed by the Senate. We find no great Certainty as to the Age and Family of *Carus*, nor do we read much of his Perſon; only *Vopiſcus* tells us, That he was a Prince of a middle

A.D. 282. CARUS, &c. *The* 38*th* Roman *Emperor.*

dle Character; yet rather to be rank'd among the good than the bad Emperors. And he began his Reign with making a juſt Example of the Murderers of *Probus*; which removed that Suſpicion that ſome conceived of his being conſenting to his Death. Shortly after his Election he joined his two Sons *Carinus* and *Numerian* with him in Quality of *Cæſars*, but not of *Auguſti* till afterwards. *Carinus* the eldeſt, was wicked, diſſolute, inſolent, and addicted to all kinds of Viciouſneſs; on the contrary, *Numerian* was valiant, wiſe, modeſt and learned, and adorned with many excellent Qualifications and Virtues.

Carinus *and* Numerian *joined with him.*

In the Beginning of this ſhort Reign, which was all peaceable to the *Chriſtians*, *Maximus*, Biſhop of *Alexandria*, dy'd, after he had held that Dignity about eighteen Years, and was ſucceeded by *Theonas*, who continued in this See about nineteen Years, and was the fifteenth Biſhop of *Alexandria* after the Evangeliſt St. *Mark*. Under this Biſhop there flouriſh'd two eminent Men in *Alexandria*, *Theognoſtus* and *Pierius*, both Diſciples of *Origen*, and both ſucceſſively Maſters of the great Catechetical School in that City. *Theognoſtus* wrote ſeveral Treatiſes, ſeverely examin'd by *Photius*, but highly commended by *Athanaſius*, both for their Reaſon and their Eloquence; who cites this Author as a Proof of the Divinity of our Saviour, and as a Witneſs of Conſubſtantiality, comparing the Son to the Father, as Light to the Sun, and as Vapour to Water, as being coeval, and of the ſame Subſtance. *Pierius*, the other, was a Man of an auſtere Life, and of a voluntary Poverty, who alſo compoſed ſeveral ſorts of Treatiſes, extant in St. *Jerom*'s Time, with ſo much Eloquence, that he was call'd the young *Origen*; whoſe Opinions he ſeem'd to have embrac'd not without Fault.

Euſeb. Athan.

Theonas *the* 15th *Biſhop of* Alexandria.

Theognoſtus *and* Pierius *flouriſh.*

A. D. 283. Cari 1. *Carus* had not been long ſetled in his Empire, before he was obliged to march againſt the *Sarmatians*, who underſtanding the Death of the Invincible *Probus*, came down with ſuch Fury into *Pannonia*, that they terrify'd all *Italy* and the Empire. *Carus* after ſome Skirmiſhes, came to Battel with them, in which he had the Victory, ſlew 16000, took 20000 Priſoners, and put the reſt to flight. After this Victory, to effect what *Probus* had deſign'd, he turn'd all his Forces againſt the *Perſians*, firſt making his Sons *Auguſti* in the Month of *Auguſt*, giving them the Partnerſhip of the Empire, leaving *Carinus* the Government of *Gaul* and *Spain*, and taking *Numerian* with him to the *Eaſt*. In this Expedition *Carus* proceeded with ſuch Vigour and Succeſs, that he immediately took all *Meſopotamia*, from whence he march'd up to the Walls of *Cteſiphon* overthrew the *Perſians* in Battel, and purſuing his Victory, took both *Cteſiphon* and *Seleucia*; for which he obtained the Surname of *Perſicus*. His Pride carried him much further, ſo as to allow of the Title of *Lord* and *God*; but he liv'd not long after this Impiety; for being laid ſick in his Tent, there hapned a terrible Storm of Thunder and Lightning, which ſlew both him and many others about him. This was the only Emperor that met with ſuch a Death, which was ſo remarkable, that the *Romans* aſcrib'd it to the Divine Vengeance, for endeavouring to carry his Victories beyond *Cteſiphon*; becauſe an ancient Oracle had forbad to the *Romans* to extend their Empire beyond the Capital City of the *Perſians*. His Death hapned in the latter End of the Month *December*, in his own Conſulſhip with that of his Son *Carinus*, having reigned one Year and ſomewhat above a Month from the Death of *Probus*. In the ſame Month died *Eutychianus* Biſhop of *Rome*, ſome ſay by Martyrdom, after he had held that Dignity almoſt nine Years; and was ſucceeded by *Caius* a *Dalmatian*, and a Kinſman of the great *Diocletian*, who continued in this See about twelve Years, and was the *27th* Biſhop of *Rome* after the Apoſtles St. *Peter* and St. *Paul*.

Vopiſc. &c.

The Succeſſes of Carus.

His Death.

Caius *the Biſhop of* Rome.

Upon

Vopisc. Upon the Death of *Carus*, the Empire devolv'd upon his two Sons *Carinus* and *Numerian*. The former by his abominable Actions rendred himself odious to all Men; only his extravagant Feasts in *Rome* were pleasing to some; but the latter was look'd upon as Emperor by the Army in the *East*. This young Prince by his Sorrow and Tears for the Loss of his Father, had in a few Months brought such a Distemper upon his Eyes, that he could not behold the Light, so that he was usually carried in a close Litter, where he could not be seen. This secret Way of travelling prov'd a Temptation, and afforded an Opportunity to his Father-in-law *Aper*, to assassinate him privately in his Litter, which he effected by some mercinary Villain; and to conceal the Fact till he had setled his own Interest in the Army, he order'd the Litter to be carried as formerly, with the dead Body in it, making Report that the Emperor cou'd not endure the Sight of any Man. But the Smell of the Body discovered the Treason sooner than *Aper* expected; and the Soldiers proceeding to a new Election, fixed upon *Diocletian*, one of the greatest Commanders of the Age. *Diocletian* seeing himself thus advanced, cloathed himself with the Imperial Robe, and sate upon the Tribunal Seat, where being saluted *Augustus*, he commanded the Murderers of *Numerian* to be brought before him, and to be condemn'd to Death. Upon the Sight of *Aper*, whose Name signified a Wild Boar, *Diocletian* descended from his Throne, and lifting up his Hand, cry'd out to him, *Be proud*, Aper, *that you fall by so great a Hand as mine.* Upon which Words he slew him with his own Hand and Sword, crying, *Now I have killed the fatal* Boar, *and fullfilled the Predictions of my future Empire.* And thus began the Reign of *Diocletian*, and that call'd the *Diocletian Æra*, upon the 17*th* Day of *September*, A. D. 284. in the Year of the Consulships of the two Emperors *Carinus* and *Numerian*.

Numerian *slain.*

Diocletian *succeeds.*

CHAP. VII.

From the the Beginning of the Diocletian Æra, *to the Beginning of the Tenth and last general Persecution of the Church, usually called the* Diocletian *Persecution.*

Containing the Space of almost 19 *Years.*

The DIOCLETIAN ÆRA.

Eutrop. Euseb. &c. I. FRom the Death of *Numerian*, *Diocletian* was look'd upon as real Emperor of *Rome*, notwithstanding *Carinus* was still alive, and in Possession of a considerable Part of the Empire. This Prince was born in *Dalmatia*, of obscure Parentage, being generally reported to be the Son of a publick Notary; but by some, the Son of a freed Man to *Anullianus* a Senator. The Name both of his Mother and the Town of his Birth, was *Dioclea*, from whence he was called *Diocles*, till he was made Emperor; and then converting a *Greek* Name into a *Roman* Form, he nam'd himself *Diocletianus*. He was now about thirty nine or forty Years of Age, and had passed through many considerable Offices before he arrived at this high Post, which in the main he discharged with great Honour and Reputation. He was remarkable for his active Diligence and military Disci-

A. D. 284. DIOCLETIAN, *The* 39th Roman *Emperor.*

pline, his Sagacity and Ingenuity, his profound Cunning and Policy, and likewiſe his contumacious Haughtineſs and Severity. *Lactantius* charges him both with Cowardice and Avarice, as well as Pride and Oſtentation, which cauſed many cruel and Tyrannical Practices, and great Miſchiefs in the State. Having taken upon him the Surname of *Jovius*, he gave the Title of *Cæſar* to a bold Commander named *Maximianus*, upon the 20*th* Day of *November*, which Day *Diocletian* afterwards obſerv'd in the Celebration of his *Decennalia*. At the ſame time he aboliſh'd the *Æra* of the Battle at *Actium*, which the *Romans* had obſerv'd 315 Years, and eſtabliſhed a new *Æra*, or Date of his own, call'd the *Diocletian Æra*, from whence the Account of following Times ſhou'd begin. The *Chriſtians* alſo obſerv'd it for above 240 Years, till the Reign of the Emperor *Juſtinian*, it being upon their Account likewiſe call'd *The Æra of the Martyrs*, by reaſon of this Emperors's Severity towards them. Not that *Diocletian*, or any of his Colleagues, ſhew'd any Severity to them in the former Part of this Reign, as many have thought; for on the contrary, during far the greateſt Part of the Reign, the *Chriſtians* were not only unmoleſted, but, as *Euſebius* aſſures us, were entruſted by the Emperors with the Governments of Provinces, were freed from the Fears of Sacrificing, were converſant in the Imperial Palaces, were made Part of the Family, and were allowed freely and openly to make Profeſſion of their Faith. The Emperors alſo ſhew'd an high Eſteem for them, and they ſeem'd more acceptable to them than the reſt of their Attendants; particularly *Dorotheus* and *Gorgonius*, Perſons whoſe real Worth and excellent Behaviour, render'd them dear to all Men. The Prelates and Biſhops were greatly in Favour, and the *Chriſtian* Congregations daily encreas'd to an extraordinary Degree; ſo that the Church had all the outward Marks of Peace and Proſperity.

The Chriſtians *favoured.*

A.D. 285. Dioclet. 1. *Carinus*, the ſurviving Son of *Carus*, ſtill kept Poſſeſſion of his Government in *Gaul*, and the *Weſt*, giving himſelf up to the moſt abominable Kinds of Luxury and Debauchery, and removing all good and vertuous Men from his Preſence and Converſation. But at length the Election of *Diocletian* a little rouz'd him from his Vices and Extravagancies; and being naturally bold and raſh, he ſoon marched his Army againſt him, hoping to deſtroy him in one Battel. Upon Notice of which, *Diocletian* with great Expedition paſt with his Forces from the *Eaſt* towards *Gaul*; and both Armies meeting in *Mæſia*, there began a bloody War between theſe Rivals for the Univerſe. But this laſted not long, for in a few Days *Carinus* was firſt worſted by *Diocletian*, and then overthrown in a general Battel; and ſoon after was ſlain by a Tribune or Colonel of his own Army, whoſe Wife he had formerly abuſed. By this Victory *Diocletian* remained ſole Lord of the *Roman* Empire; but he had not been ſo long, before he received Intelligence that an infinite Number of Labourers and Peaſants in *Gaul*, called *Bagaudæ*, had made a dangerous Inſurrection in that Countrey, being headed by two Commanders, named *Amandus* and *Ælianus*. *Diocletian* accounting this War inglorious to himſelf, ſent *Maximian*, whom he had made *Cæſar*, againſt theſe Rebels; who marching into *Gaul*, after ſome great Hazards and Difficulties, ſlew great Numbers, and diſpers'd the reſt; ſo that in all Places there was Peace and Tranquility. This Expedition ſeems the moſt probable Time wherein to place that celebrated Story of the *Thebæan* Legion, which is ſaid to have conſiſted of 6666 *Chriſtian* Soldiers, under a brave Commander named *Mauritius*, and which for refuſing to ſacrifice, was firſt decimated by *Maximian*, and afterwards put all to the Sword. Some place this Story eleven or twelve, and others twenty Years after; and ſome ſay it was done at *Agaunum*, and others at *Octodurus*.

Pollio. Eutrop.

Carinus *overthrown and ſlain.*

Maximian *goes againſt the* Bagaudæ.

The Story of the Thebæan *Legion.*

rus. The Story at large is attended with ſo many great Difficulties as to Hiſtory, Chronology and Geography, and ſupported with ſuch weak Authorities, that ſeveral learned Men have not only doubted of the Particulars, but have pronounc'd the whole a Fable. But we ſhall leave that to the Determination of more nice Enquirers.

Eutrop. Lactant. In the ſecond Year of *Diocletian*'s Reign, a principal Commander in *Britain*, nam'd *Carauſus*, revolted, proclaim'd himſelf Emperor, poſſeſs'd himſelf of that Iſland, and continued his Authority for ſeven Years ſucceſſively. This and other Troubles ariſing, *Diocletian*, to eaſe himſelf of the whole Burthen, took *Maximian* for his Equal and Companion in the Empire, gave him the Title of *Auguſtus*, and the *Tribunitian* Power; all which was done near *Nicomedia* in *Bithynia*, in the Calends of *April*. This *Maximian* was a Perſon addicted to all kinds of Viciouſneſs and Rapines; and as *Lactantius* obſerves, had more Courage as well as more Avarice, than *Diocletian*; yet his Courage conſiſted rather in a daring to commit enormous Crimes, than in a true Nobleneſs of Spirit. Theſe two were notwithſtanding wonderfully cemented in their Friendſhips, Inclinations and Deſigns; and *Maximian* not only behaved himſelf as a faithful Companion, but alſo as an obedient Son to *Diocletian*; ſo that they govern'd the Empire for many Years in Love and Unity, and obtained great Succeſſes over their Enemies. *Maximian* was to preſerve the Weſtern Parts of the Empire, and had his principal Reſidence at *Rome*; where he became a Tyrant to the Senators and the richeſt of the Nobility. *Diocletian* retain'd the Eaſtern and Northern Parts to himſelf, and moſt uſually reſided in *Nicomedia*, where he took upon him to erect extravagant Fabricks, oppreſt many Provinces with his vaſt Expences, and endeavoured to make *Nicomedia* equal to *Rome* it ſelf. At this City he winter'd this Year; and in the following Spring he march'd againſt *Narſes* King of *Perſia*, diſperſed his Forces, and oblig'd that Monarch to come to an honourable Peace with the *Romans*. In the ſame Year his Companion *Maximian* ſucceſsfully warred againſt the *Germans*, and other Northern Nations, which came down with great Fury upon the Empire.

A. D. 286. Dioclet. $\frac{2}{3}$.

Maximian *made* Auguſtus, *and equal with* Diocletian.

A. D. 287. Dioclet. $\frac{3}{4}$.

Epipha. &c. Tho' the Emperors were Favourers of the *Chriſtians*, yet the *Manichees* gave them ſo juſt a Prejudice, that about this time they iſſued out an Edict againſt them, directed to *Julian* Proconſul of *Africk*; in which it was ordained, That the Ringleaders of a new Doctrine brought from *Perſia*, who had committed many enormous Impieties, ſhould be burnt alive, together with their Writings; and that their Followers ſhould be beheaded, and their Eſtates confiſcated; but that Perſons in high Places ſhould only loſe their Eſtates, and be condemn'd to the Mines. The Reaſon of this Reſcript was drawn up in ſuch Terms, as that it might eaſily have reach'd the *Chriſtians* in general; but we do not find that they were Sufferers by it; and the ſame Laws againſt theſe Hereticks, were afterwards revived by *Chriſtian* Emperors. About the ſame Time there aroſe an *Ægyptian* Hereſiarch, named *Hierax*, ſaid to be an Aſtrologer and a Magician, who denied the Reſurrection of the Body, and taught that all married People, and all Children dying before Years of Diſcretion, were excluded the Kingdom of Heaven, and that Paradiſe was no ſenſible Thing or Place, but only the Joy and Satisfaction of the Soul. He alſo taught that *Melchiſedech* was the Holy Ghoſt, and diſtinguiſh'd the Subſtance of the Son from that of the Father, comparing it to a Lamp with two Cottons, as if there had been a middle Nature from which both ſhould borrow their Light. His Followers were call'd *Hieracitæ*, or *Abſtinents*, becauſe they abſtain'd from the Uſe of Wine and ſome Meats. This *Hierax* compoſed a Treatiſe of the ſix Days Creation, all fill'd with Fables;

The Emperors Edicts againſt the Manichees.

A. D. 288. Dioclet. $\frac{4}{5}$.

The Hieracites

nevertheleſs his affected Piety and Auſterities enduc'd many to embrace his Notions.

This Year being the twentieth from the tenth Century of the Building of *Rome*, *Maximian* celebrated ſome ſolemn Games in that City; at which time *Mamertine* the Orator made a remarkable Panegyrick upon him and his great Actions. In the following Year 289, *Diocletian* celebrated his *Quinquennalia*, or firſt five Years of his Government at *Nicomedia*. And now *Carauſus* flouriſh'd more and more in *Britain*, ſo that we find him in the next Year reigning in Peace, and obtaining the Title of *Auguſtus*, notwithſtanding all the Endeavours of *Maximian* to the contrary. *Maximian*'s Part of the Empire was not only abridg'd by *Carauſus*, but alſo *Diocletian*'s by *Achilleus*, a valiant Commander in *Ægypt*, who ſeiz'd on that ancient Kingdom, proclaimed himſelf Emperor, and continu'd as ſuch about ſix Years. In *Africk* all the Legions were drawn together in a mutinous Manner, and joining with many Robbers and Inhabitants of thoſe Parts, ſeiz'd upon all the publick Rents and Tributes; and theſe from their Continuance were called *Quingentiani*, or *Quinquagenarii*. *Narſes* King of *Perſia* taking Advantage from theſe troubleſome and unſetled Times, began a dangerous War upon the Empire, and invaded *Meſopotamia*. In theſe Times there flouriſh'd two noted *Chriſtian* Writers, *Victorinus* and *Methodius*, both Biſhops, and afterwards Martyrs. The former was Biſhop of *Paſſaw* in *Pannonia*, who, as St. *Jerom* informs us, wrote a Treatiſe *againſt all Hereſies*, and many Commentaries upon ſeveral Parts of the Holy Scriptures. The latter was Biſhop of *Olympus* or *Patara* in *Lycia*, and afterwards of *Tyre* in *Paleſtine*, who wrote a large Work againſt *Porphyry* the Philoſopher, an excellent Treatiſe about the *Reſurrection* againſt *Origen*, another about the *Pythoniſſa* againſt the ſame Man, a Book entitul'd *The Banquet of Virgins*, one about *Free Will*, Commentaries upon the Scriptures, and other Pieces extant in St. *Jerom*'s Time; of which we have ſtill ſome ſmall Remains.

Eutrop &c.

A. D. 290. Dioclet. 7.

Many Troubles in the Empire

Victorinus and Methodus flouriſh.

A. D. 291. Dioclet. 7. II. The Emperors *Diocletian* and *Maximian*, now finding the Empire in a declining Condition by means of ſo many Rebellions and Uſurpations at home as well as Enemies abroad, reſolved to ſtrengthen their Intereſt and Authority by the Aſſiſtance of others. Therefore meeting at the City of *Milan*, after a ſolemn Conſultation, they agreed, That each of them ſhould nominate a Perſon to be *Cæſar*, and their Succeſſor, and ſuch a Perſon as ſhould be able to defend the Empire, both againſt foreign Invaders and domeſtick Pretenders. This was finally determin'd at *Nicomedia*, in the following Year and Calends of *March*; where *Diocletian* made choice of a fierce and couragious Soldier nam'd *Galerius Maximian*, and ſurnamed *Armentarius*, as being born of a Cowherd in *Dacia*; who, tho' he had ſhew'd great Marks of Valour, was of a churliſh and barbarous Diſpoſition, agreeable to his Parentage. *Maximian* choſe *Conſtantius*, ſurnamed *Chlorus*, a Perſon of noble Birth, vertuous and brave, Son of *Claudia*, Niece to the renowned Emperor *Claudius* II. who had gained ſuch great Advantages over the *Goths*; and he, tho' he was nominated by the junior Emperor, was made ſenior *Cæſar*, as Mon. *Pagi* juſtly obſerves from *Euſebius*, *L.* 8. *C.* 5. Theſe had alſo the *Tribunitian* Power granted them; and the better to be aſſured of their Fidelity, the two Emperors cauſed them to put away their Wives, and to marry others. Upon which *Galerius* married *Valeria* the Daughter of *Diocletian*, and *Conſtantius* divorced *Helena*, by whom he had the famous *Conſtantine*, and married *Theodora*, Daughter-in-law to *Maximian*. After this Settlement, the Wars and the Provinces were

Eutrop. Victor. &c.

A. D. 292. Dioclet. 8. *Conſtantius and Galerius made Cæſars.*

The Care of the Empire committed to four

were divided among these four, the two Emperors and the two *Cæsars*. All *Illyricum*, *Asia*, and the *East*, were allotted to *Diocletian* and *Galerius*; the former being to reduce *Achilleus* in *Ægypt*, and the latter to march against *Narses* King of *Persia*, and also against the *Sarmatians*. *Maximian* had *Italy* and *Africk*, and was to suppress the *Quingentiani*, and *Constantius* had *Gaul* and *Britain*, which he was to defend against the Northern Nations, as well as *Carausius*. These Commanders did so increase the Number of the Troops, that, as *Lactantius* assures us, every one of the four had a greater Army than the former Emperors had who alone governed the whole Empire. By which Means they turned the best Provinces into Deserts, became unmeasurably burthensome to the Empire, and no less insupportable than the domestick Rebellions, and the foreign Invasions.

Eutrop. Victor. &c. *Maximian* was very successful against the *Quingentiani* in *Africk*, and in a short time broke their united Power, and constrained them to sue for Peace. After which he marched into divers Parts of *Africk*, destroying the Usurpers and Robbers in those Countries; for which he was surnam'd *Herculius*, because *Hercules* was principally employed in those Exploits. But *Diocletian* proceeded further, and called himself *Jovius* from *Jupiter*; and rested not here; but having this Year solemnized his *Decennalia* at *Nimedia*, like *Caligula* and *Domitian*, he impiously assumed the Title of *Lord*, challeng'd Divine Honours, and suffer'd his Subjects to adore him as a God. And whereas it was customary among former Emperors, to allow Petitioners to kiss their Hands, and sometimes their Cheeks; *Diocletian* on the contrary, by a publick Edict commanded, That all Men without Distinction, should prostrate upon the Ground kiss his Foot; and for the greater Magnificence, he caused his Shoes to be set with Pearl and precious Stones of the greatest Value. In this Year *Carausius*, after seven Years Reign, was slain in *Britain* by his Companion *Alectus*, who notwithstanding the Power of *Constantius*, held that Island three Years longer, before he could be reduced. Not long after *Carausius*'s Death, in the following Year *Maximian* also solemnized his *Decennalia* at *Rome*, where he was a great Oppresser of the Nobility. At the same time *Galerius* was employed against the *Sarmatians* and other Northern Nations, barbarous as his own Lineage, over whom he obtained many Advantages this Year.

A. D. 293. Diocl. 9/10.

Diocletian *assumes divine Honours.*

A. D. 294. Diocl. 10/11.

Galerius's *Successes.*

Euseb. &c. About this Time, and the following Year, there flourished four Ecclesiasticks of considerable Note, *Phileas*, *Hesychius*, *Pamphilus*, and *Lucian*; the two former Bishops, the two latter Presbyters, and all afterwards Martyrs. *Phileas* was Bishop of *Thmuis* in *Ægypt*, descended of a rich and powerful Family, and celebrated both for his Eloquence and Philosophy. *Hesychius* was Bishop of another City in *Ægypt*, and was chiefly remarkable for being the Corrector and Publisher of that Edition of the *Septuagint*, called the *Alexandrian Septuagint*. *Pamphilus* was a Presbyter of *Cæsarea* in *Palestine*, an intimate Friend to the famous *Eusebius*, who took extraordinary Pains to collect the Books of ancient Writers, and particularly those of *Origen*, for whom he had a more than ordinary Esteem. *Lucian* was a Presbyter of *Antioch*, a Man of great Eloquence, who apply'd himself to the Study of the Holy Scriptures, and publish'd a new Edition of the Version of the *Septuagint*, which was afterwards called *Lucian*'s Edition. He is thought by some to have been the first Author of the *Arian* Opinion, since most of the Heads of that Party were his Disciples. In the following Year, and 22*d* day of *April*, died *Caius* Bishop of *Rome*, some say by Martyrdom, after he had held that Dignity twelve Years and four Months; and was succeeded by *Marcellinus* a *Roman*, Son of *Projectus*, who

A. D. 295. Diocl. 11/12.

Phileas.

Hesychius.

Pamphilus.

Lucian.

A. D. 296. Diocl. 12/13.

Marcellinus *the 25th Bishop of* Rome.

who after a Vacancy of two Months and eight Days, entred upon the See, and continued about eight Years, being the 28*th* Biſhop of *Rome* after the Apoſtles St. *Peter* and St. *Paul*.

The Succeſſes of Diocletian *and the two* Cæſars.

And now the Emperors and the *Cæſars* became more and more ſucceſsful againſt their Oppoſers and Enemies. In *Conſtantius*'s Part of the Empire, *Allectus* in *Britain* was overthrown and ſlain, and that Iſland wholly reduc'd to the *Roman* Power, after ten Years Revolt. At the ſame time *Diocletian* overthrew *Achilleus* in *Ægypt*, purſu'd him into *Alexandria*, beſieged him eight Months, and at length took him, and condemned him to be devoured by Lions and other wild Beaſts. Thus *Ægypt* was reduc'd after ſix Years Revolt, where *Diocletian*, according to his ſevere Temper, inflicted the moſt cruel Puniſhments, putting many Thouſands of all ſorts to Death; not only the Ringleaders and the Abetters, but all ſuch as barely approv'd of the Rebellion. But *Galerius* was not ſo ſucceſsful againſt the *Perſians* this Year, who raſhly venturing with too ſmall an Army, was overthrown, and loſt the greateſt Part of his Men. *Diocletian* was then coming from *Ægypt* into *Meſopotamia*, where *Galerius* meeting him, approach'd his Litter to ſalute him; but *Diocletian*, without ſtaying, or bidding him take Horſe, in a haughty Manner cauſed him to attend his Litter ſeveral Miles on Foot, much blaming his Conduct and Indiſcretion in theſe laſt Actions. But at length giving him Leave to depart, and retrieve his Honour, *Galerius* in the following Spring march'd with a powerful Army into *Armenia*, which *Narſes* King of *Perſia* had entred. In the firſt general Battel the *Romans* with great Difficulty, overthrew the *Perſians*, and *Galerius* purſuing the Victory, entred *Narſes*'s Camp, took his Wives, his Children, his Siſters, and many of the Nobility of *Perſia*, with great Riches and Booty. This Victory encreas'd the Inſolence of *Galerius*, and no leſs the Apprehenſions of *Diocletian*; for upon this, he thought himſelf too much degraded, to carry only the ſecond Rank of Honour, and to be only call'd *Cæſar*; and when at any time he received Letters with the Inſcription *Cæſar*, he was wont to cry out in a fierce and brutal Way, *Muſt I ſtill be* Cæſar? He became alſo ſo proud and elevated, as to report that *Mars* was his Father, and that he ought to be looked upon as another *Romulus*, not conſidering the Prejudice done to his Mother's Honour, of which he made no Account, while he deſired to be thought the Progeny of a God. The Behaviour of *Conſtantius* was quite contrary to him and the two Emperors, who carrying himſelf with all Mildneſs and Generoſity, gained the Love of all Men, and no leſs ſucceſs in the Field than the other; for this Year he made a Conqueſt of the *Lingones*, and ſlew 60000 of their Men.

Eutrop. Victor. Lactant.

A. D. 297. Diocl. $\frac{13}{14}$.

The Inſolence of Galerius.

A. D. 298. Diocl. $\frac{14}{15}$.

The Affairs of the Emperors now ſucceeding with an unuſual Proſperity, *Diocletian* and *Maximian*, by a little Anticipation, ſolemniz'd their *Quindecennalia*, or fifteenth Year of their Government, the one in the *Eaſt* and the other in the *Weſt*. From which Time they began to bear harder upon the *Chriſtians* than formerly, and to ſhew ſome Reſentments againſt a Sect that had ſo greatly triumph'd over the Religion of the Empire. *Diocletian* was a Man infinitely ſuperſtitious, and being now anxiouſly deſirous of knowing ſome future Events, cauſed his Diviners to offer many Sacrifices; and while they were ſearching for the uſual Indications in the Entrails, and the Emperor preſent, ſome *Chriſtian* Courtiers near him made the Sign of the Croſs on their Foreheads, which immediately frighted away the Dæmons, and put all into a Confuſion. The Augurs were alſo in Diſorder, not being able to diſcern the wonted Tokens; and, as if they had failed in ſome little Ceremony, began anew, and often repeated them, but to no Effect. Whereupon *Tages* Maſter of theſe Ceremonies, either ſeeing the Perſons, or ſuſpecting them, cry'd out, *That the Reaſon why the Sacrifices had not their uſual Effects, was,*

Lactant. Euſeb.

The Beginning of the Perſecution.

was, becauſe ſome profane Perſons had thruſt themſelves into the Aſſembly, and mixed with the holy Solemnities. The Emperor enrag'd at this Diſappointment, commanded all preſent to do Sacrifice, and all his Attendants upon pain of Scourging; and by a Warrant to the Commanders, order'd all the Soldiers in the Army to do the ſame, or immediately to be disbanded. This may be call'd the Beginning of the Perſecution, tho' it reach'd not to Capital Puniſhments, and no further than the Soldiery; in which many honourable and profitable Poſts in the Army were abandon'd by the *Chriſtians*, who choſe to forſake all rather than renounce the Worſhip of the true God. This was ſtill inconſiderable as to the whole Body of the *Chriſtians*; and *Euſebius* tells us, that their Multitudes at this Time terrify'd their Enemies, and kept them from proclaiming open War againſt them all. *Maximian* alſo ſhew'd great Severity to the *Chriſtian* Soldiers, condemning them to the moſt ſervile Offices; and it was by their Hands and Labours that he raiſed thoſe immenſe Structures of the Baths of *Diocletian* at *Rome*, the Baths of his own Name at *Carthage* and at *Milan*, with many other extraordinary Fabricks. In the Time of theſe Buildings, A. D. 299. great Advantages were obtain'd againſt the Northern barbarous Nations, Diocl. $\frac{15}{18}$. in which Wars young *Conſtantine* the Son of *Conſtantius* nobly ſignaliz'd his Youth by many brave Exploits; particularly he took the *Sarmatian* General Priſoner, and brought him alive to *Galerius*.

Arnobius *converted.*

About this Time there appear'd an eminent *Pagan* call'd *Arnobius*, who being awakn'd with the Calls of Heaven, as well as the Lives of the *Chriſtians*, preſented himſelf before the Biſhop of his City, and deſired to be admitted among the Faithful. His City was *Sicca* in *Numidia*, where having been a publick Profeſſor of Rhetorick, and a *Pagan* of no ordinary Abilities, he was at firſt refus'd, till he had given ſome ſignal Evidence of the Reality of his Converſion. Hereupon he ſet himſelf to vindicate the Cauſe of *Chriſtianity* againſt the *Gentiles*, which he did in ſeven Books, 'wherein he vigorouſly aſſerted the Truth and Excellency of the *Chriſtian* Religion, dexterouſly and wittily expoſed the Follies of all *Pagan* Worſhip, and 'triumphantly baffled all the ſpecious and popular Inſinuations. But being 'but a Catechumen and a new Convert, he wrote not without ſome Errors, 'and ſhew'd himſelf better skilled in diſcovering the Weakneſſes of *Paganiſm*, than proving the Truth of *Chriſtianity*. But by this Work he removed all poſſibility of Jealouſie and Suſpicion, and was joyfully entertain'd and receiv'd to Baptiſm; becoming ever after a ſtrenuous Defender of the *Chriſtians*. About the Time of the Converſion of *Arnobius*, dy'd *Cyrillus* Biſhop of *Antioch*, after he had held that Dignity about eighteen Years, and was ſucceeded by *Tyrannus*, who continu'd in this See about thirteen Years, and was the 19*th* Biſhop of *Antioch* after the Apoſtles. In the following Year, and towards the Concluſion of this Century, dy'd *Theonas* Biſhop of *Alexandria*, after he had held that Dignity about nineteen Years, and was ſucceeded by *Peter*, a wiſe and eminent Governour, who continu'd in the See near twelve Years, and was the 16*th* Biſhop of *Alexandria* after the Evangeliſt St. *Mark*.

He defends the Chriſtian *Religion.*

Tyrannus, *the* 19th *Biſhop of* Antioch A. D. 300. Diocl. $\frac{16}{17}$.

Peter *the* 17th *Biſhop of* Alexandria.

And thus we have given an Account of the main Acts of the *Chriſtian* Church through the three firſt Ages of it, and the wonderful and amazing Conqueſt that this Religion obtain'd over the greateſt Powers of Hell and Darkneſs. Inſomuch that the *Chriſtians* at this Time had without Arms overſpread the Face of the Earth; and were alſo ſo numerous, that the preſent Emperors dared not openly to attack them, till they had firſt cleared their Armies of them, and regulated their Soldiers for that Purpoſe. And here it may not be improper to ſpeak a Word or two of what contributed to this ſtupendious Progreſs and Encreaſe; which beſides the Hand of God, and the

The Concluſion of the third Century.

the miraculous Powers in the Church, ſeem to have been theſe five Things. Firſt, the real and intrinſick Excellency of the Religion it ſelf, which taught the moſt rational, and noble, and ſublime Precepts: Secondly, the great Learning and Abilities of many of its Champions, who bravely defended it againſt all Domeſtick, as well as Foreign Enemies: Thirdly, the indefatigable Zeal and Induſtry uſed in the Propagation of it; in which they thought no Hazards too great, no Difficulties inſuperable, no Nations too remote, to enlarge the Bounds of the Goſpel: Fourthly, the incomparable Lives of its Profeſſors, which caus'd both the Envy and Admiration of its Enemies. Fifthly, their unparallell'd Patience and inviolable Conſtancy under Sufferings, in which they became more than Conquerors: And as the *Roman* Emperors triumph'd over the World, they triumph'd over the Emperors, and inconteſtibly ſhewed that they were guided and ſupported by an invincible and omnipotent Power.

A. D. 301. Diocl. 17/18. III. We are now arrived at the fourth Century of the *Chriſtian* Church, the Beginning of which was attended with the moſt terrible Storm and Conflict, that ever was known, and with no leſs Conqueſt and Triumph; ſo that *Chriſtianity* firſt vanquiſh'd all humane Powers, and then oblig'd them to be real Protectors. But before this glorious Advantage, God thought fit to permit ſuch a furious Wind, as ſhould purge all the Rubbiſh from his Church, and winnow all its Chaff. The *Chriſtians*, with ſome inconſiderable Interruptions, had now enjoyed forty Years Peace and Proſperity, from the End of *Valerian*'s Perſecution; in which Space they encreas'd to an extraordinary Degree, filled the Imperial Palaces, and obtain'd the beſt Offices in the State; ſo that, as *Euſebius* obſerves, it is impoſſible to deſcribe the vaſt Aſſemblies, the numerous Congregations, and the Multitudes that throng'd in every City to embrace the Faith of *Chriſt*. For which Reaſon they were no longer ſatisfied with the old Edifices, but erected ſpacious Churches from the very Foundations, throughout all Cities in the Empire. This unuſual Liberty, as it put the *Chriſtians* leſs upon their Guard, began by Degrees to be turned into Licentiouſneſs, which produced many other Corruptions: Some began to envy and revile others, and were in a Manner at Wars among themſelves, wounding each other with Affronts and Calumnies; Prelates ſtrove againſt Prelates, and one Congregation rais'd Factious againſt another. When theſe Things became too open and ſcandalous, the divine Vengeance began firſt to viſit them with a moderate and gentle Hand, and only permitted Loſs and Diſgrace to fall upon thoſe Brethren who bore Arms. But this proved not a ſufficient Warning; but regardleſs of all Puniſhments, they added Impieties to Impieties; and many Paſtors and Governors, rejecting the Sanctions of Religion, were inflam'd with mutual Contentions, ſtudying nothing more than promoting of Diſſentions and Violence, making of Schiſms and Separations, and greedily chalenging to themſelves the Preeminence of others, as if it were earthly Dominion. When the firſt Viſitation, mild and affectionate, would not reach the Hearts of an inſenſible People, God thought fit to ſend a ſecond more ſtrong and effectual; and when the Ulcer began to putrifie, it was time to call for the Knife and the Cauſtick. *Euſeb.*

The Encreaſe of the Chriſtians.

Many Corruptions.

Among the Schiſms at this Time, the moſt remarkable was that of *Meletius* Biſhop of *Lycopolis* of *Thebais* in *Ægypt*, who being convicted of many Crimes, and amongſt others, of ſacrificing to Idols, was depos'd in a Synod by *Peter*, Biſhop of *Alexandria*. *Miletius* made no Appeal to any other Council, nor endeavour'd to recant or acknowledge his Errors, either to *Peter* or his Succeſſors; but made a new Schiſm in the Church, and ſeparated *Athan: Epiph.*

The Schiſm of the Meletians.

ted from *Peter* and the other Biſhops, againſt whom he publiſh'd many Calumnies, to cover the Shame of his Deprivation, and particularly that they were guilty of too much Indulgence towards enormous Sinners and Apoſtates. He began his Schiſm in this Year 301, as Mon. *Pagi* proves; and continu'd a long time, with many followers, call'd *Meletians*.

Lactant. One of the moſt violent Promoters of the ſucceeding Perſecution, was *Hierocles* the Philoſopher, ſucceſſively Preſident of *Bithynia*, and Governour of *Alexandria*; a Perſon who not only wrote againſt the *Chriſtian* Religion, and pretended to find many Inconſiſtences in the Scriptures, but alſo had the Confidence to equal the Miracles of *Apollonius Tyanæus* to thoſe of our bleſſed Saviour. But none ſhew'd himſelf a more effectual Promoter of this Perſecution than *Galerius* himſelf, to which he was excited not only by his own Cruelty and Superſtition, but in a particular Manner by his own Mother, who was a moſt zealous *Pagan*, and had entertain'd an inſuperable Prejudice againſt the *Chriſtians*, who frequently ſhew'd a Deteſtation of her Religious Rites. Wherefore to gratifie her Reſentments as well as his own, he repair'd to *Nicomedia*, and us'd all Methods to engage old *Diocletian* to proceed in what he had formerly begun, and to ruine the *Chriſtians* entirely. He had many Conſultations with him during a whole Winter, and while it was believ'd abroad that they were treating about State-Affairs, they were only projecting a new Perſecution. *Diocletian* loving his Eaſe, cou'd not willingly hearken to new and violent Councils, but ſhew'd *Galerius How dangerous it was to diſquiet the Empire with ſo much Confuſion and Bloodſhed; which muſt needs be vaſtly great, ſince the* Chriſtians *were ſo ready at all times to lay down their Lives; therefore he judg'd it ſufficient to purge the Court and the Army from Men of that Religion.* Finding this would not ſatisfie the furious *Galerius*, he betook himſelf to his old King-craft, which was to reſolve upon all commendable Actions without taking Advice, that the Honour might redound to himſelf alone; but to take Council in hazardous Matters, that the Blame might fall upon others. Therefore he declar'd he wou'd hear the Opinion of his Friends and Confidents; and accordingly ſome Judges and military Commanders were admitted to Council; amongſt whom, ſome declared the *Chriſtians* Enemies to God, and therefore ought to be deſtroy'd; and others, out of Complaiſance, were too ready to aſſent to what *Galerius* ſhould pleaſe to determine. All which did not ſatisfie *Diocletian*, who to do all Things compleatly, ſent to conſult the Oracle of *Apollo Miletius*; from whence receiving an Anſwer as from a true Enemy to *Chriſtianity*, he yielded, as tho' he had received his Directions from Heaven: Yet ſtill he mov'd for Moderation, that it might be done without Blood, while *Galerius* inſiſted that the *Chriſtians* might be burnt alive. The laſt Thing determin'd, was to fix upon a proper and auſpicious Day for the Beginning this great Work, which at length was determin'd to be 23*d* Day of the next *February*, when the *Terminalia* were uſually celebrated among the *Romans*; and this was choſen as a happy Omen, that they ſhou'd put a *Term* and Period to the *Chriſtian* Religion. This was reſolv'd in Winter, in the latter End of the Year 302, or the Beginning of the following, 303.

A. D. 302. Diocl. 18. Hierocles *flouriſhet.*

Galerius *urges* Diocletian *to perſecute the* Chriſtians

Diocletian *conſults the Oracle, and conſents.*

CHAP. VIII.

From the Beginning of the tenth great Perſecution of the Church, to the firſt Eſtabliſhment of Chriſtianity *by Humane Laws under the Emperor* Conſtantine the Great.

Containing the Space of about 10 *Years.*

The Tenth general PERSECUTION.

A. D. 303. Diocl. 19. I. ALL Things being thus eſtabliſhed between the Emperor and his *Cæſar*, in the 19*th* Year and 8*th* Conſulſhip of *Diocletian*, and upon the 23*d* Day of *February*, the tenth and laſt general Perſecution began in the City of *Nicomedia*. In the Morning of which fatal Day, the Prefect of the City, accompany'd with ſome Officers, repaired to the Church of the *Chriſtians*, and having forc'd open the Doors, ſought for the Image of the God they worſhipp'd; but finding none, took the Sacred Books and other Things they found, and threw them into the Fire, filling all Places with Force and Violence. This was done in the View of *Diocletian* and *Galerius*, who held ſome Debate whether Fire ſhould be ſet to the Church, but the former over-rul'd that, as being of dangerous Conſequence to the City; whereupon Officers were employ'd who in a few Hours levell'd that lofty Building with the Ground. In the following Day an Edict was ſet up, commanding all Churches to be demoliſh'd, and the Scriptures to be burnt; that all *Chriſtians* ſhould be incapable of any Honours and Offices; that no Rank and Dignity ſhould exempt them from Torture, and that they ſhould be out of the Protection of the Law, and have no Power to right and vindicate themſelves by Suit. Upon the Publication of this Edict, a certain *Chriſtian* took the Liberty both to tear it down, and to rally the Emperors; who being immediately ſeiz'd, after he had endur'd all ſorts of Torments with admirable Patience, he was burnt alive. This Edict was ſucceeded by another, which commanded all the Prelates of the Church to be put in Bonds, and all imaginable Methods to be uſed to compel them to ſacrifice. Yet the Severity of theſe Edicts did not ſatisfie the barbarous *Galerius*, who, to puſh on *Diocletian* to the utmoſt Extremity, ſecretly cauſed the Imperial Palace to be ſet on Fire; and this not ſufficiently moving the wary *Diocletian*, he repeated the Fact, and charg'd all upon the *Chriſtians*, making Report, *That they had conſpired with the Eunuchs to murder the Emperors, and that they had been in great danger of being both burnt with the Palace.* This drove *Diocletian* beyond all the Reſtraints of Reaſon, and in a Fury reſolv'd to compel all Perſons to ſacrifice, beginning with his Daughter *Valeria*, and his Empreſs *Priſca*. He put ſeveral of the Eunuchs, and Courtiers of the greateſt Credit to Death, particularly *Dorotheus*, *Gorgonius* and *Peter*; which laſt couragiouſly endured all the Tortures of Scourgings, Gridirons and Fires. Several Presbyters and Deacons were ſeiz'd on, and without Proof, condemn'd and executed; and alſo *Anthimus* Biſhop of *Nicomedia*, was beheaded, with whom was join'd a great Number of Martyrs. No Regard was had to Age, Sex, or Order, and not contented with ſingle Executions, whole Houſes full were burnt at once, and Droves ty'd together with Ropes, were thrown into the Sea, with Milſtones about their

Lactant. Euſeb.

The Steps taken in this Perſecution.

their Necks. Nor was the Perſecution confin'd to *Nicomeaia*; for the Judges were ſent to all Temples to force People to ſacrifice; the Priſons were every where crowded, and unheard of Tortures invented; and that none but *Pagans* might have the Benefit of the Law, they plac'd Altars in the very Courts of Judicature, where every Perſon was oblig'd to offer Sacrifice before he could plead: So that Men came before their Judges as before their Gods. New Edicts were daily ſent into other Cities and Provinces; ſo that in a ſhort Time the Perſecution ſpread through moſt of the Empire, and became almoſt univerſal.

Euſeb. Lactant. This dreadful Perſecution continu'd ten Years under *Diocletian* and his Succeſſors; but for moſt of that Time in the Eaſtern Parts of the Empire, where, as *Euſebius* intimates, the Corruptions of the *Chriſtians* were greateſt. At firſt it was more univerſal, and carry'd on with ſuch Violence and Severity, that *Diocletian* and his Colleague vainly thought they had compleated their Work; and accordingly they told the World in ſome Inſcriptions, *That they had utterly defaced the Name and Superſtition of the* Chriſtians, *and had reſtored and propagated the Worſhip of the Gods.* It is impoſſible to enumerate the vaſt Multitudes of Martyrs in all Parts, or to ſet forth the infinite Variety of their Miſeries and Torments; for, as *Lactantius* obſerves, a hundred Tongues and the loudeſt Voice were inſufficient for ſuch a Labour. The Deaths were innumerable, and exceeded all Relation: Some were beheaded, as in *Arabia*; ſome devoured by wild Beaſts, as in *Phœnicia*; others ſlain by breaking their Legs, as in *Cappadocia*; ſome were hung up with their Heads downwards, and ſuffocated by ſlow Fires, as in *Meſopotamia*; and others were broil'd upon Gridirons, as in *Syria*. In *Pontus* ſome had ſharp Reeds thruſt up under all their Nails, and others had melted Lead poured upon their naked Skins, which ran down and burnt the moſt neceſſary Parts of their Body, while others without any Commiſeration, endured obſcene Tortures unfit to be related, which the impious Judges us'd as a Demonſtration of the Acuteneſs of their Wit, as if the Greatneſs of that conſiſted in the moſt unnatural Inventions. In *Ægypt* infinite Numbers of Men, Women and Children ſuffer'd various kinds of Deaths; ſome of whom, after their Fleſh had been torn off with torturing Irons, after they had been rack'd, moſt cruelly ſcourg'd, and ſuſtain'd Torments of different Sorts, and horrible to be heard, were committed to the Fire, and others drown'd in the Sea. Other ſome chearfully offered their Necks to the Executioners; ſome dy'd under their Tortures; others periſh'd with Hunger. Again, others were crucify'd, ſome according to the ordinary Manner of Malefactors, and others after a more cruel Manner, being nailed with their Heads downwards, and left to die by Famine. But the Torments and Indignities which the Martyrs ſuſtain'd in the Province of *Thebais*, ſurpaſs all Relation; who with ſharp Shells inſtead of torturing Irons, were torn all over their Bodies till they expired. Women were ty'd by one of their Feet, and by certain Engines hoiſed up into the Air with their Heads downwards; and their Bodies being entirely naked, were made a moſt deteſtable and inhumane Spectacle. Others were ty'd by the Feet to great Boughs of Trees, violently wreſted and forced together by Machines, which being let go, in a Moment rent the Bodies of the Martyrs all in Pieces. All which was not for a few Days, or ſhort Time, but continued for the Space of whole Years; ſometimes no more than ten, at other times above twenty were deſtroyed; ſometimes not leſs than thirty, at others near ſixty; and again at another time a hundred Men together, with very ſmall Children and Women, were executed in one Day, being condemn'd to various and interchangeable

The Continuance and Severity of it.

The Variety of Deaths.

Kinds of Puniſhments. In *Phrygia* the Soldiers inveſted a populous City, conſiſting all of *Chriſtians*; and ſetting Fire to it, Men, Women and Children, while calling upon God, were all conſum'd in the Flames.

Great Numbers of Prelates, Biſhops and Clergymen, ſuffer'd in this Perſecution, far too many to be nam'd; till at length ſome of the Governors of Provinces, weary'd with Slaughters, and ſatiated with the vaſt Effuſion of Blood, pretended to ſhew Tokens of Clemency and Humanity, declaring, *It was unfit to pollute the Cities with the Blood of the Inhabitants, and to defame the mild Government of the Emperors with the Deaths of ſo many Subjects.* Therefore they thought it ſufficient to diſcourage the *Chriſtians*, by making them miſerable in this Life, and ſetting Marks of Infamy upon them. Accordingly, ſome had their Ears, Noſes and Hands cut off, and others their Eyes put out, and one of their Legs diſabled. *Euſebius* ſays, it is impoſſible to reckon up the innumerable Multitudes of the *Chriſtians* who had their right Eyes put out and ſear'd with a hot Iron, and of thoſe who had their left Legs made uſeleſs by torturing Inſtruments: After which they were condemned to the Mines, not ſo much for the Service they could do, as upon the Account of the Miſeries they ſhou'd endure. All kinds of Arts were made uſe of to eradicate *Chriſtianity* and eſtabliſh *Paganiſm*; and particularly the greateſt Care was taken to deſtroy the holy Scriptures, but all in vain. All the Time, the *Chriſtians* gave ſtrange and noble Inſtances of the moſt undaunted Bravery; they throng'd to the Tribunals of their Judges, and freely declar'd their Opinions and Religion, deſpiſed the Threatnings and Barbarity of their Enemies, and receiv'd their laſt Sentences with a Smile. Yet ſome of them were not free from unwarrantable Practices; and as ſome preſt too forwards to Death and Torments, ſo others leap'd off the Tops of Houſes to avoid the Malice of their Enemies; and ſome Ladies in *Antioch* drown'd themſelves to eſcap'd being raviſh'd by the Soldiers. Others were far more culpable, and out of Fear deliver'd up their Bibles; and too many, to avoid Torments, apoſtatiz'd. But far the greateſt Part of the *Chriſtians* behav'd themſelves ſo manfully, that neither Fears nor Charms could faſten upon them, at once giving undeniable Evidences both of their own Fortitude, and of the irreſiſtible Power of our Lord that went along with them. Among whom we ought to mention *Donatus*, to whom *Lactantius* writ his Account of this Perſecution, who was tormented nine ſeveral Times by three different Governors; by *Flaccinus*, by *Hierocles*, and by his Succeſſor *Priſcillian*. In all theſe Cruelties the Emperor *Maximian* willingly joined with *Diocletian* and *Galerius*; ſo that theſe three wild Beaſts exercis'd their Barbarities upon all the Provinces from the *Eaſt* to the *Weſt*. Only *Gaul* was free, where the good and mild *Conſtantius* govern'd; but being urg'd by his Superiours, he made a ſlight Pretence of pulling down ſome of the *Chriſtians* Churches, without any further Damage. Once he politickly pretended to proſecute them, and commanded all the Officers of his Houſhold to join in the *Pagan* Sacrifices, or immediately leave their Places; but when ſome of them did ſo, he ſent them away with great Diſgrace, generouſly declaring, *That thoſe Men who were not true to their God, would never be faithful to their Prince.*

Euſeb. &c.

Other Puniſhments.

The Behaviour of the Chriſtians.

Gaul free from Perſecution.

During theſe diſmal Tranſactions, the Emperor *Diocletian* finding theſe Affairs to ſucceed according to his Deſire, reſolv'd to repair to *Rome*, from whence he had been abſent many Years, there to celebrate his *Vicennalia*, or twentieth Year of his Reign, and alſo to triumph for all his former Conqueſts and Victories. All this was perform'd upon the 20*th* Day of *November* with great Solemnity, being accompany'd with his Colleague *Maximian*, and the two *Cæſars*, *Conſtantius* and *Galerius*. In this Triumph was expos'd an

Lactant. Victor. &c.

Diocletian's Triumph.

an infinite Maſs of Treaſure of the Spoils of the *Eaſt*, of *Ægypt*, and ſeveral Countries by them ſubdu'd. There were many Chariots full of Arms, and Veſſels of Gold and Silver, and many renown'd Priſoners, particularly the Wife and Children of the King of *Perſia*, with many Kings and Commanders of the *Alanes*, the *Catti*, and other Nations. As ſoon as all theſe Solemnities were over, *Diocletian*, who was always haughty and imperious, ſhew'd how little he cou'd bear thoſe Marks of Liberty that the *Romans* ſtill retain'd; at which he became ſo uneaſie, that tho' the firſt of *January* was near, in which he was to enter upon his ninth Conſulſhip, yet he cou'd not be prevail'd on to ſtay till that Day at *Rome*, but he began his Conſulſhip at *Ravenna*. The Winter was both extreamly cold and rainy; ſo that the Journey did ſo affect his Health, that it threw him into a lingring Sickneſs, and brought him into a low and uncomfortable Condition, which detain'd him in *Italy* the whole Summer. A.D. 304. Diocl. 20 17.

The Perſecution carried on by others.

But tho' he was almoſt incapacitated from acting himſelf, his Lieutenants, and more eſpecially *Galerius*, carry'd on the Perſecution, particularly in *Paleſtine*, where *Euſebius* himſelf reſided, and was an Eye-witneſs of infinite Barbarities. In the firſt Year of the Perſecution, he takes notice of the Martyrdoms of *Procopius*, *Alphæus*, and *Zaccheus* in *Cæſarea*, and of *Romanus* in *Antioch*; who with great Glory conquer'd the Malice of their Perſecuters. In the ſecond Year the Perſecution in thoſe Parts became more violent and ſharp, and became memorable for the triumphant Deaths of *Timotheus* at *Gaza*, *Timolaus*, *Dionyſius*, *Romulus*, *Agapius*, and ſeveral others at *Cæſarea*. In *Rome* Pope *Marcellinus* ſuffer'd upon the 24*th* Day of *October*, after he had held the Dignity of Biſhop eight Years, ſeven Months and fourteen Days. In this Time of Perſecution there was a Vacancy in the Church of above three Years.

Lactant.

Diocletian's Sickneſs.

In the mean Time *Diocletian* was brought very low by his Sickneſs, and being carry'd in a Litter, arriv'd at *Nicomedia* in the latter End of the Year; where upon the 13*th* of *December* he fell into ſo deep a Swoon, that all deſpair'd of his Life. Yet he eſcap'd this long Sickneſs, but never regain'd ſuch entire Perfection of Health as former; for ever after this he had ſome Fits of Madneſs, which return'd upon him ſome particular Times, tho' in the Intervals he had his Underſtanding perfect. Not long after his firſt Appearance abroad, which was on *March* 1*ſt*. 305. *Galerius* came to him, not to congratulate his Recovery, but to compel him to reſign the Empire. This violent ambitious Man had lately made the ſame Attempt upon *Maximian*, threatening him with a civil War if he refus'd to reſign; but began with *Diocletian* in a more gentle Manner, intimating, *That ſince he was become aged, and leſs able to bear the Fatigues of Government, he ought to give himſelf ſome Repoſe, after ſo much Application and Toil, according to the Example of* Nerva *towards* Trajan. *Diocletian*, uneaſie at ſuch a Propoſal, alledg'd, *That a Reſignation was diſhonourable to him who had born ſo ſublime a Character, and unſafe for one who in ſo long a Reign muſt have created many Enemies; therefore* Nerva's *Caſe was very different from his. But if to be of equal Dignity with himſelf, wou'd ſatisfie* Galerius, *he was willing to conferr that Favour upon him.* The other, who had form'd a Project of making himſelf ſole Emperor, and finding this wou'd not anſwer his End, pretended, *That the Order which* Diocletian *had begun, of having two Emperors with ſupream Power, and two Aſſiſtants to them with inferior Power ought ever to be maintain'd.* And then he concluded more roughly, *That if the Emperor would not retire, and make way for him, he would look to himſelf; for he wou'd be no longer contented with his preſent Dignity.* The old Man, now much broken and diſ-ſpirited, having receiv'd Letters from *Maximian*, and heard that *Galerius* was augmenting his Forces, at length,

Being threatned by Galerius,

with

with ſervile Tears conſented to what he was unable to remedy. However *Diocletian* ſtill endeavour'd to be concern'd in the Nomination of the two deſigned *Cæſars*; but in that alſo *Galerius* over-rul'd, and appointed two Creatures of his own, call'd *Severus* and *Maximinus*, contrary to the Opinion of the other, both wicked and barbarous Perſons, and agreeable to his own Diſpoſition. All Things being thus concerted in ſecret, on the firſt Day of *May*, this great Affair came to be declar'd; when the Soldiers were drawn up, old *Diocletian*, with Tears in his Eyes told the Men, *That he was now become infirm; therefore he was reſolved to reſt himſelf after ſo much Labour, and to deliver up the Empire to thoſe who were able to ſuſtain the Burthen of it.* And accordingly he nominated the two new *Cæſars* that *Galerius* had appointed, contrary to all Mens Expectations, who hop'd that young *Conſtantine* ſhould have been one. After this *Diocletian* diveſted himſelf of his Imperial Robes; and, like a Soldier who had obtain'd his Diſmiſſion, retired; drove through *Nicomedia*, and ſo paſs'd over to *Salona* in his own Countrey *Dalmatia*, where he return'd to his private State, and to his primitive Name *Diocles*. And thus the great Act of Reſigning the Command of the World, which ſome Authors extol and applaud, appears from this Account out of *Lactantius*, to have been an Act of meer Neceſſity and Conſtraint. This was done upon the firſt Day of *May*, 305, under the fifth Conſulſhips of *Conſtantius* and *Galerius*, *Diocletian* being now about 60 Years of Age, and having reign'd 20 Years, 7 Months, and 14 Days, from the Beginning of the *Diocletian Æra*. *Maximian* by Conſent alſo reſign'd the ſame Day at *Milan*, having reign'd with the Title of *Auguſtus* almoſt 19 Years.

He reſigns the Empire.

Maximian does the ſame.

A.D. 305. CONSTANTIUS, *The 40th Roman Emperor.*

II. Upon the Reſignation of *Diocletian* and *Maximian*, the Empire in courſe devolv'd upon the two *Cæſars*, *Conſtantius* and *Galerius*, Men as different in their Tempers and Diſpoſitions, as in their Births and Educations. Wherefore, to prevent any future Diſputes that might ariſe from ſuch a Diſparity of Inclinations, they agreed to make a diſtinct and independent Diviſion of the Empire between them, which was the firſt Diviſion of that kind; for tho' the Empire had often been govern'd by two Emperors at one time, yet it was never independently divided before. *Conſtantius* had the Weſtern Parts of the Empire, namely, *Italy*, *Sicily*, the greateſt Part of *Africk*, together with *Spain*, *Gaul*, *Britain* and *Germany*; and *Galerius* the Eaſtern and the largeſt Share, namely, *Illyricum*, *Pannonia*, *Macedonia*, *Thrace*, all the Provinces of *Greece*, and the leſſer *Aſia*, together with *Ægypt*, *Syria*, *Paleſtine*, and all the *Eaſt*. This Diviſion being made, the Government of ſo many Provinces ſeem'd too great a Charge to the pacifick Temper of *Conſtantius*, who chuſing rather to govern well than to govern much, freely relinquiſh'd the Provinces of *Africk* and *Italy* to *Galerius*, contenting himſelf with *Gaul*, *Spain*, *Britain*, and his Part of *Germany*. *Galerius*, on the other ſide, finding the Affairs of the Empire difficult to manage with Security to himſelf, allotted the Government of *Italy* and *Africk* to *Severus*, and the Government of *Ægypt*, *Paleſtine*, and the *Eaſt*, to *Maximin*; reſerving to his own immediate Management, the Provinces belonging to *Illyricum*, *Greece*, and *Aſia-Minor*. So that the World was in a manner govern'd by four Heads, *Conſtantius* and *Galerius* independent Emperors, and *Severus* and *Maximin*, *Cæſars* dependent upon *Galerius*. *Conſtantius* the firſt and ſenior Emperor, was about 54 Years of Age when he entred upon this Government, which he manag'd to the great Satisfaction and Approbation of all Men, preſerving his Provinces from all kinds of Wars, Rebellions, and other Miſeries, during his ſhort Reign. The *Gauls* not only lov'd him, but almoſt ador'd him, before he was Emperor;

Victor. Zoſim. Euſeb. &c.

The Empire divided into independent Parts.

The Character of Conſtantius.

ror; for under his former Adminiſtration they had eſcap'd the pernicious Policy of *Diocletian*, and the bloody Temerity of *Maximian*. His principal Aim was to encreaſe the Happineſs and Riches of his Subjects, it being his declar'd Opinion, *That it was better for a Prince to have his Nations Wealth diffuſed, and in the Hands of many, than to be lock'd up in his own Coffers*; concurring with *Trajan*, who compar'd the Exchequer to the Spleen, the great Growth of which hinder'd the Body's Nouriſhment. He ſo little affected Pomp and Splendor, that on Feſtival Entertainments, he generally borrow'd Furniture and Plate from other Perſons for the Uſe of his Table. And being in his former Adminiſtration reproach'd for his Poverty by *Diocletian*'s Ambaſſadors, he only intimated his Wants to the People, and in a few Hours amaſs'd ſuch infinite Sums from their voluntary Contributions, as aſtoniſh'd theſe Strangers; while he inform'd them, *That the Love of the People was the ſureſt Treaſure of the Prince, and that his Subjects Money was by that Means always at his Devotion, which he never thought ſafer than when they were Keepers of it.* After the Ambaſſadors Departure, he returned all the Subſidies that were preſented him; being by his voluntary Poverty richer than *Diocletian* and the other Princes who were his Partners. He was of an affable, brave and generous Temper, and not only the *Chriſtians*, but likewiſe all that were ſubject to him, were extreamly happy under his excellent Government.

Lactant. Euſeb. On the other ſide, thoſe Provinces under the Care of *Galerius*, were miſerably harraſs'd, and oppreſs'd by the Inſolencies and Extortions of that Tyrant; who continually loaded his Subjects with ſuch Taxes and Impoſitions, and us'd ſuch barbarous Methods in collecting them, that the State of Affairs look'd as diſmal as if the Empire had been over-run by Foreign Enemies. All Places were full of Grief and Fear, all Mens Fields were meaſur'd, an Account was taken of all their Trees, and Vines, and their Cattle; upon the ſlighteſt Suſpicions of Concealment, Men were ſcourg'd and tortur'd; Children were hung up in Sight of their Parents; Slaves were oblig'd to accuſe their Maſters, and Wives their Husbands. None but Beggars were exempted from theſe Oppreſſions; but this impious Man us'd other Methods with them, gave Orders to gather them all together, to put them into Veſſels and drown them in the Sea; by which Means he found an effectual Expedient to keep all Men from making Poverty an Excuſe for not paying of Taxes. His inhuman Practices alſo extended to Men of the higheſt Rank, who were put to many cruel and ignominious Deaths, ſuch as Crucifixion, and throwing to wild Beaſts; for Beheading was accounted an extraordinary Favour. As for the *Chriſtians*, for whom he had the greateſt Hatred, he not only condemn'd them to Tortures, but to be burnt in ſlow Fires, after this horrible Manner; They were firſt chain'd to a Poſt, then a gentle Fire ſet to the Soles of their Feet, which contracted the *Callus* of the Foot till it fell all off from the Bones; then Flambeaux juſt extinguiſh'd were clapt to all the Parts of their Bodies, ſo that they might be tortur'd all over; and Care was taken to keep them alive by throwing cold Water in their Faces, and giving them ſome to waſh their Mouths, leſt the Extremity of the Anguiſh ſhou'd dry up their Throats and choak them. Thus their Miſeries were lengthned out whole Days, till at laſt, their Skin being quite conſum'd, and they juſt ready to expire, they were thrown into a great Fire, and had their Bodies burnt to Aſhes; after which their Bones were ground to Powder, and thrown into ſome River. At the ſame Time, in the *Eaſt* the Perſecution was carried on with freſh Rage and Cruëlty by the bloody *Maximin*, who at his entring upon his Government, iſſu'd out Orders to quicken the Governors of Provinces in putting the Laws in ſtrict Execution againſt thoſe who refus'd to comply with the publick Rites and Ceremonies

The Character of Galerius.

His Cruelty towards the Chriſtians.

Maximin *follows his Example.*

monies of the Empire. To which purpoſe, while Officers were making Proclamation at *Cæſarea*, and ſummoning Men by Name out of a publick Roll, *Apphianus* a young Gentleman of *Lycia*, then Scholar to *Euſebius*, preſſing through the Crowds, caught hold on the Hand of *Urbanus* the Governor, forc'd him to let fall his Sacrifice, and gravely reproved him for thoſe Impieties. Whereupon he was immediately apprehended, put to the ſevereſt Torments imaginable, and thrown half dead into the Sea; his Brother *Ædeſius* for the ſame Fact ſuffering the ſame kind of Martyrdom, and almoſt at the ſame time at *Alexandria*, not to mention innumerable others who glorioufly ended their Lives.

The Perſecution ceaſes in the Weſt.

Thus were the *Chriſtians* ſeverely treated by *Galerius* and *Maximin*; but the Perſecution in *Italy*, *Spain*, *Africk*, and thoſe Parts, ceaſed about the time of *Maximian*'s Reſignation, after it had continu'd about two Years. And now the Church obtaining ſome Reſt in the Weſtern Parts, the Biſhops and Clergy began to meet in ſeveral Places, to conſult about the Caſe of ſuch as had lapſed in the Perſecution, and of thoſe call'd *Traditores*, ſuch as had deliver'd up the Bibles and conſecrated Veſſels belonging to the Church. And in this Year we read of two Councils or Synods, one at *Cirtha* in *Africk*, and the other at *Eliberis* or *Elvira* in *Spain*. The firſt conſiſted of eleven or twelve Biſhops of *Numidia*, who met at the Houſe of one *Donatus*, in order to ordain a Biſhop in the Room of *Paul* Biſhop of *Cirtha*, who had been a *Traditor*; *Tigiris* Primate of *Numidia* being Preſident of this Synod. Theſe Biſhops, who were afterwards the Heads of the *Donatiſt* Faction, accus'd one another mutually in the Synod, of complying too much with the *Heathen* Magiſtrates; and all of them fearing they ſhou'd be convicted of the Crimes they laid to each other's Charge, they abſolv'd one another, referring themſelves to the Judgment of God. After which, they ordain'd *Silvanus*, who had been a *Traditor*, Biſhop of *Cirtha*, notwithſtanding all the Oppoſition made by the Clergy, and Perſons of Note in the City to the contrary. The Council of *Eliberes* conſiſted of nineteen Biſhops and twenty ſix Presbyters, who made many Canons and Conſtitutions relating to Penitents, the Lapſed, and other Matters, in which they eſtabliſh'd a rigorous Diſcipline. We have an Account of 81 Canons here made; but the Variety of the Rules, and the little Order ſhewn in placing them, make learned Men believe, that the Canons attributed to this Council, are an ancient Code, or an ancient Collection of the Councils of *Spain*. Not long after this Council, in the following Year 306. the Perſecution raging in *Ægypt*, *Peter* Biſhop of *Alexandria* publiſh'd his excellent Canonical Epiſtle a little before *Eaſter*, being urg'd by many of the Lapſed, who deſir'd to be reconcil'd, and receiv'd into the Church. 'In this he gave ſeveral Rules how ſuch Perſons ought to be treated, carefully examining all the Circumſtances which might augment or diminiſh the Quality of the Crime, and ſhewing ſingular Prudence in tempering the Rigour of Puniſhment by a reaſonable Moderation, without which, Juſtice wou'd be weakned by too much Indulgence; and as he did not lengthen out Penance by too ſevere Methods, ſo neither did he deceive the Sinner by too remiſs an Eaſineſs. It is believ'd, that about this Time *Peter* depos'd *Meletius* Biſhop of *Lycopolis*, of whom we have given ſome Account in the Year 301.

The Council of Cirtha.

The Council of Eliberes.

Peter *writes his Canonical Epiſtle.*

In the mean Time the good Emperor *Conſtantius*, in the ſecond Year of his Reign, repair'd to *Britain*, and reſiding at *Eboracum*, or *York*, and there falling into ſome Sickneſs, he began to be extreamly concern'd for the Safety of his Son *Conſtantine*, who for ſeveral Years had been kept at the Court of *Diocletian*, as an honourable Pledge for his Father's Fide-

Euſeb. Lactant. Zoſim.

Fidelity; and ſince his Reſignation, in that of *Galerius* in the *Eaſt*. *Galerius* hated *Conſtantius*, and was jealous of his Son, whom he wou'd often have remov'd by a violent Death, but he knew that the Army admir'd *Conſtantine*, and wou'd revenge it. He ſought therefore under pretence of Games and Martial Exerciſes to have diſpatch'd him, but all in vain; for as the Hand of God was viſible in protecting him ſo long, ſo it appear'd moſt ſignally now in the laſt and critical Moment. His Father had often ſent for him, and had been as often deny'd; and particularly in this preſent Sickneſs he had renew'd his Importunity: So that *Galerius* being aſham'd to deny this reaſonable Requeſt, ſign'd him a Paſs to take with him the next Day, reſolving upon ſome Artifice to ſtop him in his Journey, and prevent his Arrival in *Britain*, and therefore order'd him to come the next Morning to receive his final Inſtructions. But *Conſtantine* having ſome Apprehenſion of his Deſigns, as ſoon as *Galerius* had retir'd to his Reſt, took Poſt-Horſes with all Speed, and at every Stage where he arriv'd, beſides thoſe few he us'd himſelf, he ham-ſtring'd all the Horſes he left behind him. *Galerius*, on Purpoſe to delay him, did not open his Doors till Noon; and then calling for him, and underſtanding that he was gone the Night before, he immediately commanded ſeveral Men to purſue him; but hearing ſoon after that the Poſt-Horſes were all diſabl'd, he burſt into a violent Paſſion of Rage and Vexation. In the mean Time *Conſtantine* travell'd with the utmoſt Expedition; and arriving at *York*, he found his Father weak, and paſt Recovery. *Conſtantius* at the Sight of his Son, in a ſort of a Rapture leapt out of his Bed, and receiv'd him with all the Marks of Joy and Paternal Affection, gave him ſeveral uſeful Inſtructions and Directions, and particularly recommended the poor *Chriſtians* to his Care and Pity. Being demanded which of his Children ſhou'd ſucceed him, he having two Sons by *Theodora*; neglecting his ſecond Wife and her Progeny, he cry'd aloud, *None but the pious* Conſtantine! and ſhortly after expir'd in the Arms of this belov-ed Son. Thus dy'd *Conſtantius*, a Prince of admirable Vertues and Accompliſhments, and infinitely belov'd and lamented by all his Subjects. He dy'd on the *25th* Day of *July*, in his own Conſulſhip with *Galerius*, being in the *56th* Year of his Age, and having reign'd only one Year, one Month, and 25 Days from the Reſignation of *Diocletian* and *Maximian*; but above 13 Years under the Title of *Cæſar*, before he was Emperor.

Young Conſtantine's Policy.

The Death of Conſtantius.

Euſeb. Lactant. &c.] III. The excellent *Conſtantius* being dead, his Son *Conſtantine* proceeded to celebrate his Obſequies; which he did with all imaginable Pomp and Splendor. All Perſons honour'd that bleſſed Emperor with Praiſes and Acclamations, and unanimouſly agreed, That the Succeſſion of the Son in the Empire was a Reſurrection of the deceas'd Father; and forthwith they ſaluted him Emperor of the *Weſt*, with the higheſt Marks of Joy and Satisfaction. Every Man's Eyes were fixt upon this Prince; his tall and comely Perſonage, the Strength and Firmneſs of his Body, but eſpecially the Vertues and Endowments of his Mind, gave an early Omen of the future Happineſs of his Reign. He was a Prince of a noble and vigorous Spirit, of profound Policy and Capacity, and of no leſs Modeſty than Magnanimity; and a Prince, whom God of his Bounty rais'd up to perform wonderful Things for his Servants. He was now about 32 Years of Age, and according to the moſt receiv'd Opinion, he was a Native of *Britain*, which has been confirmed by ſeveral others; but Mon. *Pagi* and ſome others ſeem'd to have made it appear, that he was born in *Naiſſus* in *Dacia*, now call'd *Niſſa*, a Town in *Servia*. His Parentage was very noble by his Father's Side, as being deſcended from the Empe-

A. D. 306. CONSTANTINE, *The 41ſt Roman Emperor.*

His Character.

for *Claudius* II. and he, as it is believ'd, from the great *Veſpaſian*; but his Mother *Helen* was a Woman of inferiour Quality, of *Drepano* in *Bithynia*; but yet a good *Chriſtian*. This, no doubt, contributed to his future Converſion; and the firſt Ordinance he made after his Advancement, was to give the *Chriſtians* the free Liberty of their Religion.

Conſtantine for a conſiderable Time contented himſelf with the Name of *Cæſar*, and not immediately aſſum'd the Title of *Auguſtus* or Emperor, expecting that the Senior Emperor ſhou'd have ſent him that Title, but in vain: For as ſoon as his Image, wreath'd with the Imperial Laurel, was preſented to *Galerius*, he was ſo tranſported with Rage, as to condemn both it and the Meſſenger to the Fire; but was diſſwaded from the Execution by his Friends, who were ſenſible of the Miſchiefs of exaſperating an already diſpleas'd Army. Therefore, that he might ſeem to allow that voluntarily which he wanted Power to prevent, he ſent the Purple to *Conſtantine*; but withal proceeded to a new Contrivance, which was to create *Severus* Emperor and *Auguſtus*, as being the elder Man, and *Conſtantine* only *Cæſar* in Partnerſhip with *Maximin*; ſo that inſtead of being next to himſelf, he might be the laſt of the four. But *Conſtantine* ſtood in no need of his Approbation to confirm his Title to the Empire; his Father's declar'd Will for his Succeſſion, and the univerſal Conſent both of the Army and the whole *Weſt*, put his Right beyond all Diſpute. His Image, according to the Cuſtom of new Emperors, being expos'd in *Rome*, immediately provok'd the Ambition of *Maxentius*; and taking an Opportunity in the Abſence of *Severus*, whoſe Government the *Prætorian* Soldiers hated, he proclaim'd himſelf Emperor by their Aſſiſtance, and ſome conſiderable Officers then in *Rome*, upon the 27*th* Day of *October*. He was Son to old *Maximian* by *Eutropia*, an ordinary Woman of *Syria*, and Son-in-law to *Galerius*; and was very popular among the Soldiers, whom for Recompence he allow'd to commit intolerable Outrages and Diſorders in the City. This was ſome Surprize to *Conſtantine*, but a greater to *Galerius*, who with all ſpeed ſent *Severus* to ſuppreſs him, with an Army that had formerly ſerv'd under *Maximian*, and order'd him to march directly to *Rome*, knowing that thoſe Soldiers who had taſted the Pleaſures of that Place, wou'd endeavour both to preſerve the City, and to make it their Head Quarters. *Maxentius* beginning to reflect upon the Boldneſs of his Attempt, and the approaching Danger, to ſtrengthen his Intereſt, ſent the Purple to his Father *Maximian*, who had liv'd in *Campania* ever ſince his Reſignation of the Empire; and declar'd him now Emperor a ſecond time. *Maximian*, who had reſign'd his Dominions againſt his Inclinations, and was longing for a Change in the State of Affairs, accepted of it with great Satisfaction. In the mean Time *Severus* march'd with his Army, and in the following Year arriv'd at the very Walls of *Rome*; but his Soldiers conſidering againſt whom they were to fight, immediately abandon'd him; ſo that he was conſtrain'd to fly, and to ſhut himſelf up with a Handful of Men in *Ravenna*, to avoid old *Maximian* who had now re-aſſum'd the Empire, and was marching that Way. Finding that he cou'd not avoid being deliver'd up, he at length reſign'd his Imperial Purple; but this Submiſſion cou'd only purchaſe him an eaſie Death, which was by opening his Veins; which happen'd a little before the Month of *April*.

Maximian well knew the furious Temper of *Galerius*, and fearing that he might join with *Maximin*, and revenge this Defeat, fortify'd *Rome*; and having ſetled the principal Affairs, he march'd into *Gaul*, and to ſtrengthen his Intereſt, married his youngeſt Daughter *Fauſta* to *Conſtantine*, about the Month of *May*. In the mean Time *Galerius* gather'd together all his Troops,

Lactant.

Galerius *enrag'd.*

Maxentius *ſets up in* Rome.

Maximian *re-aſſumes the Empire.*

A. D. 307. Conſt. 1.

Severus *ſlain.*

Lactant. Euſeb. &c.

Conſtantine *marries* Fauſta.

Troops, and in a great Rage march'd into *Italy* againſt *Maxentius*, fully reſolving to ruin all the Inhabitants of *Rome*, and particularly to deſtroy the whole Body of the Senate. But he was ſoon ſtopt in his furious Career; for his own Soldiers, upon their near Approach to *Rome*, conſidering the Conſequence of this unnatural War, began to deſert, and were in a very ſtaggering Condition. This threw him into ſuch a terrible Fright, that fearing the Fate of *Severus*, he caſt himſelf at his Soldiers Feet, and ſervilely begg'd, *That they would not deliver him up to his Enemies*; and then march'd back with ſuch Fear and Conſternation, that a ſmall Body of Men wou'd have been ſufficient to have ruin'd him. Infinite Ravages and Outrages were permitted by him, and committed by his Army in all Parts of *Italy* in their March; ſo that inſtead of being a *Roman* Emperor, he became the Plunderer of *Italy*, retiring back into his own Part and Diviſion, after he had in a ſavage Manner deſtroy'd the whole Countrey. *Maxentius*, who at firſt made ſome Shew of Piety and Compaſſion to the Caſe of the *Chriſtians*, after this Succeſs, became more inſolent both towards them and his other Subjects; abondoning himſelf to the moſt ſenſual Vices, and the moſt horrid and impure Actions; which in a ſhort time brought him to the moſt oppreſſive Acts of Cruelty and Tyranny. And to compleat his Character, he afterwards added the deteſtable Arts of Magick, and other infernal Deluſions; in the Exerciſe of which he became one of the moſt intolerable Oppreſſors that *Rome* ever knew. By the Aſſiſtance of his Army he maintain'd himſelf in his Uſurpation, and kept *Rome* and *Italy* ſix Years; but he ſoon loſt *Africk* to another Uſurper nam'd *Alexander*, who ſet up for Emperor, and continu'd four Years under that Title.

Gallerius's *Miſcarriage.*

The Character of Maxentius

Eutrop. Victor.

In the mean Time the reſtleſs *Maximian* made uſe of all Methods to regain his former Dignity and Authority, who, tho' he had a Share with his Son *Maxentius*, was no ways ſatisfy'd with it; but at his Return to *Rome* he endeavour'd to ruine him; and rais'd ſuch Confuſions and Miſchiefs among the *Prætorian* Soldiers, that he caus'd himſelf to be driven out of *Rome*, almoſt as ignominiouſly as *Tarquin* had been of old. From hence he repair'd to *Galerius*, then at *Carnuntum*, knowing him to be his Son's inveterate Enemy. He pretended he came to concert with him ſome Things relating to the publick Good; but in Reality he hop'd under this Pretence of Reconciliation, to find Means to deſtroy him, and poſſeſs himſelf of his Share of the Empire, ſince he was now thruſt out of his own. *Galerius* was at this Time buſily employ'd in creating of an Emperor in the Room of *Severus* deceas'd; and this was *Licinius* a particular Friend of his, originally the Son of a poor Labourer in *Dacia*, but a very politick and experienc'd Commander; and to give the greater Authority to the Choice, old *Diocletian* was ſent for, and was preſent at the Solemnity. *Maximian* was very urgent with his old Partner to re-aſſume the Empire; but nothing cou'd move *Diocletian*, who made Anſwer, *If he could ſee the Quiet he enjoy'd at* Salona, *and the Cabbages he had planted with his own Hands, he wou'd be ſenſible that he was not to be tempted to ſo great a Trouble.* *Licinius* was created in the Month of *November*, and tho' he had the Concurrence of *Diocletian*, yet *Maximin* in the *Eaſt* reſented it extreamly, and wou'd neither be contented any longer with the Title of *Cæſar*, nor allow *Licinius* the Precedence: Upon which *Galerius* ſent many Meſſengers to induce him to ſubmit to this Order; but *Maximin* wou'd neither yield to his Entreaties nor his Commands. *Galerius* finding nothing wou'd prevail, reſolv'd to put an End to this ſecond Rank of Dignity, and ſo extinguiſh the Title of *Cæſar*; therefore, as he declar'd himſelf and *Licinius* the proper Emperors, ſo he gave to *Maxentius* and *Conſtantine* the Title of *Sons of*

Maximian's *Deſigns.*

Licinius *join'd in the Empire.*

Emperors, and quite excluded *Maximin*. But hearing ſhortly after that *Maximin* had boldly aſſum'd the Title of *Auguſtus*, he alſo gave the ſame Title to *Conſtantine* and *Maxentius*.

The Character of Maximin. *Maximin* having made himſelf Emperor of the *Eaſt*, and having a powerful Army, ſoon diſcover'd himſelf in his proper Colours, and ſhew'd that he was a thorow-pac'd Tyrant; as well in reſpect to his Subjects in general, as to the *Chriſtians* in particular. In all Reſpects he nearly reſembled *Maxentius* at *Rome*, and even ſurpaſs'd him in Impieties. He was vaſtly timorous and ſuperſtitious, and an extraordinary Favourer of the Impoſtors about Idols and Dæmons; and he preſum'd not to ſtir or act in any Affair without Divinations and Reſponſes of Oracles; ſo that Magicians and Inchanters were by him promoted to the higheſt Places of Honour. Upon which Account, he us'd his utmoſt Endeavours to revive declining *Paganiſm*, and impos'd a more ſevere and cruel Perſecution upon the *Chriſtians* than the former Emperors had done. In the preceding Year, and fourth of the Perſecution, he went to *Cæſarea* and *Paleſtine*, there to celebrate his Birth-Day in *December*, which was done with great Variety of Shews and Spectacles. But all had been nothing, if the *Chriſtians* had born a Share in the Triumphs of that Day. Accordingly *Agapius*, who had been before ſentenc'd to the wild Beaſts, was brought forth into the Amphitheatre, and being invincible to all Perſwaſions, was deliver'd over to the Mercy of a She-Bear, who only left him ſo much Life, as to be able to ſurvive till the next Day, when with Stones ty'd to his Feet, he was thrown into the Sea. Not long after, in the fifth and preſent Year of the Perſecution, *Euſebius*'s dear Friend *Pamphilus* was apprehended, and brought before *Urbanus* the Preſident, who endeavour'd to turn him by all the Arts of Inſinuation and Terrour; but all in vain. The Martyr remain'd immoveable, and generouſly deſpis'd his Threatnings, which ſo enrag'd the Governor, that he commanded him to be put to the acuteſt Tortures; and when they had more than once rak'd his Sides, and torn off his Fleſh with Iron Pincers, he was ſent to keep Company with the other Confeſſors in Priſon, the Governor himſelf being immediately after diſgraceſully turn'd out of his Office, and with Shame enough condemn'd to Death by the Emperor. But not all the Miſery and Torment *Pamphilus* endur'd, cou'd fright *Euſebius* from his Friend: He viſited him in Priſon, and diligently aſſiſted him in his Occaſions, and during his two Years Impriſonment they mutually employ'd their Time to great and uſeful Purpoſes. And as formerly they had publiſhed the *Greek* Tranſlation of the *Septuagint*, taken out of *Origen*'s *Hexapla*, for the Uſe of the *Paleſtine* Churches; ſo now they compoſed an elaborate Apology in Defence of *Origen*, to vindicate him from thoſe rude Cenſures and Reflections which the haſty and indiſcreet Zeal of ſome had caſt upon his Memory. About this Time *Marcellus* a *Roman*, and Son of *Benedict*, was made Biſhop of *Rome* on the 18*th* Day of *February*, after a Vacancy in the See of three Years, three Months, and twenty five Days. He held this Dignity one Year and almoſt eight Months, and was the 29*th* Biſhop of *Rome* after the Apoſtles St. *Peter* and St. *Paul*.

Euſeb. Lactant.

And Cruelties to the Chriſtians.

Pamphilus *tortur'd and impriſon'd.*

A. D. 308. Conſt. 3. *His Works.*

Marcellus, *the* 29th *Biſhop of* Rome.

The impatient *Maximian* ſtill finding his Projects fruitleſs, withdrew himſelf again into *Gaul*, with Deſigns no leſs wicked than the former; for tho' both *Conſtantine* and his Father had married two of his Daughters, he plotted againſt his Life; and in order to effect it, laid aſide his Imperial Habit. The *Franks* were then in Arms; ſo that *Conſtantine* was obliged to march againſt them; but his Father-in-law perſwaded him that Part of his Army would be ſufficient for that War; all with a Deſign to have the reſt of his Army in his own Power, and that *Conſtantine* for want of Soldiers might be overwhelm'd by the *Franks*. He was eaſily perſwaded by one, whoſe

Lactant.

Maximian's *Treachery,*

whoſe long Experience gave Authority to his Advices; ſo after a few Days, when *Maximian* believ'd his Son-in-law was engag'd among the *Barbarians*, he again aſſum'd the Purple, brake in upon the publick Treaſury, diſtributed large Sums among the Soldiers, and gave out falſe Reports concerning *Conſtantine*. But all was ſoon turn'd upon him; for *Conſtantine* receiving Notice of his Actions, return'd with incredible Expedition, ſo that *Maximian* was ſurpriz'd in his new Uſurpation, and alſo abandon'd by the Soldiery, upon which he fled to *Marſeilles*, and ſhut himſelf up there. *Conſtantine* ſoon follow'd him, and inveſted the Place; and having demanded a Perſonal Conference from the Walls, he calmly ask'd him, *What he himſelf had done, and what coula puſh on* Maximian *to act ſo indecently as he had done?* The other anſwering him very ſcurrilouſly, thoſe about him ſet open the Gates to *Conſtantine*'s Soldiers; ſo that this rebellious Emperor, and treacherous Father-in-law, was now in *Conſtantine*'s Power, who ſatisfy'd himſelf with laying his Crimes before him, and reprimanding him, ſtript him of his Imperial Purple; but carried his Reſentments no further, leaving him both his Life and his Liberty. *And Defeat.*

Euſeb. &c. This was the ſixth Year of the Perſecution, which was ſtill carried on with the moſt imaginable Fury by *Maximin* in the *Eaſt*, who iſſu'd out new Edicts in every Province, commanding that all the decay'd Idol Temples ſhou'd be immediately repair'd; That all Perſons, Men, Women, Servants, and young Children, ſhould be compell'd to do Sacrifice, and by all Methods forc'd to eat Part of the Fleſh that had been offer'd; and that all Proviſions expos'd to Sale in the Markets ſhou'd be defil'd with ſuch Things as had been ſacrificed. Theſe Things encreas'd the Troubles and Miſeries of the *Chriſtians*, which prov'd ſo vaſt and prodigious, that many of the *Gentiles* themſelves cou'd but condemn the Barbarities of the Emperor and many of his Officers. *Euſebius* has given a particular Account of the intolerable Cruelties practis'd in *Paleſtine* by the Governor *Firmilian*, who ſucceeded *Urbanus*; and of the Martyrdoms of two famous Virgins *Valentina* and *Thea*, with *Paul*, *Antoninus*, *Zebina*, *Germanus*, and many others; for which, he aſſures us, the Stones and ſenſeleſs Matter miraculouſly wept, to reprove the barbarous and unmerciful Diſpoſition of Men. *The Perſecution ſtill rages in the Eaſt.*

In the following Year, which was the ſeventh of the Perſecution, his dear Friend *Pamphilus*, who had been two Years a Priſoner, was brought forth with his Companions. The Judge knowing *Pamphilus* to be of an invincible Conſtancy and Reſolution, only ask'd, *Whether he would yet comply*; and having received both from him and his Companions a flat Denial, Sentence of Death was paſt upon them. But between Sentence and Execution, *Pamphilus*'s Servant *Porphyrius* interpos'd, a young Man of good Parts and Learning not above eighteen Years of Age, who boldly requeſted that the Bodies of the Dead might receive decent Burial. But he paid dear for his forward Zeal, the Tormenters being commanded to exerciſe all their Faculties upon him, who rak'd off his Fleſh till they had laid bare the moſt inward Receſſes of his Body, all which he endur'd with incomparable Patience; after which, being order'd to be burnt in a ſlow Fire, he ſuck'd in the Flames at a Diſtance, entertaining his Friends in the Midſt of his Torments with a moſt ſerene undiſturb'd Mind, till his Soul mounted up, leading his Maſter the Way to Heaven, who ſhortly after followed him with his Companions. But the Rage of their Enemies dy'd not with them, the Governor commanding their Dead Bodies to be kept by a military Guard four Days, that they might remain a Prey to wild Beaſts; but when neither Birds nor Beaſts came near to touch them, they were permitted to be decently interr'd. *Euſebius* thus de- A. D. 309. Conſt. 3/4. *Pamphilus ſuffers.*

deprived of his dear Companion, withdrew himself from *Cæsarea*, and retired into *Ægypt*, where he found the Persecution so far from abating, that it encreased together with the Heat of the Climate, especially in the Parts about *Thebais*, where he tells us, he daily beheld the most dismal and deplorable Spectacles, and such Numbers executed, that the very Edges of the *Pagan* Swords were dull'd, and the Tormenters themselves, tho' relieving one another, tired out. All which Time they discovered not only the highest Constancy, but the most impatient Desire of Martyrdom, Sentence being no sooner past upon the first, but others immediately crowded up to the Tribunal, confessing themselves *Christians*. During his Residence in these Parts, *Eusebius* was seized and thrown into Prison; but how long he remained there, or by what means he was delivered thence, we have no certain Account.

Eusebius retires to Ægypt,

Where he is imprisoned.

Rome afflicted.

Tho' in the Western Parts of the Empire the *Christians* had Peace, yet *Rome* was not exempt, which sufficiently felt the Cruelties of the Tyrant *Maxentius*, who not only oppress the *Christians*, but also condemned *Marcellus* Bishop of *Rome* to keep Beasts in a Stable, and then banished him on *October* the *7th*, after he had held this Bishoprick one Year, seven Months, and twenty Days. After a Vacancy of about seven Months, about *April* in the following Year 310, he was succeeded by *Eusebius* the Son of a *Grecian* Physician, who suffered under this Tyrant about four or five Months after, and was the *30th* Bishop of *Rome* after the Apostles St. *Peter* and St. *Paul*. After his Death there was was a Vacancy in the See of *Rome* of above nine Months.

Eusebius the 30th Bishop of Rome.

A. D. 310. Const. 4. IV. The Persecution having continued about seven or eight Years, God thought fit to abate it in the middle Parts of the Empire, as it had been before in the *West*; and as he had chastized his Servants, he began now to punish the great Persecuters with untimely and miserable Deaths. These Persecuters were *Diocletian*, *Maximian*, *Galerius*, *Maximin* and *Maxentius*; who were all Enemies to Morality as well as *Christianity*. The first that fell was the wicked *Maximian*, who having lost the Dignity of an Emperor, and the Regard due to a Father-in-law, proceeded to new Conspiracies against *Constantine*, and endeavoured to corrupt his own Daughter *Fausta* to murther her Husband; all which being discovered by her, and all his impious Designs detected, *Constantine* could not safely allow him any greater Mercy than to permit him to chuse his own Death, which *Lactantius* tells us, was Hanging: A Death sufficiently ignominious for one who had governed the *Roman* Empire near twenty Years with great Glory and Reputation. But the Hand of Heaven was more visible and signal in the Punishment of that grand Promoter of the Persecution *Galerius*, who in the Midst of his vast and nefarious Projects, was visited by an incurable and intolerable Disease. It began with an Imposture and Ulcer bred in his secret Parts, and a *Fistula in Ano*, which spread after an unheard of Manner, and entered into his inmost Bowels; and tho' the Cancer encreased slowly and gradually, yet it puzled all the Arts of the most excellent Physicians and Surgeons. And while all humane Means became ineffectual, Recourse was had to the *Pagan* Gods, and Prayers were made to *Æsculapius* and *Apollo* for his Recovery; and some Relief was pretended to have come from the latter. But he grew still worse and worse, and his Death seemed very near; for the Ulcer had consumed all the Bottom of his Belly, his Bowels were laid open, and daily rotting, and his Buttocks were over-run with Putrefaction. Some bold, but unhappy Physicians, would not desist; and tho' they had no Hopes of Success, yet they still tried new Remedies; which drove the Evil inwards, even through his Bones to the

Euseb. Lactant.

Maximian's *Villany,*

And Death.

Gallerius's *strange Distemper.*

the very Marrow, ſo that Worms began to breed within him. The Stench that came from him was ſo noyſome, that it was perceiv'd, not only over all the Palace, but in the very City likewiſe; and the Paſſages of his Urine and Excrements were now mixt, all the Membranes being corroded that ſeparated them. He was devour'd by Vermin, and the whole Maſs of his Body was turn'd into an univerſal Rottenneſs. Some living Creatures, and others that were boiled, were applied to the putrefied Parts, to try if the Heat would draw out the Vermine; and this indeed opened a vaſt Hive of them; yet a ſecond Impoſtumation diſcovered a more prodigious Swarm, ſo that his Bowels ſeemed to diſſolve all into Worms. A Dropſie joined to all theſe Ills, did monſtrouſly disfigure his Body: All the upper Parts were quite exhauſted, and dried like a meer Skeleton covered with a dead Skin; but at the ſame time all his lower Parts were ſwelled up like Bladders; ſo that the Shape of his Feet was ſcarce to be perceiv'd. With all theſe he had inſupportable Pains and Torments, greater than he had inflicted upon the *Chriſtians*, which cauſed him frequently to bellow out like a wounded Bull; and he often endeavoured to kill himſelf, and cauſed ſeveral of his Phyſicians to be ſlain, becauſe their Medicines were ineffectual.

Lactant. Euſeb. In all this dreadful Miſery, *Galerius* languiſh'd a full Year; when at length his Conſcience was awaken'd, and he was forced to give Praiſe, and make Confeſſion to the Supreme God: So that in the Intervals of his Torments, he often cried out, *That he would re-build the Church of* Nicomedia, *and that he would repair the Miſchiefs he had done to the* Chriſtians. Being in his laſt Agonies, and having conſulted *Conſtantine* and *Licinius*, he publiſhed this following Edict in his and their Names. *Among our other Cares for the Advantage of the Publick, one was to reduce all to the Obſervation of the ancient Laws and conſtant Diſcipline of the* Romans; *and particularly to oblige the* Chriſtians, *who had forſaken the Religion of their Fathers, to return to a better Mind. Having obſerved that they, moved by their own Reaſons, had been guilty of a ſtiff and obſtinate Abandoning the Sanctions of their Anceſtors; and that according to their different Humours, they were framing new Laws, by which they might govern themſelves, and were falling into Diviſions, and forming ſeparate Aſſemblies. Upon which we iſſu'd out our Edicts, obliging them to return back to their firſt Inſtitutions, which had good Effects upon many; but ſtill great Numbers continu'd firm to their Rules; and as on one ſide they did not offer a due Worſhip to the Gods, ſo on the other ſide they did not adore the God of the* Chriſtians. *We therefore having Regard to all theſe Things, and being mov'd by our Princely Compaſſion, and our conſtant Clemency towards all Men, have thought fit to extend this our Grace and Indulgence even to the* Chriſtians: *And therefore we do not only allow them to continue in their Religion, but permit them to hold Aſſemblies for their Worſhip; provided they act nothing contrary to their eſtabliſh'd Diſcipline. In a particular* Reſcript *we will ſignifie our Pleaſure to our Judges for their Direction. In the mean Time we expect that the* Chriſtians, *in return to this our Favour, ſhall ſupplicate their God for our Health, and the Proſperity of the Common-wealth; ſo that they may ſtill hope to enjoy our Protection in their reſpective Habitations.* This Edict was publiſhed in *Nicomedia*, in the laſt of *April*, where the Priſon-Doors were ſet open, and *Donatus*, with many other *Chriſtians*, ſet at Liberty. Yet all this did not avert the Judgments of God from *Galerius*; his Putrefaction encreas'd, till it quite waſted his whole Subſtance; ſo that a few Days after the Publication of his Edict he expired, having recommended his Wife and Son to *Licinius*, and put them into his Hands. This was the miſerable End of that great Perſecuter *Galerius*, after an impious Reign of a little above ſix Years, ſince the Reſignation of *Diocletian*. At his Death he left

A. D. 311. Conſt. 5.

His Edict in favour of the Chriſtians.

He dies miſerably.

left the Empire divided among four; *Conſtantine* Emperor of *Gaul*, *Spain*, *Britain* and *Germany*; *Licinius* his Succeſſor, Emperor of the Provinces of *Illyricum*, *Greece*, and *Aſia Minor*; *Maximin*, *Cæſar*, but ſince called Emperor of *Ægypt* and the *Eaſt*; and *Maxentius*, Uſurper, but ſince called Emperor of *Italy* and *Africk*, tho' the latter was poſſeſt by another Uſurper named *Alexander*.

Maximin *enlarges his Dominions.*

Upon the News of the Death of *Galerius*, the Tyrant *Maximin* in the *Eaſt*, us'd all poſſible Expedition to enlarge his own Dominions, and in a ſhort time poſſeſs'd himſelf of *Aſia* and *Bithynia*, which now belonged to *Licinius*. This Succeſs ſo ſwell'd his Mind, that he became a more ſevere Oppreſſer of his Subjects and a more cruel Perſecuter of the *Chriſtians* than before. That he might reſtore declining *Paganiſm*, he commanded new Temples to be erected in every City, and others with all Diligence to be repair'd. He conſtituted great Numbers of Prieſts for the Idols, and over them he appointed a Chief-Prieſt for every Province; which were diſtinguiſh'd not only by their rich Habits, like the chief Officers of the Court, but alſo by a military Guard of a conſiderable Body of Men. That *Paganiſm* might be univerſal, *Maximin* commanded all the Meat ſold in Markets to be firſt offered to Idols, or to paſs through ſome Rites of Idolatry, ſo that none could eat of it, without being in ſome manner or other polluted with thoſe Abominations. Beſides, he proceeded to the Commiſſion of all kinds of lewd and extravagant Actions, pillag'd his Provinces with unreaſonable Taxes and Impoſitions, and became an inſupportable Burthen to Perſons of all Degrees and Profeſſions. In all his impious Practices he ſucceeded according to his Wiſhes, only in thoſe againſt the *Chriſtians* he was daily defeated; for they continually deſpiſed his Fires and Swords, his Racks and Engines, his Tortures and wild Beaſts; and whilſt he endeavour'd to deſtroy the Sacred Scriptures, they retain'd them in their Souls, triumph'd and ſung Hallelujah's out of them in the midſt of the Flames. Other *Chriſtians*, to whom he pretended to ſhew Mercy, had their Eyes bor'd out, and ſome their Hands, or Feet, or their Noſes and Ears, cut off, as Marks of Infamy; which they look'd upon as Scars more honourable than thoſe of the greateſt Commanders. Among the many that ſuffer'd Death, *Lucian* a renowned Presbyter of *Antioch*, was brought to *Nicomedia*, and having made an Apology for his Religion in the Preſence of the Emperor, he was committed to Priſon, and then executed. Many Biſhops in the *Eaſt* alſo ſuffer'd, among whom was the celebrated *Peter* Biſhop of *Alexandria*, who was beheaded after he had glorioufly perform'd the Duty of the See about eleven Years. Upon his Death there was a Vacancy in the Biſhoprick for above a Year. In the ſame Year, after a Vacancy of about nine Months, *Miltiades*, or *Melchiades*, ſucceeded in the Biſhoprick of *Rome*; he continued about two Years and an half in the See, and was the 31*ſt* Biſhop of *Rome* after the Apoſtles St. *Peter* and St. *Paul*.

Lactant. Euſeb.

His Superſtition and Tyranny.

Peter *of* Alexandria *ſuffers.*

Miltiades, *the* 31ſt *Biſhop of* Rome.

In this Year *Alexander*, after four Years Uſurpation of *Africk*, was ſubdu'd, and the Province reduc'd to the Power of *Maxentius* at *Rome*. For a conſiderable Space *Africk* and the Weſtern Parts of the Empire had been freed from Perſecution; but now Diſturbances of another Nature began to ariſe in the Church of *Carthage*, which afterwards prov'd a vaſt Miſchief to the Church in general. They began ſoon after the Death of *Menſurius* Biſhop of *Carthage*, when ſeveral Perſons deſiring to ſucceed in his See, aſſembled the neighbouring Biſhops to ordain a Biſhop of *Carthage*, without citing thither the Biſhops of *Numidia*, as had been uſual in ſuch Caſes. The Deſign of theſe Perſons did not ſucceed according to their Intentions; for not one of them was choſen Biſhop, but another Perſon nam'd *Cæcilian*, Arch-deacon of *Carthage*, who was ordain'd by *Fælix* Biſhop of *Aptungis*. The Biſhops of *Numidia* being offended at their being ſlighted, and not call'd to this

Optat. St. Aug.

this Ordination, and being ſolicited by ſome Enemies of *Cæcilian*, repaired this Year to *Carthage*, to the Number of Seventy. They durſt not enter into the Church where *Cæcilian* had Poſſeſſion; but being receiv'd by thoſe who call'd them, they cited him to appear before them, and defend himſelf. This Biſhop undauntedly reply'd, *That if there were any Proofs againſt him, the Accuſer might appear and produce them*; but his Enemies having nothing perſonal to object againſt him, accus'd *Felix* who had ordain'd him, of being a *Traditor* in the late Perſecution, and therefore incapable of beſtowing a valid Ordination upon him. *Cæcilian* either miſtruſting the Innocence of *Felix*, or unwilling to enter upon this Controverſie, made Anſwer to his Enemies, *That if* Felix *had not conferr'd upon him Epiſcopal Orders, he ſubmitted to be ordain'd by them a ſecond Time.* Upon which, *Purpurius* Biſhop of *Limata*, a ſubtle Projector, adviſed thoſe of his Party, to make a Shew of accepting this Propoſition, and when *Cæcilian* ſhou'd come to receive Ordination, inſtead of laying Hands on him, they ſhould put him under the Cenſure of Penance; which Advice had been executed, had not *Cæcilian* been detain'd by his Friends, who wou'd not ſuffer him to truſt himſelf to the Fury of his Enemies. Upon his not appearing, the Biſhops of *Numidia* condemn'd him, and ordain'd *Majorinus* in his Room, alledging three Reaſons for the Deprivation of *Cæcilian:* Firſt, becauſe he refuſed to appear before the Council; Secondly, becauſe he had been ordain'd by *Traditors*; and Thirdly, becauſe being Arch-Deacon, ſay they, he had hinder'd the carrying Victuals to the Martyrs in Priſon. After the Biſhop had ſeverally pronounc'd their Sentences againſt *Cæcilian*, and ordain'd *Majorinus* Biſhops of *Carthage*, they ſent a circular Letter to all the Biſhops of *Africa*; exhorting them to ſeparate themſelves from the Communion of *Cæcilian*. But notwithſtanding this Letter, and all their Endeavors, *Cæcilian* continu'd in his See, and in Communion with a great Part of the Biſhops of *Africa*, and with all the other Biſhops of the World; who looking upon the Proceedings againſt him as violent and unjuſt, declared themſelves in his Favour, and againſt the *Numidians*, who had now made a Schiſm in the Church. This was the Beginning of the famous Schiſm and Faction of the *Donatiſts*, which for a long time caus'd ſuch great Diſturbances in the Church.

The pretended Council of Carthage.

The Beginning of the Donatiſts.

Euſeb. &c.

V. A great Part of the *Roman* Empire now lay under intolerable Miſeries and Afflictions, as Famines, Peſtilences and ſuch like Calamities; and likewiſe the horrid Cruelties and Oppreſſions of the two Tyrants *Maximin* in the *Eaſt*, and *Maxentius* in *Rome*. The Inſolencies and Outrages of the latter came daily to the Ears of *Conſtantine* in *Gaul*, whom God had now deſign'd for a glorious Deliverer, and a noble Triumpher in his Cauſe. This great Man being ſolicited by an Embaſſy ſent to him by the Senate and People of *Rome*, took up a Reſolution worthy of ſo generous a Mind, to march againſt *Maxentius*, and free the City from the Tyrannies and Extravagancies of that Uſurper. Accordingly, having taken upon him the Title of *Magnus*, in the latter End of the Year 311, he entred *Italy* with an Army of about 90000 Foot and 8000 Horſe; and in the following Year againſt all Oppoſition he advanc'd almoſt up to the Walls of *Rome*. Not long after his ingaging in this Expedition, like a good and prudent Man, he began to conſider of ſome Aſſiſtance beyond the meer Strength and Courage of his Forces; and knowing that there was great Variety of Deities at that Time ador'd in the World, his firſt Care was to learn which of theſe to fix upon, and implore as his Protector and tutelar Guardian. He obſerv'd the fatal Miſcarriages of his Predeceſſors, who had violently ſtood up for the Multiplicity of Gods, had repos'd entire Confidence in their Aſſiſtance, and courted their Favour by all the formal

The Beginning of Conſtantine's *great Attempts.*

A. D. 312. Conſt. 6/7

His Religious Care.

and fond Rites of Worſhip; that notwithſtanding their Zeal, their Wars had been generally unproſperous, and their Ends unfortunate and untimely: On the contrary, That his Father had acknowledg'd and adored one only God, and him the ſupreme Governor of the World, who had wonderfully proſper'd his Undertakings, and given him many illuſtrious Inſtances of a Divine Power and Goodneſs through the whole Series of his Life. Theſe Conſiderations made him reſolve to lay aſide the vulgar Deities, by which the World had been ſo long impos'd upon, and to adhere only to the God of his Father; to whom therefore he humbly addreſt himſelf, beſeeching him to make himſelf known to him, and to effectually aſſiſt him in this Expedition. And Heaven heard his Prayer, and anſwer'd it in a Manner ſo ſurpriſing and miraculous, that *Euſebius* who relates the Hiſtory, acknowledges, that it would not have been credible, if he had not receiv'd it from the Emperor's own Mouth, who publickly and ſolemnly ratify'd the Truth of it with his Oath. The Army being near *Rome*, and the Emperor imploy'd in theſe devout Ejaculations, near the 27*th* Day of *October*, and the Sun declining about three a-clock in the Afternoon, there ſuddenly appear'd a Pillar of Light in the Heavens in the Faſhion of a Croſs, with this plain Inſcription on or about it, ΤΟΥΤΩ ΝΙΚΑ, *In this overcome*. *Conſtantine* was not a little ſurpriz'd at this ſtrange Spectacle, as alſo were the whole Army that beheld it; and the Officers and Commanders prompted by the *Augurs* and *Aruſpices*, look'd upon it as an iuauſpicious *Omen*, portending an unfortunate Expedition. The Emperor himſelf knew not what uſe to make of it, till at Night our bleſſed Saviour appear'd to him in a Viſion with the Croſs in his Hand, which he had ſhew'd him the Day before, commanding him to make a Royal Standard like that which he had ſeen in the Heavens, and cauſe it to be continually carry'd before him in Wars, as an Enſign both of Victory and Safety.

He is directed by a miraculous Appearance.

Early in the next Morning, *Conſtantine* informed his Friends what had happened, and ſending immediately for Workmen, ſate down by them, and deſcrib'd to them the Form of the Standard, which he commanded them to make with the moſt exquiſite Art and Magnificence; and accordingly they made it after this manner: A long Spear plated over with Gold, with a traverſe Piece at the Top a little oblique, in the Faſhion of a Croſs; to which Croſs-piece was faſtned a four-ſquare Curtain of Purple, embroider'd and beſet with Gold and precious Stones, which reflected a moſt amazing Luſtre, and towards the Top of it were pictur'd the Emperor in the Midſt of his two Sons. On the Top of the Shaft above the Croſs ſtood a Crown overlaid with Gold and Jewels, within which was placed the ſacred Symbol, namely the two firſt Letters of Chriſt's Name in *Greek*, Χ and Ρ, the one being ſtruck through the other thus  This Device he afterwards wore in his Shields, as not only appears from *Euſebius*, but alſo from the Coins extant at this Day. This Imperial Standard in all his Wars was carry'd before him; and in Imitation of this he caus'd Banners, which they call'd *Labara*, to be made for the reſt of this Army, which were continu'd by his *Chriſtian* Succeſſors, tho' not always in the exact Form. The *Pagan* Writers make no expreſs Mention of the famous Apparition of the Croſs, as it is natural to expect from them: But they confeſs and acknowledge, that it was a currant and uncontradicted Report in the Mouths of all, that before this Emperor's great Engagement, an Army in the Air was ſeen to come down from Heaven, Perſons of great Strength and Stature, with vigorous and chearful Looks, and bright flaming Armour, who were heard to ſay, *We ſeek for* Conſtantine, *we are come to aſſiſt him*; as the *Heathen* Orator aſſures us in that very Oration, wherein he congratulated the Victory. *Conſtan-*

Euſeb. &c.

He makes a Standard accordingly.

tine

tine had an extraordinary Curiosity to be further instructed in these Divine Significations; and therefore calling for some *Christian* Bishops, demanded of them, *Who this God was, and what was meant by this Sign?* They inform'd him, *That the Person who had done this, was the only begotten Son of the only true God; the Sign that appeared to him, was the Symbol of Immortality, and the Trophy of that Victory which this God, while he was upon Earth, had gained over Death:* After which, they explain'd to him the Reasons of his coming down from Heaven, and the State of his Incarnation, and undertaking the Cause of lost Mankind. He heard their Discourses with singular Pleasure and Satisfaction, but kept himself upon the Reserve, like a wary and politick Man, not yielding too much at first: He often compar'd the Heavenly Vision with what they had discoursed to him upon that Argument, and the more he did so, the greater Satisfaction he receiv'd; not doubting but that in due time God would more perfectly discover these Things to him; in order to which, he resolv'd at leisure Hours to peruse the Holy Scriptures. But in this he kept his Thoughts to himself, till he might with all Safety declare them publickly to the World.

He is instructed by Bishops,

And peruses the Scriptures.

Euseb. Lactant. Zosim.

Furnish'd with these pious Resolutions, *Constantine* proceeded with all the Skill and Courage of an excellent Commander. In the mean Time *Maxentius* in *Rome* had abandon'd himself to Ease and Luxury, as well as Charms and Inchantments, dividing his Hours between Pleasure and Superstition. He never went out of the Walls of the City, and seldom out of the Palace; so extreamly idle and unactive, that to remove into the *Salustian* Gardens, tho' to enjoy a fresh Scene of Pleasure, was accounted a Journey and an Expedition, as a certain Orator justly reflects upon him. But *Constantine* now approaching, he saw that he must of necessity leave the City, and meet him; and therefore he plied the Altars with various Sacrifices, and commanded the *Sibylline* Oracles to be search'd; from which the Answer brought him, was, *That that Day the great Enemy of* Rome *should perish*; all which he understood of *Constantine*, and apply'd the Success to himself, and the rather because it was then his Birth-Day. Thus, putting all Things in the best Posture, he quitted the City, and came out against *Constantine* with a far more numerous Army, consisting of 170000 Foot and 18000 Horse, a great Part of whom being *Romans* and *Italians*, and having so severely felt of his Tyranny, desired nothing more than to see him fall at his Enemies Feet. However, the Engagement was fierce and bloody, till Victory having hover'd for some Space, rested on *Constantine*'s Side; for the Enemy's Cavalry being routed, the whole Army fled, and hoping to escape the nearest Way by a Bridge of Boats which *Maxentius* had built over the *Tyber*, and had contriv'd it with secret Springs and Engines to drown *Constantine* if he pass'd that Way, were caught in their own Snare, and fell into the Pit they had digged for others: For the Engines giving way, the Boats parted, and over-prest with the Weight of the Company, sunk to the Bottom of the River, and *Maxentius* himself along with them, whose Body being found, his Head was stricken off, and carry'd triumphantly upon a Pole before the Army. And this was the deserved End of an impious Tyrant and bloody Persecuter, after he had usurp'd and possess'd a great Part of the *Roman* Empire for a little above six Years.

He engages with Maxentius.

Maxentius *slain.*

Euseb. Lactant. &c.

Constantine having obtain'd this compleat Victory, made a triumphant Entry into the City, being met by the Senate, Nobility, and infinite Throngs of People, whose chearful Faces, and loud Acclamations sufficiently testify'd the Sense they had of their great Deliverance, publickly stiling him *Their Saviour, Redeemer, and Author of their Happiness.* But

Constantine *enters triumphantly into* Rome.

Conſtantine wou'd attribute nothing to his own Power and Policy, but all to the Bounty of Heaven; therefore the firſt Thing he did, was to ſet up a ſtanding Monument of his Gratitude to that God, by whoſe Aſſiſtance he had gain'd the Victory, which he did by erecting a Statue to him in the moſt conſpicuous Part of the City, holding in his Hand a long Spear in Form of a Croſs, with the ſame Inſcription he had ſeen in the Heavens, and alſo another Inſcription in the Baſis, intimanting, 'That under the 'Influence of that victorious Croſs he had delivered the City of Rome from the 'Yoke of Tyrannical Power, and had reſtored to the Senate and People their 'ancient Splendor and Glory. Several other Monuments with Inſcriptions were erected for him, of which Remains are ſtill to be found among the Antiquities of *Rome*, particularly at the Foot of Mount *Palatine*, a triumphal Arch, whereon this great Deliverance is acknowledg'd to have been wrought 'by the Impulſe and Aſſiſtance of God, as well as the Courage and 'Puiſſance of Conſtantine. From this Year began that noted *Æra* or Period of Time call'd *The* INDICTION; and about this Time, we are aſſured, that *Conſtantine*, commanded by publick Edict, that no Man for the future ſhould ſuffer the Death of the Croſs, which till now was look'd upon as the moſt ignominious of all others. Having ſetled Affairs at *Rome*, and endear'd himſelf to all ſorts of Perſons, to ſhew himſelf grateful for the Benefits he receiv'd, he gradually and more openly declar'd himſelf for the *Chriſtians*; and this Year he and his Colleague *Licinius* publiſh'd the firſt Law in favour of them, and ſent a Copy of it to *Maximin* in the *Eaſt*, declaring their miraculous Progreſs, and expecting that he ſhou'd follow their Example. This made *Maximin* extreamly uneaſie, who being neither willing to grant, nor yet daring to deny their Deſires, ſuppreſt their Edict, and directed a Reſcript to *Sabinus*, 'Setting forth the Care and Pains his 'Predeceſſors *Diocletian* and *Maximian* had uſed to ſecure their Religion 'againſt the Incroachments of *Chriſtianity*; that at his coming laſt Year 'to *Nicomedia*, he had been ſollicited both there and in other Places, that 'no *Chriſtian* might be ſuffered to inhabit their City: However, his Pleaſure 'was, that the Governors of Provinces ſhould uſe no Severity againſt 'the *Chriſtians*, but treat them with all Mildneſs and Moderation, and 'try by ſuch Methods to reduce them to the Worſhip of the Gods, which 'if any would hearken to, they ſhou'd be moſt readily receiv'd; but if they 'had rather perſiſt in their own Religion, they ſhould be left to their 'own Freedom. This Reſcript, as it wat extorted, ſo it was ſo ſtraightened, that it loſt moſt of its Effect. The *Chriſtians* knew the Zeal and Fierceneſs of this Man's Temper too well to truſt him, no Proviſion being made in it for their Churches, but only a general Indemnity from Trouble; they durſt neither build Churches nor hold publick Aſſemblies, nor for the preſent ſafely profeſs themſelves *Chriſtians*, but kept upon their Guard, waiting for a more fit and favourable Seaſon. In theſe Times the See of *Alexandria* being vacant ſomewhat above a Year, *Achillas* was made Biſhop of the Place, who held this Dignity not above five Months before he died, and was ſucceeded in the Year 313 by the celebrated *Alexander*, who worthily fill'd the See about 13 Years, and was the 19*th* Biſhop of *Alexandria* after the Evangeliſt St. *Mark*.

The Indiction *begins.*

The firſt Law publiſh'd for the Chriſtians.

Maximin *unwillingly complies.*

Alexander *the* 19th *Biſhop of* Alexandria

In the mean Time *Conſtantine* daily proceeded in his Kindneſſes to the *Chriſtians*, received their Biſhops with all due Honour and Reſpect, taking them with him in his Journies, and often entertaining them at his own Table. All which the *Pagans* beheld with an envious and malignant Eye, as what portended the fatal Declenſion, if not the final Deſtruction of their Religion. This was no ſmall Concern to *Maximin* in the *Eaſt*, or even to old *Diocletian*, who liv'd long enough to ſee all his former great Deſigns blaſt-

Euſeb. Lactant.

blaſted and ruined. But what moſt nearly affected him, was *Conſtantine*'s Orders to pull down all the ſeveral Pictures and Statues of old *Maximian*. Now *Diocletian*'s Statues and his being always coupled together, the Diſgrace of the one drew that of the other after it. *Diocletian* ſeeing this Affront put upon his Statues, which no Emperor before him had ever ſeen in his own Time, and being overpreſt with a Load of Grief and Guilt, he reſolv'd to put an End to his Unquietneſs. The Hand of Heaven began now to be viſibly upon him; ſo that he was in a perpetual Uneaſineſs, and could neither eat nor ſleep; but was heard to ſigh and groan continually, and was often ſeen in Tears, ſometimes tumbling on the Bed, and other times on the Ground. Thus he who had governed the World with no ſmall Reputation above twenty Years, was now ſo dejected, diſpirited and mortify'd, that he dy'd partly of Hunger, and partly through Anguiſh and Madneſs. This hapned on the 3*d* Day of *December* 312, above ſeven Years after his Reſignation of the Empire, and in the 68*th* Year of his Age.

Diocletian *afflicted.*

He dies miſerably.

Euſeb. Lactant. Zoſim.

VI. Thus proſperous was the State of *Chriſtianity*, and now nothing obſtructed its Progreſs and full Poſſeſſion of the World, but the Power of *Maximin* in the *Eaſt*. *Conſtantine*, to carry on the great Work, thought it convenient to ſtrengthen his Alliance with *Licinius*, and to give him his Siſter *Conſtantia* in Marriage; and having ſetled the Affairs of *Rome*, he departed for *Milan* in the Beginning of this Year, where the Nuptials were ſolemnized. In this City in the Month of *March*, the two Emperors iſſu'd out ſeveral Laws and Edicts in favour of the *Chriſtians*, to reſtore them to their former Eſtates, to grant them new Privileges, to exempt the Clergy from all Civil and Secular Offices, which had hitherto been a ſevere Oppreſſion to them, with many other Advantages of the like Nature. Theſe Things were a dreadful Mortification to the *Gentiles*, who were ſtill more confirm'd in their Fears and Apprehenſions, when they ſaw that *Conſtantine* neglected the Celebration of the *Grand Secular Games*, which according to the uſual Courſe, were to have been ſolemniz'd this Year. Theſe Games were wont to be kept for three Days and Nights with uncommon Magnificence and Devotion, with numerous and pompous Sacrifices, peculiar and appropriated Hymns, and a long Train of other Ceremonies. Therefore the Emperor's Neglect of theſe ſolemn Acts occaſion'd a ſevere Cenſure from the *Gentiles*, who not only look'd upon it as an Argument of his Averſion to their Religion, but exclaim'd againſt it as pernicious to the State, and that which drew down the Vengeance of the Gods upon it.

A. D. 313. Conſt. 7/8.

Conſtantia *married to* Licinius.

Several Laws in favour of the Chriſtians

Lactant. In the mean Time *Maximin* accounting it a Diſhonour to be inferior to *Conſtantine* and *Licinius*, made all poſſible Preparations, and march'd with his Army out of *Syria* during the Winter Seaſon; and having harraſs'd his Army with long Marches, he arriv'd at *Bithynia*. The Seaſon was ſo ſevere, and the Ways made ſo deep by Snow and Rains, that partly with Cold and partly with hard Labour, he loſt all or moſt of his Horſe; ſo that whereever he march'd, he might have been trac'd by them; which was a very ill Omen to his Men. Nor did he ſtop within his own Limits, but having croſs'd the Straits at *Thrace*, he ſat down before *Byzantium*; where being a Garriſon belonging to *Licinius*, he ſtudy'd firſt to corrupt the Soldiers by Preſents and Promiſes, and then to terrifie them by Threatnings; but neither the one nor the other were effectual, till Time and Want of Succors oblig'd them to ſurrender. From thence he advanc'd to *Heraclia* and *Perinthus*, where he underſtood that *Licinius* was coming down to oppoſe him, and was got as far as *Adrianople*. *Licinius* had drawn together what Forces his ſhort Time wou'd permit, and march'd towards *Maximin* with Deſign rather to ſtop his Progreſs, than to engage in any Action; for, as he did not in-

Maximin *marches againſt* Licinius.

intend to fight, so he had no Prospect of Victory, since he had not now above 30000 Men, and *Maximin* was at the Head of an Army of 70000 Men. While the two Armies were so near each other, that it was natural to expect a speedy Decision on the Enemy's Side, *Maximin* made a Vow to *Jupiter*, *That if he got the Victory, he would utterly extinguish the very Name of a* Christian. On the other Side, an Angel appear'd to *Licinius* in his Sleep, and order'd him to rise immediately, and joyn with his whole Army in calling upon the Great God, promising him an assur'd Victory upon his Performance. At the same time, he dreamt that after this he arose, and that the Angel dictated to him the very Words he should use in his Prayer. Assoon as he was awake, he call'd for one of his Secretaries, and order'd him to write down the Words as following, 'We pray to 'thee, O great God; we pray to thee, O holy God; we commit the Ju- 'stice of our Cause to thee; we commit our Lives to thee; we commit this 'our Empire to thee. It is by thee that we live; our Conquests and our Hap- 'pines proceed from thee: O thou great and good God, hear our Prayers; 'we stretch out our Hands to thee: Hear us therefore, thou holy and great 'God. Many Copies were immediately made of this Prayer, which were sent about to all the Officers, and were required to make their Soldiers get it by heart. This highly rais'd the Courage of the whole Army, who now look'd upon the Victory as certain, since it was foretold in so uncommon and divine a Manner.

Licinius instructed by an Angel.

Maximin confiding in his Numbers and his Gods, resolv'd to give Battle before the first of *May*, which was the Anniversary of his coming to the Empire, that he might celebrate that Day with greater Pomp, when he had defeated his Enemy. When *Licinius* heard that *Maximin*'s Army was advancing, he likewise drew out his; so that they were in View of each other. Upon their near Approach, *Licinius*'s Men laid down their Shields and Head-pieces upon the Ground, and with Hands and Eyes lifted up to Heaven, offered up that Prayer they had been taught, the Emperor himself beginning, and the Officers and Soldiers following him in it; which was pronounc'd so loud, that the other Army heard the Sound of it. The Prayer was three times repeated, which animated the Soldiers to the utmost Degree, and having put on their Helmets, and taken up their Shields, fearlessly expected the Enemy. The two Emperors parly'd a while; but *Maximin* would hearken to no Proposals of Peace, despising *Licinius*, and not doubting but his Men would desert him, because he was more sparing of his Bounty than himself. The Signals being given, *Licinius*, supported by a divine Assurance, began the Battel with great Vigour, and the Enemy was immediateby so disorder'd and confounded, that they could neither draw their Swords, nor throw their Darts. *Maximin* ran about on all Sides, using all the Methods of Perswasion to procure *Licinius*'s Soldiers to come over to him, but all in vain; for being severely prest upon, he was soon oblig'd to retire himself. His Army fell before the other, without being able to make Resistance, and his vast Body of Men were mow'd down by a Handful on the other Side. They seem'd to have forgot their Quality, their Courage, and their former Exploits; and the Hand of God was visible in delivering them over to the Mercy of their Enemies, as if they had come into the Field for Execution and not for Battel. This melancholy Sight caus'd *Maximin* to throw away his purple Robe, and fly in the Habit of a Slave; having first the Mortification of seeing one Half of his Army destroy'd, and the other Half surrender'd. And since the Emperor had deserted his Soldiers, they were not asham'd of deserting his Interests. In a Night and a Day he got a hundred and threescore Miles, to *Nicomedia*; where having taken his Wife, and Sons, and some

Lactant.

Licinius *defeats* Maximin.

Maximin *flies towards the East.*

and ſome few of his Domeſticks, he departed towards the *Eaſt*. He ſtopt at *Cappadocia*, where he re-aſſum'd the Purple, having gather'd together ſome Soldiers, partly of his own Stragglers, and partly of ſome Troops of the *Eaſtern* Provinces.

Lactant. *Licinius*, after he had diſtributed a Part of his Army into Quarters, croſſed the Straits, and with the reſt of his Men, went over into *Bithynia*. When he enter'd into *Nicomedia*, he offer'd up publick Thankſgivings to God, by whoſe Aid he had obtain'd this ſignal Victory: And on the 13*th* of *June*, *Conſtantine* and he being in their third Conſulſhip, he publiſh'd the ſame Edict at *Nicomedia*, as had been publiſh'd at *Milan* a few Months before. This Edict was very much in favour of the *Chriſtians*; and to confirm it, *Licinius* by verbal Inſtructions urged all Perſons to ſee the Churches of the *Chriſtians* reſtor'd to them. And thus ended entirely the tenth and laſt General Perſecution of the Church, which from the Beginning of it, *Feb.* 23. 303. that is, from the Demoliſhing of the Church of *Nicomedia*, to the Rebuilding of it, were ten Years and near four Months.

The Tenth Perſecution ended.

Euſeb. Lactant. *Maximin* having return'd with Diſgrace into his own Provinces, he firſt in a furious Paſſion deſtroy'd many Prieſts and Prophets belonging to thoſe Gods he ador'd, looking upon them as Betrayers and Impoſtors, ſince they had engag'd him in a deſtructive War. He now began to be ſenſible of the Power of the God of the *Chriſtians*, and by way of Expiation, iſſu'd out a Decree, much more favourable than his former, wherein he allow'd the Rebuilding of their Churches, and order'd the Reſtoration of their Eſtates. Still he fled before *Licinius*, and poſſeſt himſelf of the narrow Paſſages of Mount *Taurus*, where he built Forts to hinder the March of his Enemy. Finding this ineffectual, he took a Compaſs to the Right Hand, and fled to *Tarſus*; but being in Danger of being ſhut up there both by Sea and Land, and ſeeing no Proſpect of eſcaping, his fearful Apprehenſions, and the Anguiſh of his Mind, made him ſeek for Death as the only Remedy againſt thoſe Evils with which the Vengeance of Heaven had purſu'd him. He firſt eat and drank to a great Exceſs, as was uſual to ſome who reckon it their laſt Meal, and then took Poiſon; but his Stomach being over-charged, that had no preſent Operation on him; but inſtead of diſpatching him in a ſhort time, it threw him into a lingring Torment, not unlike that of the Plague; by which his Life was far lengthen'd out, and made miſerable to the utmoſt Degree. The Poiſon now began to work violently upon him, and as an inviſible Fire, gradually conſum'd his Vitals, and his inſufferable Pains threw him into a Phrenſie; ſo that for four Days time he eat Earth, which he dug up with his Hands, and ſwallow'd greedily. This Fire waſted and melted away his Fleſh, and the entire Shape and Figure of his former Beauty quite diſappeared. The Violence of his Pains became ſo intolerable, that he ran his Head againſt a Wall with ſuch a Fury, that his Eyes ſtarted out of their Places. But as he loſt the Sight of his Eyes, a Viſion was repreſented to his Imagination, as ſtanding to be judg'd by God, who ſeem'd to have Armies of Miniſters about him, all in ſplendid Garments; at the Sight of which, he cry'd out as if he had been put on the Rack, *That it was others, and not him, that were to blame!* Yet afterwards he confeſt his own Guilt, which was extorted from him by the exquiſite Torments he ſuſtained. He call'd upon *Jeſus Chriſt*, and with Floods of Tears begg'd that he wou'd have Pity on him: He groan'd and roar'd out with the Heat of his inward Flames, and having fully acknowledg'd, *That theſe Sufferings were due for his Contempt and Preſumption againſt* Chriſt, he breath'd out his Soul in the moſt dreadful Manner imaginable. This hapned in the Month of *Auguſt*, and was the juſt Death of a bloody Tyrant, and barbarous Perſecuter of the Church, after he had reign'd in the *Eaſt* above eight Years.

Maximin in great Diſtreſs.

He poiſons himſelf.

And dies miſerably.

The

Christianity *triumphs.*

The Death of *Maximin* put a Period to all the Troubles of the *Christians*; and this was the great *Epocha*, when *Christianity* triumphantly got Poſſeſſion of the Thrones of Princes, and to its own native Power obtain'd the additional Strength of Humane Laws and Conſtitutions: In which State, tho' not with equal Succeſs and Splendor, it has ever ſince continu'd. As to the real Manner, and the gradual Methods obſerv'd in this Eſtabliſhment, thoſe are out of the Compaſs of this Work; which we conceive has anſwer'd its Title and End, by ſhewing the State of *Christianity* till the firſt Eſtabliſhment of it by Humane Laws.

F I N I S.

A CHRO-

A

Chronological TABLE

Both of the

Roman and *Eccleſiaſtical* Affairs:

FROM THE

Nativity of our Bleſſed Saviour, to the firſt Eſtabliſhment of *Chriſtianity* by Human Laws, under the Emperor *Conſtantine* the Great.

COLLECTED

From the Works of Cardinal *Noris*, Father *Pagi*, Mon. *Tillemont*, *&c.* Foreigners: From Archbiſhop *Uſher*, Biſhop *Pearſon*, Mr. *Dodwell*, *&c.* Engliſhmen; and from the Information of one of the greateſt Chronologers, now living.

A. D. V. Æ.	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	*Biſhops of* Rome.	*Biſhops of* Alexandria.	*Biſhops of* Antioch.
	Auguſtus from the Death of *Julius Cæſar.* 40	*Auguſtus* examins the State of the whole *Roman* Empire.	*Jeſus Chriſt* born at *Bethlehem* on the 25th of *December*, under the Conſulſhips of *Auguſtus* and *Sylla.*			
	40	*Auguſtus* divides *Paleſtiue* among *Herod*'s Sons into three diſtinct Governments.	Our Lord circumciſed *Jan.* 1ſt. Preſented in the Temple *Feb.* 2d. He is adored by the *Magi*, and flies into *Ægypt.*			
	40 41		*Herod* maſſacres the Infants in *Bethlehem*, and dies a little before the Paſſover.			
	41 42		Our Lord returns from *Ægypt*, and ſettles at *Nazareth* in *Galilee.*			
	42 43	*Auguſtus* baniſhes his Daughter *Julia.*				
	43 44	*Auguſtus* opens the Temple of *Janus*, which had been ſhut before our Saviour's Birth.				
I	44 45		The vulgar *Æra* of our Saviour's Birth commences, *A. M.* 4004, *U. C.* 754.			
2	45 46	*Tiberius* returns from *Rhodes* in *July*, after ſeven Years Stay.				
3	46 47	*Caius Cæſar* makes *Ariobarzanes* King over the *Armenians.*				

The CHRONOLOGICAL TABLE.

A. D.	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	*Biſhops of* Rome.	*Biſhops of* Alexandria.	*Biſhops of* Antioch.
4	*Auguſtus.* 47 48	*Auguſtus* adopts *Tiberius June* 27th. He refuſes the Title of *Lord.* He compleats the Calendar.	St. *John* the Evangeliſt ſuppos'd to have been born this Year.			
5	48 49	*Auguſtus* eſtabliſhes the Militia of the Empire.				
6	49 50	A great Famine in *Rome.*	*Archelaus* baniſh'd, and his Dominions reduc'd to a *Roman* Province. *Coponius* the firſt Governor.			
7	50 51	*Germanicus* manages the War with *Dalmatia.*	*Cyreneus* makes a ſecond Taxation in *Judæa*, and depoſes *Joazer* the High-Prieſt. *Judas* of *Galilee* riſes up and forms a new Sect.			
8	51 52	The *Dalmatian* War finiſh'd.	Our Lord, at twelve Years of Age, diſputes with the Doctors. The *Samaritans* prophane the Temple.			
9	52 53	*Auguſtus* makes Laws againſt Celebacy. *Varus* defeated in *Germany.* *Auguſtus* baniſhes *Ovid.*				
10	53 54	*Auguſtus* ſends *Tiberius* into *Germany.*	*Ambivius* made the ſecond Governor of *Judæa.*			
11	54 55	*Tiberius* carries on the Wars with the *Germans.*				
12	55 56	*Tiberius* finiſhes the *German* Wars, and is aſſociated in the Empire with *Auguſtus.*				
13	56 57	*Auguſtus* makes his Will, and lays it up with the Veſtal Virgins.	*Annius Rufus* made the third Governor of *Judæa.*			
14	57 III. *Tiberius.* 1	*Auguſtus* finds 4137000 Citizens of *Rome.* *Auguſtus* dies at *Nola, Auguſt* 19th. *TIBERIUS* reigns 22 Years, 7 Months, and 7 Days.				
15	1 2	*Germanicus* Wars in *Germany.* *Tiberius* reſtrains the Licentiouſneſs of the Players.	*Valerius Gratus* made the fourth Governor of *Judæa.* He depoſes *Annas*, and ſucceſſively ſets up *Iſmael, Eleazer* and *Simon.*			
16	2 3	*Germanicus*, after great Succeſſes, is recall'd from *Germany.* The Aſtrologers are baniſh'd out of *Italy.*				
17	3 4	*Germanicus* triumphs, *May* 26th. *Cappadocia* reduc'd to a *Roman* Province. *Germanicus* ſent into the *Eaſt.*	The *Jews* complain of the Taxes. *Tiberius* refers them to *Germanicus.*			
18	4 5	*Germanicus* reduces *Comagena* to a *Roman* Province.				
19	5 6	Whoredom in Women of Quality is puniſh'd with Baniſhment. *Germanicus*, being poiſon'd, dies toward's the End of this Year.	The Senate forbids the Religion of the *Ægyptians* and *Jews*, and baniſhes the latter out of *Rome.* *Caiaphas* made High-Prieſt by *Gratus.*			
20	6 7	The Death of *Germanicus* reveng'd upon *Piſo.*	*Gamaliel* made Head of the *Sanhedrim*, according to the Rabbins.			
21	7 8	*Tiberius* retires to *Campania* in the Beginning of the Year.	The falſe Acts of *Jeſus Chriſt* publiſh'd in the 4th Century, are dated from this Year.			
22	8 9	*Tiberius* aſſociates his Son *Druſus* with the Tribunitian Power.				
23	9 10	*Druſus* poiſon'd, from which Time *Tiberius* became more tyrannical. The Players are baniſh'd out of *Rome* and *Italy.*				

The CHRONOLOGICAL TABLE.

A. D.	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	*Biſhops of* Rome.	*Biſhops of* Alexandria.	*Biſhops of* Antioch.
24	*Tiberius.* 10 11	*Tacfarinas*, after ſeven Years ſtruggle, is defeated in *Africk*. *Tiberius* ſolemnizes his firſt *Decennalia*, *Auguſt* 19th.				
25	11 12					
26	12 13	*Tiberius* retires from *Rome*, and never returns.	*Pontius Pilate* made the fifth Governor of *Judæa*. He creates great Diſturbances to the *Jews*.			
27	13 14	*Tiberius* ſettles at *Caprea*. The Amphitheatre at *Fidena* falls and kills 20000 People, and wounds 30000 more.	*Herod* divources his Wife, and marries *Herodias*, Wife to his Brother *Philip*.			
28	14 15		*Joſeph*, Husband to the Virgin *Mary*, dies, according to the moſt receiv'd Opinion.			
29	15 16	*Tiberius*'s Mother *Livia* dies. *Agrippina*, Widow to *Germanicus*, and her two Sons baniſh'd.	THE BEGINNING OF THE GOSPEL, and of *John Baptiſt*'s Preaching, in the Beginning of this, or latter End of the laſt Year. He has many Followers.			
30	16 17	*Sejanus* is ſuſpected by *Tiberius*. *Paterculus* finiſhes his Hiſtory. Some believe that the *Romans* took away the Power of Life and Death from the *Jews* this Year.	*Jeſus* baptiz'd, *Jan.* 6th. His Temptation. *John*'s Teſtimony of him. His firſt Miracle at *Cana*, in *March*. THE FIRST PASSOVER after our Saviour's Baptiſm, *April* 6th. *John* concludes his Miniſtry, and is impriſon'd in *November*. *Jeſus* converſes with the *Samaritans*, and then cures the Nobleman's Son in *Galilee*.			
31	17 18	*Sejanus*, by *Tiberius*'s Command, is executed with all his Family, *October* 17th. After the Death of *Sejanus*, *Tiberius* is more favourable to the *Jews*.	*Jeſus* ſettles at *Capernaum*. He calls, *Peter*, *Andrew*, *James*, *John*, and *Matthew*. THE SECOND PASSOVER after our Saviour's Baptiſm, *March* 28th. The Choice of the 12 Apoſtles in *May*. *John* ſends to *Jeſus* from Priſon. *Jeſus* receives *Mary Magdalene*. He goes over into *Trachonitis*, where the Inhabitants are frighted. He raiſes the Dead, and works other Miracles at *Capernaum*.			
32	18 19	A Volume of the *Sibyls* Books added to the reſt. *Tiberius*, in the midſt of his Pleaſures, cruel and miſerable.	The Miſſion of the 12 Apoſtles in *Jan.* *John Baptiſt* beheaded in *Feb.* The firſt Miracle of the Loaves. THE THIRD PASSOVER after our Saviour's Baptiſm, *April* 14th, in which *Pilate* ſlays the *Galileans*. *Peter*'s Confeſſion of *Chriſt*. *Jeſus*'s Transfiguration. The Miſſion of the 70 Diſciples. *Jeſus* goes to the Feaſt of Tabernables in *October*. The Return of the 70 Diſciples. *Jeſus* goes to the Feaſt of Dedication in *December*.			
33	19	*Tiberius* is extremely ſevere towards all the Friends and Accomplices of *Sejanus*. *Agrippina*, and others, are ſuffer'd to periſh by Famine.	THE GREAT YEAR. *Jeſus* croſſes *Jordan*. His laſt Journy to *Jeruſalem*. He converts *Zaccheus*, and raiſes *Lazarus* from the Grave. His Kingly Entrance into *Jeruſalem*, *March* 29th. THE FOURTH AND LAST PASSOVER, *April* 2d, which *Jeſus* changes for the *Euchariſt*. *Jeſus* condemn'd, ſcourg'd and crucify'd, *April* 3d, Friday. His Reſurrection, *April* 5th. He appears five Times the ſame Day, and ſeveral Times after. His Aſcenſion, *May* 14th.			

The CHRONOLOGICAL TABLE.

A. D.	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	*Biſhops of* Rome.	*Biſhops of* Alexandria.	*Biſhops of* Antioch.
33	*Tiberius.* 20		*Matthias* choſen one of the Twelve. The Effuſion of the Holy Ghoſt, *May* 24th. The firſt Eſtabliſhment of the *Chriſtian* Church. Miracles wrought, *&c.*			
34	20 21	*Philip* the Tetrarch being dead, his Dominions are by *Tiberius* united to *Syria.* The Conſuls celebrate *Tiberius*'s *Vicennalia*, and are condemn'd ſhortly after.	*Tiberius* propoſes to deify *Jeſus.* The ſeven Deacons choſen. *James* the Leſs made Biſhop of *Jeruſalem.* *Stephen* ſtoned, about the Paſſover. The Church firſt perſecuted, and the Believers diſpers'd into ſeveral Countries. *Philip* converts the *Samaritans*, *Peter* and *John* confirms them. *Simon Magus* the firſt Introducer of Hereſie. *Philip* converts the Eunuch of *Æthiopia.*			
35	21 22	*Tiberius* makes *Vitellius* Governor of *Syria*, in the Room of *Pomponius Flaccus.*	*Paul* converted near *Damaſcus.* He retires to *Arabia*, where he continues two Years. *Vitellius* goes to *Jeruſalem* at the Paſſover, reſtores the Prieſt's Veſtments, depoſes *Caiaphas* and ſets up *Jonathan.*			
36	22 23	A Phœnix ſaid to appear in this Year, or the Year 34. *Rome* afflicted by Inundations, *&c.*	The *Samaritans* deluded by an Impoſtor, and chaſtis'd by *Pilate.* *Pilate* depriv'd of his Government. *Herod* defeated by *Aretas.* *Paul* returns from *Arabia* to *Damaſcus.* *Vitellius* makes *Theophilus* High-Prieſt.			
37	23 IV. *Caligula.* 1	*Tiberius* dies at *Miſenum*, on *March* 26th. CALIGULA reigns 3 Years, 10 Months, and 8 Days. *Caligula* diſpoſes of ſeveral Governments.	*Pilate* baniſh'd by *Caligula* to *Vienna* in *Gaul.* *Marullus* ſent in his Room. *Herod Agrippa* advanc'd to be King of part of *Judæa.*			
38	1 2	*Caligula* impiouſly aſſumes Divine Honours, and builds a Temple to himſelf.	*Paul* goes from *Damaſcus* to *Jeruſalem*, and from thence to *Tarſus.* *Agrippa* affronted at *Alexandria*, and the *Jews* barbarouſly treated. *Herod* and *Herodias* baniſh'd. *Pilate* kills himſelf.			
39	2 3	*Caligula* aboliſhes the Memory of *Auguſtus*'s Victories over *Antony.* He baniſhes his Siſters, and commits many Cruelties.	*Peter* ſuppos'd to have founded the Biſhoprick of *Antioch.* He goes to *Lydda* and *Joppa*, where he cures *Æneas*, and raiſes *Tabitha* from the Dead.			Uncertain when this Biſhoprick was founded.
40	3 4	*Caligula*, having made a ridiculous Expedition, returns to *Rome* in Triumph, *Auguſt* 31.	The *Jews* reduc'd to great Extremities by *Caligula.* THE CALL OF THE GENTILES. *Cornelius* the firſt Gentile Convert.			
41	4 V. *Claudius.* 1	*Caligula* ſlain by *Chæreas*, on *January* 24th. CLAUDIUS reigns 13 Years, 8 Months, and 19 Days. He makes *Agrippa* King of all *Paleſtine.*	The *Jews* favour'd by *Claudius.* *Agrippa* makes *Simon* and *Matthias* High Prieſts ſucceſſively. Many *Gentiles* converted at *Antioch: Barnabas* goes to them. St. *Matthew* writes his Goſpel.			
42	1 2	*Marſus* made Governor of *Syria*, who checks *Agrippa.* *Camillus*'s Revolt and Death. A Famine in *Rome.*	*Paul*, after three Years Labours in *Cilicia*, &c. goes with *Barnabas* to *Antioch.* *Peter* falſly ſuppos'd to have ſettled at *Rome* this Year.	This Biſhoprick by ſome ſuppos'd to be founded this Year.		
43	2 3	*Claudius* aboliſhes ſeveral Feaſts and Sacrifices. The Famine foretold by *Agabus.* *Marſus* affronts *Agrippa.* *Claudius* goes into *Britain*, in the End of this Year.	The Believers firſt call'd CHRISTIANS in *Antioch.* St. *Mark*'s Goſpel written. *Marſus* makes *Elionæus* High-Prieſt. *Euvodius* ſaid to be Biſhop of *Antioch.*			I. *Euvodius.* 1
44	3 4	*Claudius* triumphs over the *Britains.* He makes *Fadus* the ſeventh Governor of *Judæa.* *Helena* relieves *Jeruſaleu* in the Famine.	*Paul* and *Barnabas* go to *Jeruſalem.* *Agrippa* perſecutes the Church. St. *James* the Great beheaded a little before the Paſſover. *Peter* impriſon'd, and eſcapes. *Agrippa* dies miſerably. *Paul* and *Barnabas* made Apoſtles of the *Gentiles.*			1 2

The CHRONOLOGICAL TABLE.

A. D	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	*Biſhops of* Rome.	*Biſhops of* Alexandria	*Biſhops of* Antioch.
45	*Claudius.* 4 5	*Claudius* forbids erecting any Statue without the Senates Permiſſion. *Fadus* with *Longinus* diſturb the *Jews.*	*Herod* of *Chalcis* obtains Power over the Temple, and makes *Joſephus* High-Prieſt. *Theudas* the Impoſtor defeated. The Diſperſion of the 12 Apoſtles. *Paul* and *Barnabas* begin their Circuit, and convert *Sergius Paulus* in *Cyprus, &c.*			*Euvodius.* 2 3
46	5 6	*Thrace*, formerly ſubject to Kings, reduc'd to a *Roman* Province.	*Paul* and *Barnabas* go to *Antioch* in *Piſidia*; from thence to *Iconium*, *Lyſtra* and *Derbe*. *Alexander*, an Apoſtate *Jew*, made the 8th Governor of *Judæa*.			3 4
47	6 7	The Grand SECULAR GAMES celebrated by *Claudius*, *April* 21ſt, in the 800th Year of the City, under the Conſulſhips of *Claudius* and *Vitellius*.	*Paul* and *Barnabas*, after three Years Circuit, return to *Antioch* in *Syria*. *Ananias* made High-Prieſt, being the 12th after *Chriſt*'s Birth.			4 5
48	7 8	*Claudius* finds above ſix Millions of *Roman* Citizens. *Meſſalina* publickly marries *Cilius* in *October*, and is executed not long after.	*Cumanus* made Governor of *Judæa*, under whom 20000 *Jews* were ſlain in a Sedition. The Virgin *Mary* ſuppos'd to dye this Year, aged 68. The Church diſturb'd by Judaizing *Chriſtians*.			5 6
49	8 9	*Claudius* marries his Niece *Agrippina*. *Seneca* recall'd from Baniſhment, and made Tutor to young *Nero*.	*Paul* and *Barnabas* go to *Jeruſalem*. The FIRST COUNCIL in the Chriſtian Church. *Paul* and *Barnabas* return to *Antioch*.			6 7
50	9 10	Young *Nero* adopted by *Claudius*. *Agrippina* obtains the Title of *Auguſta*.	*Paul* rebukes *Peter* at *Antioch*. *Paul* and *Barnabas* ſeparate. *Paul* circumciſes *Timothy*.			7 8
51	10 11	*Nero* made Prince of the Youth. *Caractacus* King of the *Britains* defeated and brought to *Rome*.	*Paul* travels into *Europe*. At *Philippi* he is ſcourg'd and impriſon'd with *Silas*. He goes on to *Theſſalonica* and *Beræa*.			8 9
52	11 12	Diſturbances in *Paleſtine*, which cauſes the Baniſhment of *Cumanus*, a little before the Paſſover. *Claudius* repreſents a famous Naval Combat.	*Paul* goes to *Athens*, and diſputes before the *Areopagus*. The *Jews* baniſh'd by *Claudius*. *Paul* goes to *Corinth*, and ſtays 18 Months. He writes his firſt Epiſtle to the *Theſſalonians*. The Death of the Apoſtle *Philip*.			9 10
53	12 13	*Nero* marries *Octavia*, Daughter of *Claudius*.	*Agrippa* preferr'd, and *Felix* made the 10th Governor of *Judæa*. *Paul* brought before *Gallio*. He writes his ſecond Epiſtle to the *Theſſalonians*.			10 11
54	13 14 VI. *Nero.* 1	*Claudius* poiſon'd by *Agrippina*, on *October* 13th. *NERO* reigns 13 Years, 7 Months, and 27 Days. *Seneca* and *Burrhus*, Covernors of the young Emperor. *Nero*'s Government applauded.	*Paul* goes to *Epheſus*, to *Jeruſalem*, to *Antioch*, through *Galatia* and *Phrygia*, and returns to *Epheſus*, where he remains 3 Years. *Apollos* preaches at *Corinth*. *Peter* goes to *Babylon*, from whence he writes his firſt Epiſtle. *Cerinthus* ſuppos'd to begin his Hereſie.			11 12
55	1 2	*Nero* poiſons *Britannicus* in *February*. *Vologeſes* King of *Parthia* gives Hoſtages to *Nero*.	*Felix* made Governor of *Judæa*, and proves very corrupt and tyrannical. *Paul* continues at *Epheſus*.			12 13
56	2 3	*Nero* begins to degenerate.	The *Jews* deluded by an *Ægyptian* Magician. *Paul*'s Miracles at *Epheſus*. The Sons of *Sceva* defeated.			13 14
57	3 4	*Nero* begins to hate his Mother *Agrippina*.	*Paul* at *Epheſus* writes his firſt Epiſtle to the *Corinthians*, and his Epiſtle to the *Galatians*. *Paul* endanger'd by a Tumult. He leaves *Epheſus*, and makes *Timothy* Biſhop of the Place. He goes into *Macedonia*, and writes his ſecond Epiſtle to the *Corinthians*. He goes to *Corinth*, and writes his Epiſtle to the *Romans*.			14 15

The CHRONOLOGICAL TABLE.

A. D.	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	*Biſhops of* Rome.	*Biſhops of* Alexandria.	*Biſhops of* Antioch.
	Nero.	*Nero* takes *Poppæa* to Court. *Corbulo* becomes Maſter of *Armenia.*	*Paul* leaves *Corinth*, and at *Troas* raiſes *Eutychus* from the Dead.			*Euvodius.*
			His laſt Journy to *Jeruſalem.*			15
58	4		He arrives there *May* 15th. He is taken up by the *Jews*, and becomes a Priſoner to the *Romans.*			
			He is ſent to *Felix*, who keeps him two Years.			16
	5		*Ananias* depos'd, and *Iſhmael* made High-Prieſt.			
	5	*Nero*, after ſeveral ſecret Contrivances,	The *Jews* ſuffer much under the Go-			16
59		orders his Mother to be ſlain, *March*	vernment of *Felix.*			
	6	19th.	*Paul* a Priſoner under him.			17
		Nero eſtabliſhes new Games in *Rome* for	*Feſtus* the 11th Governor of *Judæa.*			
	6	five Years.	*Paul* is accus'd before him, who appeals			17
			to *Nero.*		I.	
60			He is ſent toward *Italy* in *September.*		St. *Mark.*	
			He is ſhipwreck'd, and caſt upon *Melita.*		I	
	7		The Death of St. *Matthew.*			18
	7	The *Britains*, after they had kill'd 80000	*Paul* arrives at *Rome* in *February*, and con-		I	18
61		*Romans*, are defeated by *Suetonius.*	tinues 2 Years Priſoner.			
			St. *Luke* writes his Goſpel.			
	8		The Death of St. *Mark*, who is ſucceeded by *Anianus.*		2	19
		Nero ſends *Albinus* to be the 12th Go-	*Joſeph* and *Anianus* made High-Prieſts.			
	8	vernor of *Judæa.*	The latter cauſes the Martyrdom of			
		Burrhus dies, *Seneca* retires.	St. *James*, about the Paſſover.		II.	19
62		*Nero* kills his Wife *Octavia.*	*Simeon* ſucceeds *James* in *Jeruſalem.*		*Anianus*	
			Matthias ſuppos'd to die this Year.			
			Damnæus and *Gamaliel* made High-Prieſts.			
	9		*Paul* writes his Epiſtles to the *Philippians*, to the *Epheſians*, to *Philemon*, and to the *Coloſſians.*		I	20
	9	*Poppæa* obtains the Title of *Auguſta.*	St. *Luke* writes his Acts of the Apoſtles.			
		Plautius, Governor of *Meſia*, performs ſe-	*Paul* writes his Epiſtle to the *Hebrews*,		I	20
63		veral Exploits upon the *Danube.*	being at Liberty.			
			He goes into *Spain*, and after that into *Crete.*			
	10		*Lazarus*, whom *Chriſt* had rais'd, is ſup-		2	21
			poſ'd to have dy'd this Year.			
		Nero ſets *Rome* on Fire, *July* 19th, which	*Paul* makes *Titus* Biſhop of *Crete*, and			
		continues 7 or 8 Days.	goes into *Judæa.*			
	10	*Rome* and *Italy* afflicted.	St. *Peter* ſettles at *Rome.*		2	21
		Nero builds a ſtately Palace.	He defeats *Simon Magus.*			
64		He ſends *Florus* to be the 13th Governor	THE FIRST GENERAL PER-			
		of *Judæa.*	SECUTION, beginning in the Month *July.*			
			The Death of St. *Andrew.*			
	11		*Paul* travels in *Aſia.*		3	22
			The Temple finiſh'd.			
			Matthias the laſt High-Prieſt.			
	11	*Piſo*'s Conſpiracy diſcover'd, *April* 12th.	The *Jews* afflicted by *Florus*,		3	22
65		*Seneca*, *Lucan*, and many others ſuffer.	Wonderful Preſages of their Ruin.			
	12	*Nero* kills his Wife *Poppæa.*	St. *Paul* at *Philippi* writes his firſt Epiſtle to *Timothy*, and alſo his Epiſtle to *Titus.*		4	23
		Tiridates, King of *Armenia*, receives his	St. *Paul*'s Death foretold him.			
		Crown from *Nero.*	The Beginning of the *Jews* Rebellion,			
	12	The Temple of *Janus* ſhut in *April*, and	and laſt Miſeries, in *May.*		4	23
		open'd in *May*, or ſoon after.	*Ananias* ſlain, *Auguſt* 15th.			
		Nero goes into *Achaia*, in the End of this	The *Jews* horribly maſſacred at *Cæſarea*			
66		Year, and ſtays till the End of the	and *Alexandria.*			
		next.	*Jeruſalem* inveſted by *Ceſtius Gallus* in			
		Helius left Governor of *Rome.*	*October.*			
			The *Chriſtians* flie to *Pella.*			
	13		*Ceſtius* retires in *November* 8th.		5	24
			Veſpaſian ſent into *Judæa*, being the 14th			
			Governor.			
		The *Olympick* Games are deferred from	St. *Paul*'s ſecond Arrival at *Rome.*			
	13	65 to this Year.	He and St. *Peter* are impriſon'd.		5	24
		Nero contends in the Games, reſtores Li-	St. *Peter* writes his ſecond Epiſtle.	This Biſhop-		
67		berty to *Greece*, and returns towards	St. *Paul* writes his ſecond Epiſtle to *Ti-*	rick founded		
		Rome in the latter End of the Year.	*mothy.*	by St. *Peter*		
			Veſpaſian carries on the *Jewiſh* War,	and St. *Paul.*		
	14		takes *Joſephus*, and clears *Galilee* in		6	25
			December.			

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A. D.	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	*Biſhops of* Rome.	*Biſhops of* Alexandria.	*Biſhops of* Antioch.
					Anianus.	*Euvodius.*
	14	The firſt Revolutions in the Empire begin in *March.*	St. *Peter* and St. *Paul* martyr'd at *Rome*, *Feb.* 22d.	I.		
		Nero abandon'd and ſlain near *Rome*, *June* 9th.	*Linus* ſucceeds them in the See.	*Linus.*	6	25
68			St. *Clement* writes his Epiſtle to the *Corinthians*, under *Galba.*	1		
	VII. *Galba.*	*GALBA* reigns 7 Months and 7 Days. He governs imprudently.	*Euvodius* Biſhop of *Antioch* martyr'd this Year.			
	1		The *Jews* divided into horrid Factions.	2	7	26
	1	*Vitellius* proclaim'd, *Jan.* 2. *Galba* adopts *Piſo*, *Jan.* 10th. *Galba* ſlain, *Jan.* 15th.	*Joſephus* ſet free by *Veſpaſian.* The *Jews* languiſh under all the Miſeries of War Factions, Diva ſtations, and Murthers.			
	VIII. *Otho.*	*OTHO* reigns 12 Weeks 6 Days. *Otho* marches againſt *Vitellius*, *March* 14th.	*Ananus* and *Zacharias* are ſlain.			II.
	1	Being defeated he kills himſelf, *April* 15th.	*Ignatius* ſucceeds *Euvodius* in the Biſhoprick of *Antioch.*	2	7	*Ignatius.*
69	IX. *Vitellius.*	*VITELLIUS* reigns 8 Months, and 5 Days. *VESPASIAN* proclaim'd, *July* 1ſt, from which Time he reigns 10 Years wanting 6 Days.				
	1	*Rome* plunder'd, and *Vitellius* ſlain, *December* 20th.		3	8	1
	X. *Veſpaſian.*					
	1					
	1	The *Gauls* revolt. *Sabinus* aſſumes the Title of *Cæſar* in *Gaul.* *Domitian* goes againſt the *Gauls.* The Capitol, which was burnt the laſt Year, began *July* 21ſt. *Veſpaſian* goes from *Alexandria* to *Rome* in the latter End of the Year.	*Titus* ſits down before *Jeruſalem* in the Beginning of *April.* He gains the firſt Wall *April* 28th, and the ſecond *May* 7th. He ſurrounds the City in *June.* *Antonia* taken *July* 5th. The perpetual Sacrifice ceaſes *July* 7th. The Temple conſum'd *Auguſt* 8th. The whole City taken and demoliſh'd *September* 8th.	3	8	1
70						
	2		The JEWISH OECONOMY ended, with the Death of 1337490 *Jews.*	4	9	2
	2	*Veſpaſian* and *Titus* triumph over the *Jews*, in the End of *April.* *Titus* honour'd with a triumphal Arch. The Temple of *Janus* ſhut up the ſixth Time. *Veſpaſian*'s Regulations.	*Titus* weeps over the Ruins of *Jeruſalem.* The Lands of *Judæa* ſold, and the Money due to the Temple paid to the Capitol. Several Hereſies at this Time, as the *Menandrians*, the *Ebionites* and *Cerinthians.*	4	9	2
71						
	3		St. *Jude* writes his Epiſtle.	5	10	3
	3	*Fulvius Silva* finiſhes the Wars in *Judæa*, *April* 25th. *Antiochus* King of *Comagena* depriv'd of his Dominions by the *Roman* Power.	The *Jews* Temple in *Ægypt* demoliſh'd, and the Race of *David* ſought for. The *Chriſtians* return to *Jeruſalem.* *Barnabas* writes his Epiſtle.	5	10	3
72			The Death of St. *Jude.*			
	4		The Death of St. *Bartholomew.*	6	11	4
	4	Several Provinces reduc'd to the *Roman* Power.	The Death of St. *Thomas* in the Eaſt *Indies.*	6	11	4
73		The Philoſophers baniſh'd.	*Joſephus* finiſhes his *Wars of the Jews.*			
	5			7	12	5
	5	*Veſpaſian* and *Titus* make the laſt publick *Cenſus* in *Rome.*	The Death of St. *Luke.*	7	12	5
74	6		The Death of St. *Simon.*	8	13	6
	6	*Veſpaſian* dedicates the Temple of Peace.	The *Jewiſh Sanhedrim* ſit at *Jabneh.*	8	13	6
75	7			9	14	7
	7	Great Earthquakes in *Cyprus* and the Eaſt.		9	14	7
76	8			10	15	1
	8	*Pliny* dedicates his natural Hiſtory to *Titus.*		10	15	8
77	9	A great Plague in *Rome.*		11	16	9
	9	*Agricola* ſent to reduce *Britain.*	*Peregrinus* the *Cynick* Philoſopher impoſes upon the *Chriſtians.*	11	16	9
78	10			12	17	10

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79	10 XI. *Titus.* 1	*Veſpaſian* dies near *Reate*, on *June* 24th. TITUS reigns 2 Years, 2 Months and 20 Days. A vaſt Irruption of *Veſuvius*, in *November*, which ſuffocates *Pliny.*	*Linus* Biſhop of *Rome* ſuffers, and is ſucceeded by *Cletus* or *Anencletus.*	*Linus.* 12 II. *Cletus.* 1	*Anianus.* 17 18	*Ignatius.* 10 11
80	1 2	Fires, Plagues, and other Calamities in *Rome.* *Agricola*'s Succeſſes in *Britain.*	*Joſephus*'s *Wars of the Jews* put into the publick Library.	1 2	18 19	11 12
81	2 3 XII. *Domitian.* 1	*Titus* ſaluted *Imperator* 15th Time. *Titus* dies in *Sabina*, on *September* 13th. DOMITIAN reigns 15 Years, and five Days. He begins well.	*Polycarp* made Biſhop of *Smyrna*, this or the next Year. St. *John* founds Churches in *Aſia.*	2 3	19 20	12 13
82	1 2	*Domitian* makes many Regulations. *Agricola* proceeds in his Victories.	The Sect of the *Nazarenes* appear in *Peræa.* St. *John* now at *Epheſus.*	3 4	20 21	13 14
83	2 3	*Domitian* baniſhes the Philoſophers. He goes into *Germany*, and returns with the Title of *Germanicus.*	The Whoredoms of the Veſtal Virgins ſeverely puniſh'd.	4 5	21 22	14 15
84	3 4	*Agricola* reduces all *Britain* to the *Roman* Power.		5 6	22 III. *Avilius.* 1	15 16
85	4 5	*Domitian* aſſumes Divine Honours, and the Titles of *Lord* and *God.*	Many Sacrifices offer'd to *Domitian.*	6 7	1 2	16 17
86	5 6	*Domitian* finiſhes the Capitol, and inſtitutes Capitoline Games, to be celebrated every 5th Year.		7 8	2 3	17 18
87	6 7		The Hereſie of the *Nicolaitans* about this Time.	8 9	3 4	18 19
88	7 8	The Revolt and Defeat of *Antonius.* The Grand SECULAR GAMES celebrated by *Domitian*, *September* 13th.		9 10	4 5	19 20
89	8 9	*Domitian* baniſhes the Philoſophers a ſecond Time.		10 11	5 6	20 21
90	9 10		*Domitian* begins to ſhew his Hatred to the *Chriſtians.*	11 12	6 7	21 22
91	10 11	*Domitian* triumphs over the *Dacians.* He ſhuts the Temple of *Janus.*	*Cornelia*, the Head of the Veſtal *Virgins*, bury'd alive for Incontinency.	12 III. *Clemens.* 1	7 8	22 23
92	11 12		*Cletus* is Martyr'd, and *Clemens* remains ſole Biſhop of *Rome.*	1 2	8 9	23 24
93	12 13	*Agricola* dies, and *Domitian*'s Cruelties encreaſe.	*Hermas* writes his *Paſtor.* *Herod*'s Family quite extinct.	2 3	9 10	24 25
94	13 14	*Quintilian* publiſhes his Rhetorick. *Domitian* baniſhes the Philoſophers a third Time.	*Joſephus* finiſhes his *Antiquities of the Jews*, and dies. *Apollonius Tyanæus* performs his Magick before *Domitian.*	3 4	10 11	25 26
95	14 15	*Domitian* rages againſt many of his Subjects.	THE SECOND GENERAL PERSECUTION in the Beginning of the Year. St. *John* thrown into a Cauldron of boiling Oil, and then baniſh'd to the Iſle of *Patmos.* *Clemens* the Conſul ſuffers.	4 5	11 12	26 27
96	15 16 XIII. *Nerva.* 1	*Domitian* ſlain in his Palace on *September* 18th. His Memory aboliſh'd. NERVA reigns 1 Year, 4 Months, and 8 Days. He reſcinds the Acts of *Domitian.*	St. *John* writes his Revelations. Several are martyr'd, and St. *Jude*'s Grand-children are queſtion'd. *Domitian* relaxes the Perſecution. *Nerva* is favourable to the *Chriſtians.*	5 6	12 13	27 28

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A. D.	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	*Biſhops of* Rome.	*Biſhops of* Alexandria.	*Biſhops of* Antioch.
97	*Nerva.* I	The *Prætorian* Guards raiſe a Diſturbance.	*Timothy* martyr'd at *Epheſus*, *Jan.* 22d or 24th.	*Clemens.*	*Avilius.* 13	*Ignatius.*
		Nerva adopts *Trajan*, *October* 28th, and after that gives him full Power.	St. *John* returns to *Epheſus*, and takes Care of the Church. He writes his three Epiſtles.	6	IV. *Cerdo.*	30
	2		At the Requeſt of the *Aſian* Churches, he writes his Goſpel.	7	1	31
98	2	*Nerva* dies at *Rome* on the 21ſt, or 27th of *January*.	St. *Clement*, Biſhop of *Rome*, condemn'd by *Trajan* to dig in the Mines in *Taurica Cherſoneſus*.	7	1	31
	XIV. *Trajan.*	*TRAJAN* reigns 19 Years, 6 Months, and 15 Days.				
	1			8	2	32
99	1	*Trajan* made *Pontifex Maximus*, and obtains the Title of *Optimus*.	St. *John* ſtill careful of the Church. He converts a famous Robber.	8	2	32
	2	He exterminates the *Delators*, and makes many Regulations.		9	3	33
100	2	*Pliny Junior* makes his celebrated Panegyrick upon *Trajan*. *Juſtus* of *Tiberias* finiſhes his Chronicle this Year.	THE THIRD GENERAL PERSECUTION in the middle of the Year.	9	3	33
			St. *Clement* ſuffers towards the End of the Year.	IV. *Evariſtus.*		
	3		St. *John* dies at *Epheſus*, *December* 20th. The End of the APOSTOLICK AGE.	1	4	34
101	3	*Trajan*'s firſt Conqueſts in *Dacia*. He triumphs.	The Hereſie of the *Cainites*.	1	4	34
	4			2	5	35
102	4	*Trajan* makes many Regulations in the State.		2	5	35
	5			3	6	36
103	5	*Pliny Junior* made Governor of *Pontus* and *Bithynia*.	*Juſtin Martyr* born this Year.	3	6	36
	6	He arrives there *September* 17th.		4	7	37
104	6	*Nero*'s golden Palace burnt down.	*Pliny* writes in Favour of the *Chriſtians*.	4	7	37
	7	*Trajan* begins his ſecond War in *Dacia*, and builds a famous Bridge.	*Trajan* anſwers him. The Perſecution abated.	5	8	38
105	7	*Decebalus* ſlain, and *Dacia* reduc'd to a *Roman* Province by *Trajan*.		5	8	38
	8	He triumphs, and orders new Feaſts.		6	9	39
106	8	*Trajan* begins his Eaſtern Expedition in *October*.	*Papias* Biſhop of *Hierapolis*, the firſt Author of the *Millenarians*.	6	9	39
	9	He arrives at *Seleucia* in *December*.		7	10	40
107	9	*Trajan* arrives at *Antioch*, *Jan.* 7th. *Trajan* conquers *Armenia*, and reduces it to a Province.	St. *Ignatius* condemn'd to the wild Beaſts by *Trajan*.	7	10	40
			Simeon Biſhop of *Jeruſalem* crucify'd at the Age of 120.			III. *Heron.*
	10		St. *Ignatius* writes his 7 Epiſtles. He is martyr'd at *Rome December* 20th.	8	11	1
108	10	*Trajan* makes new Conqueſts in *Parthia* and *Meſopotamia*.	St. *Polycarp* writes his Epiſtle to the *Philippians*.	8	11	1
				V. *Alexander.*	V. *Primus.*	
	11			1	1	2
109	11	Three Cities ſwallow'd up in *Galatia*.	*Barſimæus* in *Edeſſa* and *Oneſimus* martyr'd.	1	1	2
	12			2	2	3
110	12	The *Pantheon* in *Rome* burnt by Lightning.	*Saturninus* begins to broach his Hereſie in *Syria*.	2	2	3
	13			3	3	4
111	13			3	3	4
	14			4	4	5
112	14		*Baſilides* broaches his Hereſie in *Alexandria* and *Ægypt*.	4	4	5
	15			5	5	6
113	15	*Trajan* dedicates a Place in *Rome* for publiſhing his Acts.		5	5	6
	16			6	6	7

The CHRONOLOGICAL TABLE.

A. D.	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	*Biſhops of* Rome.	*Biſhops of* Alexandria.	*Biſhops of* Antioch.
	Trajan.	*Trajan* begins a ſecond Expedition into the	*Elxai* the Impoſtor appears in *Paleſtine*,	*Alexander.*	*Primus.*	*Heron.*
114	16	Eaſt.	and gives Name to the *Oſſenian* Sect.	6	6	7
	17			7	7	8
115	17	*Trajan* conquers *Chaldæa* and *Aſſyria*. He is endanger'd by a dreadful Earth-	*Trajan* eaſes the *Chriſtians* at the Inſtance of *Tiberianus*.	7	7	8
	18	quake at *Antioch*, *December* 23d.	The *Jews* rebel, and uſe ſtrange Barbarities.	8	8	9
116	18	*Trajan* purſues his Victories towards the *Indies*.	The *Jews*, after innumerable Cruelties, are ſeverely chaſtis'd and branded.	8	8	9
	19	He begins to decline.		9	9	10
	19	*Trajan* diſappointed in *Arabia*.				
117	20	*Trajan* dies in *Cilicia*, on *Auguſt* 8th.		9	9	10
	XV. *Adrian.*	*ADRIAN* reigns 20 Years, 11 Months wanting one Day.				
	1	He abandons ſeveral Provinces in the Eaſt.		10	10	11
	1	*Trajan* Triumphs after his Death.	The Church of *Athens* being much de-	10	10	
118		*Adrian* remits many Debts.	clin'd, is reſtor'd by *Quadratus* Biſhop of the Place.			11
	2			VI. *Sixtus* I.	VI. *Juſtus.*	12
				1	1	
119	2	*Adrian* makes an Expedition againſt the North, and returns.	*Oenomaus* the Cynick writes againſt the Heathen Oracles.	1	1	12
	3			2	2	13
120	3	*Adrian* begins his general Viſitation of the Empire, and goes into *Gaul* and *Germany*.		2	2	13
	4			3	3	14
121	4	*Adrian* travels into *Belgium*, *Britain*, and *Spain*.	The *Alexandrians* diſturb'd about their God *Apis*.	3	3	14
	5			4	4	15
122	5	*Adrian* returns to *Rome* in *April*.		4	4	15
	6	He gives a King to the *Germans*.		5	5	16
123	6	*Adrian* begins his Eaſtern Viſitation, and goes into *Aſia* and *Syria*.		5	5	16
	7			6	6	17
124	7	*Adrian* continues at *Greece* and *Athens*.	*Adrian* enter'd into the *Eleuſinian* Myſteries, which creates new Troubles to	6	6	17
	8		the *Chriſtians*.	7	7	18
125	8	*Adrian* is ſtill at *Athens*.	A ſevere Perſecution againſt the *Chriſtians*, under which great Numbers	7	7	18
	9		ſuffer.	8	8	19
126	9	*Adrian* returns to *Rome*.	*Quadratus* and *Ariſtides* preſent Apologies for the *Chriſtians*.	8	8	19
	10		*Granian* the Governor writes in Favour of them. *Adrian* eaſes them by a Decree.	9	9	20
127	10	*Adrian* makes many Regulations in *Rome*.	*Agrippa Caſtor* writes againſt the Heretick *Baſilides*.	9	9	20
	11			10	10	21
128	11			10	10	21
	12			VII. *Teleſphorus.* 1	11	IV. *Cornelius.* 1
129	12	*Adrian* proceeds in his Viſitation and goes into *Africk*.	*Adrian* aboliſhes the Cuſtom of human Sacrifices.	1	11	1
	13			2	VII. *Eumenes.* 1	2
130	13	*Adrian* travels into *Greece*, *Aſia* and *Syria*.	The *Carpocratian* Hereſie begins. A Collection made of thoſe Books call'd the *Sibylline* Oracles.	2	1	2
	14			3	2	3

The CHRONOLOGICAL TABLE.

A.D.	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	*Biſhops of* Rome.	*Biſhops of* Alexandria.	*Biſhops of* Antioch.
	Adrian.	*Adrian* goes into *Judæa* and *Arabia.*		*Teleſphorus.*	*Eutnenes.*	*Cornelius.*
131	14	The *Perpetual Edict* compos'd by *Salvius Julianus.*		3	2	3
	15			4	3	4
132	15	*Adrian* goes into *Ægypt*, where he deifies *Antinous.*	*Adrian* rebuilds *Jeruſalem*, and calls it *Ælia Capitolina.*	4	3	4
	16			5	4	5
133	16	*Adrian* continues in *Ægypt.*	*Juſtin Martyr* converted in *Paleſtine.*	5	4	5
	17			6	5	6
134	17	*Adrian* leaves *Ægypt*, and paſſes over to *Athens.*	The *Jews* make a general Revolt under their falſe *Meſſiah Barcocab.*	6	5	6
	18		*Jeruſalem* taken and demoliſh'd.	7	6	7
135	18	*Adrian* returns to *Rome*, *May* 3d, and concludes his Viſitation of the Empire.	The Miſery of the *Jews* at the Siege of *Bether*, which was taken in *Auguſt.*	7	6	7
	19	He adopts *L. Commodus.*		8	7	8
136	19	*Adrian* executes ſeveral conſiderable Men.	The *Jews* are entirely defeated, with the Death of 500 and eighty thouſand of them.	8	7	8
	20		The LAST DISPERSION of the *Jews.* The End of the Biſhops of the Circumciſion.	9	8	9
137	20	*Adrian* grows tyrannical.	The *Jews* forbidden to ſee *Jeruſalem.* *Adrian* rebuilds *Jeruſalem*, and profanes it.	9	8	9
	21		*Mark* the firſt Biſhop of *Jeruſalem* of the Uncircumciſion. *Aquila* tranſlates the Bible into *Greek.*	10	9	10
138	21	*Commodus* dies *Jan.* 1ſt. *Adrian* adopts *T. Antoninus*, *Feb.* 25th. *Adrian* dies at *Baiæ*, on the 10th Day of *July.*	The *Chriſtians* enjoy great Tranquillity: Yet *Teleſphorus* Biſhop of *Rome* ſuffers.	10	9	10
	XVI. *Ant. Pius.*	*ANTONINUS PIUS* reigns 22 Years, 7 Months, and 26 Days.		VIII. *Hyginus.*		
	1			1	10	11
139	1	*Antoninus* gives a King to the *Quadi*, and another to the *Armenians.*	*Juſtin Martyr* ſettles at *Rome*, and keeps a School for the Benefit of the Goſpel.	1	10	11
	2			2	11	12
140	2	*Phlegon Trallianus* finiſhes his *Olympiads* this Year.	*Valentinus* and *Cerdo* two Hereſiarchs, come to *Rome.*	2	11	12
	3			3	12	13
141	3	*Fauſtina* the Empreſs dies, between the 25th of *Feb.* and 10th of *July.*		3	12	13
	4			4	13	14
142	4	New Games inſtituted in Honour of *Adrian* the Emperor.	*Marcion*, being excommunicated, joins with *Cerdo* at *Rome.*	4	13	14
	5			IX. *Pius* I.	VIII. *Marcus.*	V. *Eros.*
				1	1	1
143	5		The Hereſie of the *Valentinians* begins in *Cyprus.*	1	1	1
	6			2	2	2
144	6		The Hereſie of the *Marcionites* begins in *Rome*, and ſpreads through many Countries.	2	2	2
	7			3	3	3
145	7	*Antoninus* gives the virile Robe to *L. Verus.*		3	3	3
	8			4	4	4
146	8		Several ſpurious Writings publiſh'd about this Time.	4	4	4
	9			5	5	5
147	9	*Appion* writes his *Roman* Hiſtory. THE GRAND SECULAR GAMES celebrated in *Rome.*		5	5	5
	10			6	6	6
148	10	*Antoninus* ſolemnizes his firſt *Decennalia.*		6	6	6
	11			7	7	7

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149	*Ant. Pius.* 11		The *Chriſtians* begin to be hardly treated.	*Pius* I. 7	*Marcus.* 7	*Eros.* 7
	12			8	8	8
150	12		*Juſtin Martyr* publiſhes his firſt *Apology* to the Emperor.	8	8	8
	13			9	9	9
151	13		*Antoninus* writes to the *Grecians* in Favour of the *Chriſtians.*	9	9	9
	14			10	10	10
152	14		*Antoninus* publiſhes an Edict in Favour of the *Chriſtians.*	10	10	10
	15			11	IX. *Celadion.* 1	11
153	15		The Hereſie of the *Ophites* and *Sethians.*	11	1	11
	16			12	2	12
154	16		*Juſtin Martyr* leaves *Rome*, and viſits the *Eaſt.*	12	2	12
	17			13	3	13
155	17		*Juſtin Martyr* writes againſt *Tryphon* the *Jew.*	13	3	13
	18			14	4	14
156	18			14	4	14
	19			15	5	15
157	19		The *Quartodeciman* Controverſie about *Eaſter*, begins.	15	5	15
			St. *Polycarp* goes to *Rome*, where he confounds *Marcion.*	X. *Anicetus.*		
	20			1	6	16
158	20	*Antoninus* ſolemnizes his ſecond *Decennalia.*	*Hegeſippus* ſettles at *Rome*, about this Year.	1	6	16
	21			2	7	17
159	21	*Antoninus* renews ſeveral Laws againſt Adulterers.	*Melito* made Biſhop of *Sardis* in *Aſia.*	2	7	17
	22			3	8	18
160	22		*Valentinus* dies this Year.	3	8	18
	23		*Marcellina* a *Carpocratian* Woman comes to *Rome.*	4	9	19
161	23	*Antoninus Pius* dies at *Lorium*, on the 7th Day of *March.*	*Alexander* the Impoſtor noted for his falſe Oracles in *Paphlagonia.*	4	9	19
	XVII. *Ant. Philoſ*	*ANTONINUS PHILOSOPHUS* reigns 19 Years and 10 Days. *Lucius Verus* join'd with him.				
	1	The Emperor *Commodus* born, *Auguſt* 31ſt.		5	10	20
162	1	Many Troubles and Calamities in the Empire.	THE FOURTH GENERAL PERSECUTION begins in the firſt Year of this Reign.	5	10	20
	2	The *Britains* revolt, the *Catti* invade the *North*, and the *Parthians* the *Eaſt.* *Verus* is ſent againſt the latter.	*Glycerie* ſuffers in *Thrace*, *May* 13th.	6	11	21
163	2	*Antoninus* makes many Regulations in the State.	The *Chriſtian* Apologies forbidden to be read.	6	11	21
	3	*Verus* is ſucceſsful in the *Eaſt.*		7	12	22
164	3	*Verus* marry'd to *Antoninus*'s Daughter *Lucilla.*	*Felicitas* and her ſeven Sons martyr'd in *Rome.*	7	12	22
	4	*Caſſius* is ſucceſsful in the *Eaſt.*	*Concordus* martyr'd at *Spoleto.*	8	13	23
165	4	The *Roman* Generals, after many Battels and great Succeſſes, finiſh the War in the *Eaſt.*	*Juſtin Martyr* diſputes with *Creſcens* the Cynick Philoſopher.	8	13	23
	5		*Peregrinus* the Impoſtor burns himſelf at the Olympick Games.	9	14	24
166	5	*Antoninus* and *Verus* triumph over the *Parthians.*	The Perſecution encreaſes.	9	14	24
		Great Calamities in the Empire.	St. *Polycarp* martyr'd at *Smyrna*, *Feb.* 23d.		X. *Agrippinus.*	
	6	*Antoninus* and *Verus* march againſt the *Marcomanni*, &c.	*Juſtin Martyr* writes his ſecond *Apology* for the *Chriſtians*	10	1	25

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167	*Ant. Phi.* 6	The two Emperors, being ſucceſsful, return to *Rome.*	*Juſtin Martyr*, with ſix others, beheaded at *Rome*, by *Ruſticus* the Governor.	*Anicetus.* 10	*Agrippinus.* 1	*Eros.* 25
	7			11	2	26
168	7	The *German* Wars begin.	*Dionyſius*, Biſhop of *Corinth*, flouriſhes at this Time.	11	2	26
			Soter Biſhop of *Rome* ſends Alms to *Corinth.*	XI. *Soter.*		VI. *Theophilus.*
	8			1	3	1
169	8	*Antoninus* and *Verus* proſecute the *German* War.	*Tatian* at *Rome* writes againſt the *Gentiles*	1	3	1
	9	*Verus* dies at *Altinum*, in the midſt of Winter. *Antoninus* reigns alone.	*Symmachus* tranſlates the Bible into *Greek*	2	4	2
170	9	*Antoninus* in Perſon ſucceſsfully purſues the Wars in the *North.*	*Melito* preſents an Apology for the *Chriſtians.*	2	4	2
	10		The Hereſie of the *Antitactes.*	3	5	3
171	10	Divers Events in the Wars with the Northern Nations. *Antoninus* ſolemnizes his *Decennalia.*	*Tatian* begins the Hereſie of the *Encratites* in *Meſopotamia.*	3	5	3
	11		The Hereſie of *Montaniſts* begin in *Phrygia.* The Hereſie of the *Adamites* and *Alogi* begin this Year.	4	6	4
172	11	*Antoninus* makes many wiſe Regulations. *Commodus* has the Title of *Germanicus* given him, *October* 15th.	*Pinytus*, *Philippus*, and *Modeſtus*, Eccleſiaſtical Writers, flouriſh about this Time.	4	6	4
	12			5	7	5
173	12	*Pauſanias* purſues his Hiſtory of *Greece.*	*Bardaſenes* broaches his Hereſie in *Meſopotamia.*	5	7	5
	13			6	8	6
174	13	*Antoninus* ſucceſsfully carries on the War in the *North* againſt the *Quadi.*	*Antoninus* and his Men reduc'd to Deſpair, are deliver'd by the Prayers of the *Chriſtians*, for which he writes in Favour of them.	6	8	6
	14			7	9	7
175	14	*Antoninus* makes Peace in the *North.* *Caſſius* revolts in *April*, he is ſlain in *July.*	The *Chriſtians* eas'd.	7	9	7
	15	*Antoninus* goes into the *Eaſt*, where he buries *Fauſtina.*		8	10	8
176	15	*Antoninus* paſſes through *Syria* and *Ægypt*, and comes to *Athens.*	*Apollinaris*, Biſhop of *Hierapolis*, writes an Apology for the *Chriſtians*, and dies ſhortly after.	8	10	8
		He returns to *Rome*, and makes his Son *Commodus Auguſtus*, *November* 27th.		XII. *Eleutherus.*		
	16	He triumphs with him, *December* 23d.		1	11	9
177	16	*Antoninus* remits many Debts due to the Publick. *Smyrna* ruin'd by an Earthquake.	The Perſecution reviv'd. *Athenagoras* and *Miltiades* preſent Apologies for the *Chriſtians.* The Martyrs at *Lions* ſuffer in *Auguſt.*	1	11	9
	17		The Account of them is ſent to ſeveral Churches. *Irenæus* made Biſhop of *Lions.*	2	12	10
178	17	*Antoninus* marries his Son *Commodus*, and goes with him to the Northern War, *Auguſt* 5th.	*Lucius*, King of *Britain*, ſends to Pope *Eleutherus* for Preachers.	2	12	10
	18		*Hermogenes*, the Author of increated Matter, appears about this Time.	3	13	11
179	18	*Antoninus* meets with various Fortune in the North. *Celſus*, and other Philoſophers flouriſh about this Time.	*Pantænus* made Governor of the great catechetical School in *Alexandria*, which he much improves.	3	13	11
			Many Martyrs this Year.		XI. *Julianus.*	
	19			4	1	12
180	19	*Antoninus Philoſophus* dies at *Sirmium* on the 17th of *March.*	The *Chriſtians* eas'd from Perſecution under *Commodus.*	4	1	12
	20		*Apelles*, a Diſciple of *Marcion* broaches his Hereſie.			
	XVIII. *Commodus.*	*COMMODUS* reigns 12 Years, 9 Months, and 14 Days.				
	1	He makes Peace, and returns to *Rome* in Triumph, *October.* 22d.		5	2	13
181	1	The Temple of *Serapis* at *Alexandria* burnt.	The *Montaniſts* condemn'd by a Council in *Aſia.*	5	2	13
			Theophilus, Biſhop of *Antioch*, writes againſt the *Pagans*, and dies.			VII. *Maximinus.*
	2		*Hegeſippus* dies at *Rome.*	6	3	1

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	Commodus.	The *Romans* obtain ſome Victories over the *Dacians.*	*Florinus* and *Blaſtus*, two Presbyters, diſturb the Church at *Rome.*	*Eleutherus.*	*Julianus.*	*Maximinus.*
182	2			6	3	1
	3			7	4	2
183	3	A Conſpiracy againſt *Commodus*, for which many are executed. *Criſpina* baniſh'd and ſlain.		7	4	2
	4			8	5	3
184	4	*Commodus* grows tyrannical.	*Marcia*, the Emperor's Concubine, favours the *Chriſtians.*	8	5	3
	5			9	6	4
185	5		*Origen* born this Year. The Hereſie of the *Marcoſians.* *Theodotion* tranſlates the Bible into *Greek.*	9	6	4
	6			10	7	5
186	6	*Perennis* forms ambitious Deſigns, and is ruin'd.	*Apollonius* a Senator ſuffers Martyrdom in *Rome.*	10	7	5
	7			11	8	6
187	7	*Maternus* conſpires againſt *Commodus*, and is executed.	*Irenæus* writes againſt all the Hereticks.	11	8	6
	8			12	9	7
188	8	The Emperor *Caracalla* born, *April* 4th.	*Pantænus* takes a Journy to the *Indies* for the Propagation of *Chriſtianity.* He is ſucceeded in his School by *Clemens Alexandrinus.*	12	9 10 XII. *Demetrius.*	7
	9			13	1	8
189	9	A Famine in *Rome*, upon which account *Cleander* and his Sons are ſlain.	*Clemens Alexandrinus* writes his Exhortation to the *Gentiles.* *Ammonius Saccas* flouriſhes.	13	1	8
	10			14	2	9
190	10	*Commodus* grows inſupportable. Many Calamities in *Rome.*	*Seleucus* and *Hermias*, two Hereſiarchs, ſhew themſelves in *Galatia.*	14	2	9 VIII. *Serapion.*
	11			15	3	1
191	11	The Temple of Peace, and many other Edifices burnt down in *Rome.*	*Rhodon*, Diſciple to *Tatian*, flouriſhes about this Time.	15 XIII. *Victor.*	3	1
	12			1	4	2
192	12	*Commodus*, having made himſelf odious, is ſlain at *Rome December* 30th.		1	4	2
	13			2	5	3
193	XIX. *Pertinax.* 1	*PERTINAX* reigns 12 Weeks, 3 Days. He is ſlain, *March* 28th.	*Theodotus* the Tanner of *Byzantium*, with his Diſciple *Artemon*, broach their Hereſies at *Rome.*	2	5	3
	XX. *Julianus.* 1	*JULIAN* reigns 9 Weeks, 2 Days. He is ſlain, *June* 2d.				
	XXI. *Severus.* 1	*SEVERUS* reigns 17 Years, 8 Months, and 3 Days. He marches againſt *Niger* in the *Eaſt.*		3	6	4
194	1	*Severus* is ſucceſsful againſt *Niger*, and others in the *Eaſt.*	*Clemens Alexandrinus* writes his *Stromata.*	3	6	4
	2			4	7	5
195	2	*Severus* is ſucceſsful againſt the *Parthians*, and becomes Maſter of the *Eaſt.*		4	7	5
	3			5	8	6
196	3	*Severus* marches againſt *Albinus* in the *Weſt.* *Caracalla* made *Cæſar.*	The Controverſie about keeping of *Eaſter* begins under Pope *Victor*, and occaſions Synods in ſeveral Parts of the World.	5	8	6
	4			6	9	7

The CHRONOLOGICAL TABLE.

A.D.	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	*Biſhops of* Rome.	*Biſhops of* Alexandria.	*Biſhops of* Antioch.
	Severus.	*Albinus* defeated and ſlain, *Feb.* 19th.	THE FIFTH GENERAL PERSECUTION begins in *Rome*, without the Order of the Emperor.	*Victor.*	*Demetrius.*	*Serapion.*
197	4	*Severus* returns to *Rome*, and deifies *Commodus*, *June* 2d.		6	9	7
	5	*Severus* marches againſt the Eaſtern Potentates.	*Tertullian* begins to ſhew himſelf.	7	10	8
198	5	*Caracalla* made *Auguſtus*, and Partner with his Father, *June* 2d.	*Narciſſus* Biſhop of *Jeruſalem* flouriſhes at this Time.	7	10	8
	6	*Severus* makes great Conqueſts in the *Eaſt*.		8	11	9
199	6	*Severus* continues in the *Eaſt*.	*Narciſſus* being falſly accuſed, retires from the See of *Jeruſalem*.	8	11	9
	7	*Geta* made *Cæſar* by the Senate, *March* 7th.		9	12	10
200	7	*Severus* ſtill continues in the *Eaſt*.	The Perſecution reaches *Africk*.			
			Tertullian writes his *Apology*, with other Pieces relating to the Perſecution, as alſo his *Preſcriptions* againſt the Hereticks.	9	12	10
	8		The *Docetes* and *Patripaſſians* appear at this Time.	10	13	11
201	8	*Severus* in *Syria* gives the virile Robe to *Caracalla*.	*Tertullian* diſcovers the Errors of *Praxeas*, and cauſes him to recant.	10	13	11
	9			XIV. *Zephyrinus.* 1	14	12
202	9	*Severus* viſits *Arabia*, *Paleſtine* and *Ægypt*. He gives a Senate to the City of *Alexandria*.	*Severus* publiſhes Edicts againſt *Jews* and *Chriſtians*, which revives and encreaſes the Perſecution.	1	14	12
			Clemens retires from *Alexandria*.			
			Origen begins to ſhew his Zeal.			
	10		*Irenæus* martyr'd at *Lions*, with almoſt all the *Chriſtians*.	2	15	13
203	10	*Severus* returns to *Rome*, triumphs, and celebrates his *Decennalia*.	The Hereſie of the *Archonticks*.	2	15	13
		Caracalla marries *Plautian*'s Daughter.	*Origen* is made Governor of the catechetick School in *Alexandria*.			
	11		He emaſculates himſelf.	3	16	14
204	11	*Plautian* ſlain about *Jan.* 22d.	*Tertullian* writes *De Spectaculis*.	3	16	14
		THE GRAND SECULAR GAMES celebrated after *June* 2d.	*Muſanus* writes againſt the *Encratites*.			
	12		*Plutarch*, *Marcella*, and *Potamiæna* martyr'd in *Alexandria*.	4	17	15
205	12	*Bulla Felix* a Robber pillages *Italy*.	*Perpetua*, *Felicitas*, and their Companions ſuffer at *Carthage*, *March* 7th.	4	17	15
			God puniſhes *Africk* with Barrenneſs.			
	13		*Tertullian* inclines to the *Montaniſts*.	5	18	16
206	13	*Severus* makes many Regulations in the State.	*Narciſſus*, after 7 Years Retirement, returns to *Jeruſalem*, and governs the Church with his third Succeſſor *Gordius*.	5	18	16
		He is ſevere to the Senators.				
	14			6	19	17
207	14	*Bulla Felix* ſuppreſs'd.	*Tertullian*, now *Montaniſt*, writes againſt the *Marcionites* and other Hereticks.	6	19	17
	15			7	20	18
208	15	*Severus* joins his Son *Geta* with him, and makes him *Auguſtus*.		7	20	18
	16	He goes with his two Sons into *Britain*.		8	21	19
209	16	*Severus* meets with many Difficulties and Succeſſes in *Britain*.	*Philoſtratus* the *Athenian* writes the Life of *Apollonius Tyanæus*.	8	21	19
	17			9	22	20
210	17	*Severus* builds a Wall in *Britain*.	*Minutius Felix* writes for the *Chriſtian* Religion.	9	22	20
	18	He falls ſick, towards the End of the Year.	*Tertullian* writes *De Pallio*.	10	23	21
211	18	*Severus* dies at *Eboracum* or *York* on the 4th Day of *February*.	*Tertullian* writes to *Scapula* in Vindication of the *Chriſtians*.	10	23	21
			The fifth Perſecution ceaſes.			IX.
	XXII. *Caracalla.*	*CARACALLA* reigns ſix Years, 2 Months and 4 Days.	*Origen* goes to *Rome*.			*Aſclepiades.*
	1	*Geta* join'd with him.	*Apollonius* writes againſt *Montanus*.	11	24	1
212	1	*Geta* is ſlain by his Brother *Caracalla*, *Feb.* 27th.	*Origen* takes Aſſiſtants in his catechetical School.	11	24	1
	2	*Caracalla* commits innumerable Cruelties.	*Alexander* Biſhop of *Cappadocia*, by divine Impulſe, join'd with *Narciſſus* Biſhop of *Jeruſalem*.	12	25	2

The CHRONOLOGICAL TABLE.

A.D.	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	Biſhops of Rome.	Biſhops of Alexandria.	Biſhops of Antioch.
213	*Caracalla.* 2	*Caracalla* travels into *Gaul*, makes many Changes, and returns to *Rome*.	The *Montaniſts* are excommunicated by the Church of *Rome*, together with *Tertullian*.	*Zephyrinus.* 12	*Demetrius.* 25	*Aſclepiades.* 2
	3		*Tertullian* writes ſeveral Pieces againſt the Orthodox.	13	26	3
214	3	*Caracalla* goes into *Germany*, where he commits many Extravagancies.	*Origen* compoſes his *Tetrapla*.	13	26	3
	4		He goes to preach in *Arabia*, and returns to *Alexandria*.	14	27	4
215	4	*Caracalla* travels into *Macedonia* and *Aſia*, where he commits new Follies.		14	27	4
	5			15	28	5
216	5	*Caracalla* commits intolerable Barbarities at *Alexandria*:	*Origen* retires from *Alexandria*, and preaches at *Caſarea*.	15	28	5
	6	And no leſs Wickedneſs in the *Eaſt*.	He is recall'd by his Biſhop *Demetrius*.	16	29	6
217	6	*Caracalla* ſlain by *Martial* in *Syria*, *April* 8th.	The fourth *Greek* Verſion of the Bible found at *Jericho*.	16	29	6
	7		*Natalis*, a Confeſſor at *Rome*, lapſes, and is reſtor'd.			
	XXIII. *Macrinus.*	*MACRINUS* reigns 1 Year, 2 Months wanting 3 Days.	The Hereſie of the *Melchiſedecians*.			X. *Philetus.*
	1	He purchaſes Peace of the *Parthians*, and winters at *Antioch*.		17	30	1
218	1	*Elagabalus* declar'd Emperor *May* 16th.	The Emperor's Aunt *Mamæa* ſends for *Origen* into *Syria*, to be inſtructed in the *Chriſtian* Religion.	17	30	1
	2	*Macrinus* and his Son ſlain, on the 7th Day of *June*.		18		
	XXIV. *Elagabalus.*	*ELAGABALUS* reigns 3 Years, 9 Months, and 4 Days.	*Origen* returns to *Alexandria*.	XV. *Caliſtus.*		
	1	He winters at *Nicomedia*.		1	31	2
219	1	*Elagabalus* comes to *Rome*, where he begins to commit many Extravagancies.		1	31	2
	2			2	32	3
220	2		Great Inſtances of Superſtition among the *Romans*.	2	32	3
	3			3	33	4
221	3	*Elagabalus* adopts his Couſin *Alexianus*, and calls him *Alexander*.	*Julius Africanus* compoſes his *Chriſtian* Chronology.	3	33	4
	4			4	34	5
222	4	*Elagabalus* ſlain by the Soldiers in *Rome*, on the 11th Day of *March*.	The Church happy under the Emperor *Alexander*.	4	34	5
	XXV. *Alexander.*	*ALEXANDER* reigns 13 Years, and 9 Days.	*Hippolytus*, Biſhop in *Arabia*, flouriſhes about this Time.			
	1	He makes great Regulations.		5	35	6
223	1	*Alexander* proceeds in his Regulations.	*Origen* writes Commentaries upon the Scriptures, and employs ſeveral Notaries.	5	35	6
	2	His Grand-mother *Maſa* dies.		6	36	7
224	2	*Dion Caſſius*, the Hiſtorian, advanced.		6	36	7
				XVI. *Urbanus.*		X.
	3			1	37	8
225	3	The Emperor *Gordian* born, *January* 20th.		1	37	8
	4			2	38	9
226	4			2	38	9
	5			3	39	10
227	5		*Origen* applies himſelf to Philoſophy, and writes to *Heraclas* in Juſtification.	3	39	10
	6			4	40	11
228	6	*Ulpian*, the great *Civilian*, ſlain in a Sedition at *Rome*.	*Origen* goes towards *Achaia*.			11
			At *Paleſtine* he is ordained Presbyter, which is highly reſented by his Biſhop *Demetrius*.	4	40	XI. *Zebinus.*
	7			5	41	1

The CHRONOLOGICAL TABLE.

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	Alexander.	*Dion Caſſius* retires to *Bithynia*, and finiſhes his *Roman* Hiſtory.		*Urbanus.*	*Demetrius.*	*Zebinus.*
229	7			5	41	1
	8			6	42	2
230	8			6	42	2
	9			7	43	3
231	9		*Origen* oblig'd to quit *Alexandria*, and is condemn'd by two Councils, and excommunicated. He finds many Protectors.	7	43 XIII. *Heraclas.*	3
	10		The Council of *Iconium*, about Heretical Baptiſm.	8	1	4
232	10	*Alexander* marches againſt *Artaxerxes*, who had waſted *Meſopotamia.*	*Origen* is ſtill diligent in his Writings. The *Jeruſalem Talmud* begun about this Year.	8	1	4
	11			XVII. *Pontianus.*	2	5
233	11	*Alexander* has great Succeſſes againſt *Artaxerxes*, and the *Perſians.*		1	2	5
	12			2	3	6
234	12	*Alexander* returns to *Rome*, and triumphs, *September* 25th. He marches againſt the *Germans* ſoon after.		2	3	6
	13			3	4	7
235	13 XXVI. *Maximinus* 1	*Alexander* ſlain near *Mentz* by the Soldiers, on the 19th of *March.* *MAXIMINUS* reigns 3 Years, and a few Days. Several conſpire againſt him.	THE SIXTH GENERAL PERSECUTION, in the Beginning of *Maximinus*'s Reign. *Tertullian* writes *De Corona*, and *againſt Flight in Perſecution.*	3 4	4 5	7 8
236	1	*Maximin* ſucceſsfully wars againſt the *Dacians* and *Sarmatians*, and winters at *Sirmium.*	*Prototectus* and *Ambroſius* impriſon'd for the Faith. *Origen* writes to them concerning Martyrdom, and retires from *Cæſarea.*	4 XVIII. *Anteros.* 1	5	8
	2			XIX. *Fabian.* 1	6	9
237	2	*Gordian* and his Son proclaim'd Emperors in the middle of *May.* They are ſlain in *July.* *Maximus* and *Balbinus* declared by the Senate, *July* 9th.	*Origen* proceeds in his Commentaries upon the Bible. The Church enjoys Peace.	1	6	9 XII. *Babylas.*
	3	A great Sedition in *Rome*, and part of the City burnt.		2	7	1
238	3 XXVII. *Maxim. & Balbinus.* 1 XXVIII. *Gordian.* 1	*Maximin* beſieges *Aquileia.* He is ſlain before the Place in the End of *March.* *MAXIMUS* and *BALBINUS* reign a little above 3 Months. They are ſlain, *July* 15th. *GORDIAN* reigns 5 Years, and 8 or 9 Months.	*Origen* re-aſſumes his School in *Cæſarea.* *Gregory Thaumaturgus* flouriſhes about this Time.	2 3	7 8	1 2
239	1	*Gordian* governs with great Satisfaction.	*Gregory Thaumaturgus* miraculouſly ordain'd Biſhop of *Neo-Cæſarea.*	3	8	2
	2		He is ſaid to work many Miracles.	4	9	3
240	2	*Sabinianus* ſets up for Emperor in *Africk.* He is ſoon ſuppreſs'd.	The Hereſie of the *Valeſians.* *Origen* makes a ſecond Voyage into *Greece.*	4	9	3
	3			5	10	4
241	3	*Gordian* marrys the Daughter of *Miſitheus.* Earthquakes and Prodigies in the Empire.		5	10	4
	4			6	11	5
242	4	*Gordian* is ſucceſsful againſt the *Goths*, and againſt *Sapores* King of *Perſia.*	*Beryllus* of *Arabia* broaches ſeveral Errors. *Origen* confutes him in a Synod.	6	11	5
	5			7	12	6

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	Gordian.	*Miſitheus* dies.		*Fabian.*	*Heraclas.*	*Babylas.*
243	5	*Philip* advanc'd to his Place.		7	12	6
	6	*Gordian* declines.		8	13	7
244	6	*Gordian* ſlain in the Borders of *Perſia*, in the Month of *March*.	*Philip* ſuppos'd (not without Reaſon) to be a *Chriſtian*.	8	13	7
	XXIX. *Philip.*	*PHILIP* reigns five Years, and a few Months.	He ſubmits to Penance under *Babylas* Biſhop of *Antioch*.			
	1	He makes Peace with the *Perſians* and returns to *Syria*.	*Origen* writes to him, and his Empreſs.	9	14	8
245	1	*Philip* returns to *Rome*, where he makes many Regulations.	The Church flouriſhes, and Pope *Fabian* ſends many Biſhops and Paſtors into *Gaul*.	9	14	8
	2		*Tertullian* turns Hereſiarch, and dies ſoon after.	10	15	9
246	2	*Philip*'s Son has the *Tribunitian* Power.	St. *Cyprian* converted to *Chriſtianity* at *Carthage*.	10	15	9
	3		He ſells his Eſtate, and gives it to the Poor.			
			Origen ſtill induſtrious.	11	16	10
247	3	*Philip*'s Son made *Auguſtus*.	*Origen* combates againſt ſeveral Hereticks in *Arabia*.	11	16	10
			St. *Cyprian* made a Presbyter in *Carthage*.		XIV. *Dionyſius.*	
	4			12	1	11
248	4	THE GRAND SECULAR GAMES celebrated the laſt Time in *Rome*, U. C. 1000.	St. *Cyprian* made Biſhop of *Carthage*.	12	1	11
	5	*Philip* undertakes to purge the City.		13	2	12
249	5	Famines and Troubles in the Empire.	*Origen* writes againſt *Celſus*.	13	2	12
	6	*Decius* proclaim'd Emperor.	The *Chriſtians* barbarouſly treated at *Alexandria*, in the Month of *January*.			
		Philip is ſlain between *June* 17th and *October* 19th.	THE SEVENTH GENERAL PERSECUTION, in the Beginning of the Reign of *Decius*.			
	XXX. *Decius.*	*DECIUS* reigns two Years, and a Month or two.	Many apoſtatize, and ſeveral puniſh'd for it.	14	3	13
	1	He makes his four Sons *Cæſars*.				
250	1	The *Goths* ravage the Empire, which is attended with many other Calamities.	Pope *Fabian* martyr'd *Jan.* 20th.			13
		A terrible Plague begins, which laſts ten Years.	*Abdon*, *Victoria*, &c. martyr'd, *Celerinus* and *Moyſes* impriſon'd.	14		
			The Perſecution reaches *Africk* in *April*.		3	
			St. *Cyprian*, *Gregory Thaumaturgus*, and *Dionyſius Alexandrinus* retire.			XIII. *Fabius.*
			Paul of *Thebais* the firſt Hermit.			
			Babylas of *Antioch*, *Neſtor*, *Pioneus*, *Celerinus*, and innumerable others are martyr'd.		4	
	2		*Origen* ſuffers much.			1
			The Church in *Africk* begins to have Peace in *December*.			
251	2	*Decius* quits *Rome* in the Spring, and marches into *Mœſia*.	The Beginning of the *Novatian* Schiſm.			
		Valerian nam'd *Cenſor*, *October* 27th.	*Novatus* and *Novatian* join.			
			St. *Cyprian* returns to *Carthage*.		4	1
	3	*Decius* defeated by the *Goths*, and ſlain in the latter End of *November*.	The firſt Council of *Carthage*.	XX. *Cornelius.*		
			A Council at *Rome* which excommunicates *Novatian*.			
	XXXI. *Gallus.*	*GALLUS* reigns one Year, and 6 Months.	*Novatian* uſurps the Biſhoprick of *Rome*.			
		Gallus makes *Hoſtilian Auguſtus*, and his Son *Voluſian Cæſar*.	He is rejected by ſome, and follow'd by others.	1	5	2
	1	He makes a diſhonourable Peace with the *Goths*.	*Alexander* Biſhop of *Jeruſalem* dies Priſoner at *Cæſarea*.			
252	1	*Voluſian* made *Auguſtus* in the End of *July*.	*Novatian* raiſes new Diſturbances.	1		2
		Gallus comes to *Rome* and cauſes *Hoſtilian* to be ſlain.	The firſt Council of *Antioch*.	2	5	
			The ſecond Council of *Carthage*.			XIV. *Demetrius.*
		Many Nations invade the Empire.	*Gallus* revives the ſeventh Perſecution.	XXI. *Lucius.*		
	2		St. *Cyprian* is careful of his Flock, and writes ſeveral Treatiſes.	1	6	1
253	2	Famines, and other Calamities in the Empire.	The Church enjoys Peace till the eighth Perſecution.	1	6	1
		Æmilian proclaim'd Emperor.	*Origen* dies at *Tyre*, aged 69.			
	XXXII. *Valerian.*	*Gallus* and his Son ſlain at *Terni* in *May*.	The Sect of the *Originiſts*.	XXII. *Stephen* I.		
		VALERIAN reigns almoſt ſeven Years.	The third Council of *Carthage*.			
		Æmilian ſlain in *Auguſt*.	St. *Cyprian* writes againſt *Fortunatianus* of *Aſſur*.		7	2
	1	*Gallienus* made *Auguſtus*.		1		

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	Valerian.	*Valerian* governs well and honourably.	*Pupienus* oppoſes St. *Cyprian.*	*Stephen* I.	*Dionyſius.*	*Demetrian.*
254	1		The fourth Council of *Carthage*, concerning *Baſilides* and *Martial.*	1	7	2
			St. *Cyprian* writes about Alms.			
	2		He is concern'd with the *Gallican* Biſhop.	2	8	3
255	2		The fifth Council of *Carthage*, concerning the Validity of Hereticks Baptiſm.	2	8	3
	3			3	9	4
256	3		The ſixth Council of *Carthage* upon the ſame Subject.	3	9	4
			Pope *Stephen* rejects all their Proceedings.			
			St. *Cyprian* writes to *Julianus.*			
			The ſeventh Council of *Carthage* in *September.*			
	4		*Firmilian*, *Dionyſius*, *&c.* join with St. *Cyprian.*	4	10	5
257	4	The *Perſians*, *Scythians*, and other Nations invade the Empire.	THE EIGHTH GENERAL PERSECUTION begins in *April*, and continues 3 Years and a half.	4	10	5
			Pope *Stephen* martyr'd, *Auguſt* 2d.	XXIII. *Sixtus* II.		
			St. *Cyprian* baniſh'd, *Auguſt* 30th.			
	5		*Dionyſius Alexandrinus* baniſh'd.	1	11	6
			Sabellius broaches his Hereſie in *Lybia.*			
258	5	*Valerian* marches with his Army to *Byzantium*, to go againſt the *Perſians.*	The Perſecution encreaſes.		11	6
			Pope *Sixtus* and his Archdeacon *Laurence* martyr'd, *Auguſt* 6th.	1		
			Many martyr'd in *Africk.*			
			St. *Cyprian* recall'd from Baniſhment, and beheaded, *September* 14th.			
	6				12	7
259	6	The *Scythians* paſs the *Danube*, enter *Aſia*, and pillage an infinite Number of Places.	Many Martyrs ſuffer in *Africk*, *Spain*, *Lybia*, *Paleſtine*, and other Parts of the Empire.		12	7
				XXIV. *Dionyſius.*		
	7			1	13	8
260	7	*Valerian* declines.	The great Miſeries and Calamities in the Empire, cauſe *Gallienus* to relax the Perſecution in *October.*	1	13	8
		Valerian is taken Priſoner by *Sapores* King of *Perſia.*				
	XXXIII. *Gallienus.*	*GALLIENUS* reigns almoſt 8 Years after his Father's Captivity.	*Paulus Samoſatanus*, the noted Biſhop of *Antioch.*			XV. *Paulus.*
		Vaſt Ravages made in the Empire.				
	1	*Poſthumus* ſets up in *Gaul*, *Ingenuus* in *Pannonia*, who is ſlain, and ſucceeded by *Regillianus.*		2	14	1
261	1	*Macrianus* and his Sons ſet up in the *Eaſt.*	The *Chriſtians* behave themſelves nobly at *Alexandria.*	2	14	1
		Great Troubles in *Alexandria* before the Paſſover.	*Dionyſius Alexandrinus* ingages againſt *Sabellius.*			
		Piſo and *Valens* ſet up, the one in *Theſſaly*, the other in *Achaia.*	This occaſions the ſecond Council of *Rome.*			
		They are both ſlain.				
	2	*Odenathus* is ſucceſsful againſt the *Perſians.*		3	15	2
262	2	*Macrianus* and his Son defeated by *Aureolus*, who ſets up himſelf, and reigns till *Gallienus*'s Death.	*Macrianus* perſecutes the *Chriſtians* in the *Eaſt.*			
			Marinus martyr'd at *Cæſarea.*	3	15	2
			Aſtyrius celebrated.			
		Gallienus triumphs for *Odenathus*'s Advantage over the *Perſians.*	*Gallienus* publiſhes a Reſcript in Favour of the *Chriſtians*, after the Death of *Macrianus.*			
		The *Goths* and *Scythians* ravage *Greece* and *Aſia*, and pillage *Diana*'s Temple.				
		Æmilian ſets up in *Ægypt.*	*Dionyſius Alexandrinus* confutes *Nepos* and the *Millenaries.*	4	16	3
	3		Many *Chriſtians* carry'd captive by the barbarous Nations.			
263	3	*Saturninus* ſets up in the Borders of *Scythia.*	By Reaſon of the Failing of ſome *Chriſtians*, *Gregory Thaumaturgus* writes his Canonical Epiſtle.	4	16	3
		Æmilian beſieg'd in *Alexandria*, and afterwards ſlain.	The *Chriſtians* ſuffer much in the Siege of *Alexandria.*			
		Regillianus ſlain in *Pannonia*, after three Years Reign.				
	4	*Odenathus* defeats *Baliſta* and the *Perſians.*		5	17	4

The CHRONOLOGICAL TABLE.

A. D.	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	*Biſhops of* Rome.	*Biſhops of* Alexandria.	*Biſhops of* Antioch.
	Gallienus.	*Odenathus* having ſettled his Power in the *Eaſt*, is made *Auguſtus*, and join'd with *Gallienus*.	*Paulus Samoſatanus* ſhews his Errors and Vices:	*Dionyſius.* 5	*Dionyſius.* 17	*Paulus.* 4
264	4	*Gallienus* marches againſt *Poſthumus* in *Gaul*, where he is wounded.	Which occaſion the ſecond Council of *Antioch.*		XV. *Maximus.*	
	5	*Victorinus* joins with *Poſthumus*, and out reigns him.		6	1	5
265	5	*Trebellian* ſets up in *Aſia*, and is ſlain. The *Iſauri* revolt.	*Gregory Thaumaturgus* dies at *Neo Cæſarea*, after he had govern'd that Church 26 Years.	6	1	5
	6	*Celſus* ſets up in *Africk*, and reigns but ſeven Days.		7	2	6
266	6	The *Goths* pillage *Aſia*, *Galatia* and *Cappadocia*, and carry away infinite Numbers of People.	Many *Chriſtians* made captive by the *Goths*, who propagate the Faith amongſt them.	7	2	6
	7		The *Franks* receive the Faith about the ſame Time.	8	3	7
267	7	*Odenathus*, after four Years Reign is ſlain by *Maonius*. *Zenobia* and her Sons ſucceed him in the *Eaſt*. *Poſthumus* in *Gaul* ſlain by *Lollianus*, who ſets up himſelf.	*Paulus Samoſatanus* encourag'd and ſupported by *Zenobia*.	8	3	7
	8	*Victorinus* and *Marius* ſlain. *Tetricus* ſucceeds in all *Gaul*. Vaſt Ravages in the Empire.		9	4	8
268	8	The *Goths* and *Heruli* pillage *Aſia* and *Greece*. *Gallienus* ſlain near *Milan* on the 20th Day of *March*.		9	4	8
	XXXIV. *Claudius.*	*CLAUDIUS* reigns a little above two Years.	*Claudius* is ſuppos'd to be ſomewhat ſevere to the *Chriſtians*.			
	1	He defeats *Aureolus*, and returns to *Rome* in Triumph.		10	5	9
269	1	The *Goths* to the Number of 320000 Men, after many Ravages, are defeated by *Claudius*.	*Porphyry*, the Apoſtate *Chriſtian* flouriſhes in this Reign.	10	5	9
	2	*Zabias* General to *Zenobia* becomes Maſter of *Ægypt*.		11	6	10
270	2	*Claudius* marches to *Sirmium* in *Pannonia*, where he dies in the Month of *April*.	The *Chriſtians* are favour'd by *Aurelian*. The third Council of *Antioch*, which deprives *Paulus Samoſatanus*, and places *Domnus* in his See.	11	6	10
	3		St. *Anthony* retires to the Deſerts of *Ægypt*, at 20 Years of Age.	XXV. *Felix* I.		XVI. *Domnus.*
	XXXV. *Aurelian.*	*AURELIAN* reigns five Years wanting one Month. *Quintillus* Emperor for 17 Days. *Aurelian* ſhews Vigour and Severity.			7	
	1			1		1
271	1	The *Marcomanni*, and other Nations defeated by *Aurelian*.	The *Sybils* Books ſearch'd into. The *Chriſtians* ſlighted.	1	7	1
	2	*Aurelian* returns to *Rome*, and enlarges the City Walls.		2	8	2
272	2	*Aurelian* begins his March againſt *Zenobia*.	*Paulus Samoſatanus* fails in his Intereſt.	2	8	2
	3	He defeats *Zenobia*, and beſieges her in the latter End of the Year.		3	9	3
273	3	*Zenobia* is taken Priſoner. *Longinus* is executed by *Aurelian*. *Aurelian* puniſhes *Palmyra*.	*Paulus Samoſatanus* deprived by *Aurelian*. *Aurelian* caſts an evil Eye upon the *Chriſtians*.	3	9	3
	4	He reduces *Firmus* in *Ægypt*, and cauſes *Tetricus* in *Gaul* to yield. He triumphs over all.		4	10	4
274	4	*Conſtantine* the Great born *Feb.* 27th. *Aurelian* builds a Temple to the Sun. He abandons *Dacia*.	THE NINTH GENERAL PERSECUTION begins in the latter End of this Year.	4	10	4
	5		Pope *Felix* martyr'd *December* 22d.	5	11	5
275	5	*Aurelian* ſlain near *Byzantium*, in the Month of *March*.	The Perſecution ſoon ſtopp'd.		11	5
	XXXVI. *Tacitus.*	An Interregnum of ſix Months. *TACITUS* begins his Reign, *September* 25th, and continues 6 or 7 Months.		XXVI. *Eutychianus.*		XVII. *Timæus.*
	1			1	12	1

The CHRONOLOGICAL TABLE.

A.D.	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	*Biſhops of* Rome.	*Biſhops of* Alexandria.	*Biſhops of* Antioch.
	1	*Tacitus* goes towards the *Eaſt.* He is ſlain at *Tarſus* in *Aſia* on the 12th of *April*, or a little after.	The *Chriſtians* enjoy a full Peace. *Anatolius* Biſhop of *Laodicea* flouriſhes in the Beginning of *Probus*'s Reign.	*Eutychianus.*	*Maximus.*	*Timæus.*
				1	12	1
276	XXXVII. *Probus.*	*PROBUS* reigns 6 Years, and 3 or 4 Months. *Florian* ſlain after three or four Months Reign.				
	1			2	13	2
277	1	*Probus* obtains vaſt Victories in *Gaul.* Great Rejoycings at *Rome.*	The Hereſie of the *Manichees* begins about this Time.	2	13	2
	2			3	14	3
278	2	*Probus* marches into *Illyricum* and *Thrace*, and clears them from the *Goths* and *Sarmatians.*	*Archelaus*, Biſhop of *Chaſchara* in *Meſopotamia*, flouriſhes about this Time.	3	14	3
	3			4	15	4
279	3	*Probus* conquers the *Iſauri*, and the *Blemii*, and makes Peace with *Vararanes* King of *Perſia.* He returns through *Thrace*, and triumphs.		4	15	4
	4			5	16	5
280	4	*Saturninus* revolts in *Ægypt*, and *Proculus* and *Bonoſus* in *Gaul.* *Probus* reduces them all.		5	16	5
	5			6	17	6
281	5	*Probus* gives Peace to the Empire, and employs his Soldiers in Planting, Building, *&c.*	*Dorotheus*, a worthy Presbyter of *Antioch*, flouriſhes about this Time.	6	17	6
	6			7	18	XVIII. *Cyrillus.* 1
282	6	*Probus* ſlain near *Greece*, in *Auguſt* or *November.*	*Theognoſtus* and *Pierius*, two Diſciples of *Origen* flouriſh in *Alexandria.*	7	18	1
	XXXVIII. *Carus*, &c.	*CARUS* reigns about one Year and one Month. He makes his Sons *Carinus* and *Numerian Cæſars.*			XVI. *Theonas.*	
	1			8	1	2
283	1	*Carus* worſts the *Sarmatians.* *Carinus* and *Numerian* made *Auguſti* in the latter End of *Auguſt.*		8	1	2
	2	*Carus* after Advantages over the *Perſians* is ſlain by Thunder after the 8th of *December.*		9	2	3
284	XXXIX. *Diocletian.*	*Carinus* makes magnificent Feaſts in *Rome*, *September* 12th. *Numerian* ſlain by *Aper*, before the 17th of *September.* *DIOCLETIAN* reigns 20 Years, 7 Months, and 14 Days. *Maximian* made *Cæſar*, *November* 20th.	THE DIOCLETIAN ÆRA, or the *Æra of the Martyrs*, commences *Auguſt* 29th.	XXVII. *Caius.*	2	3
	1			1	3	4
285	1	*Carinus* overthrown by *Diocletian*, and ſlain in *Mæſia.* *Maximian* marches againſt the *Bagaudæ* in *Gaul.*	The *Thebæan* Legion ſuppos'd to have been martyr'd this or the following Year.	1	3	4
	2			2	4	5
286	2	*Maximian* made *Auguſtus*, and equal with *Diocletian*, *April* 1ſt. He has the Weſtern, and *Diocletian* the Eaſtern Parts of the Empire. *Carauſius* revolts in *Britain.*	The *Chriſtians* meet with ſome Troubles at *Rome.*	2	4	5
	3			3	5	6
287	3	*Diocletian* is ſucceſsful againſt *Narſes* King of *Perſia.* *Maximian* worſts the *Germans.*	Several are ſuppos'd to be martyr'd this Year. The Emperors publiſh Edicts againſt the *Manichees.*	3	5	6
	4			4	6	7

The CHRONOLOGICAL TABLE.

A. D.	Roman *Emperors*.	Roman *Affairs*.	Eccleſiaſtical *Affairs*.	*Biſhops of* Rome.	*Biſhops of* Alexandria.	*Biſhops of* Antioch.
	Diocletian.	*Maximian* is victorious over the *Germans*.	The Hereſie of the *Hieracites* about this Year.	*Caius.*	*Theonas.*	*Cyrillus.*
288	4			4	6	7
	5			5	7	8
289	5	*Maximian* is forc'd to make Peace with *Carauſius*.		5	7	8
	6	*Diocletian* wars with the *Sarmatians*.		6	8	9
290	6	*Carauſius* obtains the Title of *Auguſtus* in *Britain*.	*Methodius* and *Victorinus*, two worthy Biſhops, flouriſh about this Time.	6	8	9
	7	*Achilleus* ſets up in *Ægypt*.		7	9	10
291	7	Great Troubles in the Empire.		7	9	10
	8	The two Emperors conſult at *Milan*.		8	10	11
292	8	*Conſtantius* and *Galerius* made *Cæſars* at *Nicomedia*, *March* 1ſt.		8	10	11
	9	The Empire divided among the Emperors and *Cæſars*.		9	11	12
293	9	*Carauſius* ſlain in *Britain* by *Alle&tus*, who holds the Iſland three Years longer.	*Diocletian* aſſumes Divine Honours.	9	11	12
	10			10	12	13
294	10	*Galerius* obtains Advantages over the *Sarmatians*, and other Northern Nations.		10	12	13
	11			11	13	14
295	11	The *Carpi* ſubmit to the *Romans*.	*Phileas* and *Heſichius*, two worthy Biſhops, and *Pamphilus* and *Lucian*, two eminent Presbyters, flouriſh about this Time.	11	13	14
	12			12	14	15
296	12	*Alle&tus* in *Britain* reduc'd by *Conſtantius*. *Diocletian* reduces *Achilleus* in *Ægypt* in 8 Months.		12	14	15
	13			XXVIII. *Marcellinus.* 1	15	16
297	13	*Galerius* is ſucceſsful in the *Eaſt*. He grows inſolent.		1	15	16
	14			2	16	17
298	14	*Diocletian*'s and *Maximinian*'s Baths begun this Year.	*Diocletian* begins to perſecute the *Chriſtian* Soldiers. *Arnobius* writes againſt the *Gentiles*.	2	16	17
	15			3	17	18
299	15	The *Marcomanni* are defeated by the Emperors.		3	17	18
	16			4	18	XIX. *Tyrannus.* 1
300	16		*Peter* of *Alexandria* flouriſhes.	4	18	1
	17			5	XVII. *Peter.* 1	2
301	17	*Conſtantius* defeats the *Lingones*, and kills 60000.	The *Chriſtians* begin to grow corrupt. The Schiſm of the *Meletians* begins this Year.	5	1	2
	18			6	2	3

The CHRONOLOGICAL TABLE.

A. D.	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	*Biſhops of* Rome.	*Biſhops of* Alexandria.	*Biſhops of* Antioch.
	Diocletian.	A Famine in divers Parts of the Empire.	*Galerius* urges *Diocletian* to perſecute the *Chriſtians.*	*Marcellinus.*	*Peter.*	*Tyrannus*
302	18	*Galerius* winters with *Diocletian* at *Nicomedia.*	*Diocletian* conſults the Oracle, and conſents.	6	2	3
	19			7	3	4
303	19	*Diocletian* celebrates his *Vicennalia* at *Rome*, and triumphs *November* 20th with *Maximian.* He leaves *Rome* in Haſte.	THE TENTH GENERAL PERSECUTION, begins *February* 23d. at *Nicomedia*, continues 10 Years, and four Months. Horrid Cruelties and innumerable Martyrs in all Parts of the Empire, *Gaul* only excepted.	7	3	4
	20			8	4	5
304	20	*Diocletian* has a great Sickneſs moſt of this Year. He arrives very ill at *Nicomedia* in the End of the Year.	The Perſecution carry'd with new Fury by *Galerius* and others. It rages in the *Eaſt.* Pope *Marcellinus* ſuffers on *October* 24th.	8	4	5
	21	He is believ'd to be dead on the 13th of *December.*	A Vacancy in the See of above three Years.	9	5	6
	21	*Diocletian* appears openly, *March* 1ſt. He reſigns the Empire, with *Maximian*, on *May* the 1ſt.	*Galerius* encreaſes in Cruelties to the *Chriſtians.* *Maximin* follows his Example. The Perſecution ceaſes in *Africk* and the *Weſt.*		5	6
305	XL. *Conſtantius*	*CONSTANTIUS* reigns one Year, one Month, and 25 Days. The Empire independently divided between him and *Galerius.*	The Council of *Cirtha.* The Council of *Eliberes.*			
	I	*Maximin* and *Severus* are *Cæſars.*			6	7
	I	*Conſtantius* ſends for his Son *Conſtantine* into *Britain.*	*Galerius* and *Maximin* encreaſe the Perſecution in their Dominions.			
	2	*Conſtantius* dies at *York*, on the 25th Day of *July.*	*Peter*, Biſhop of *Alexandria*, writes his Canonical Epiſtle before *Eaſter.*		6	7
306	XLI. *Conſtantine*	*CONSTANTINE* reigns 30 Years, and almoſt 11 Months. *Severus* made *Auguſtus* by *Galerius*, who only accounts *Conſtantine Cæſar.*	*Conſtantine* favours the *Chriſtians.* The *Meletian* Schiſm encreaſes. The Schiſm of the *Donatiſts* begins.			
	I	*Maxentius* ſets up in *Rome*, *October* 28th. *Maximian* re-aſſumes the Empire.			7	8
	I	*Severus* goes againſt *Maxentius*, and is ſlain in *April.*	*Maximin* ſtill rages againſt the *Chriſtians* in the *Eaſt.*		7	8
307	I	*Alexander* ſets up in *Africk.* *Maximian* gives his Daughter *Fauſta* to *Conſtantine* in *May.*	*Pamphilus* tortur'd, and impriſon'd at *Cæſarea.* He and *Euſebius* vindicate *Origen*'s Works.			
	2	*Galerius* goes againſt *Maxentius*, and returns in a Fright. *Galerius* makes *Licinius Auguſtus* in *November.*			8	9
	2	*Maximin* aſſumes the Title of *Auguſtus*, and *Galerius* unwillingly confirms it both to him and *Conſtantine.*	After a Vacancy of above three Years, *Marcellus* is made Biſhop of *Rome*, *Feb.* 18th.		8	9
308	3	*Maximian* conſpires againſt *Conſtantine*, and is defeated.	*Valentina*, *Thea*, and many others ſuffer in the *Eaſt.*	XXIX. *Marcellus.* I	9	10
	3	A great Sedition in *Rome*, which is much afflicted by the Tyrannies of *Maxentius.*	*Pamphilus* ſuffers *Feb.* 16th. *Euſebius* retires to *Ægypt*, where he is impriſon'd.	I	9	10
309	4		*Marcellus* Biſhop of *Rome* condemn'd to keep Beaſts, and then baniſh'd, *October* 7th.	2	10	11
	4	*Maximian*, for his treacherous Deſigns againſt *Conſtantine* is executed.	The Perſecution being ſomewhat abated, is reviv'd by *Maximin.*	XXX. *Euſebius.*	10	11
310	4	*Galerius* ſtruck with an incurable Diſeaſe, in *March.*		I	11	12
	5					

The CHRONOLOGICAL TABLE.

A.D.	Roman *Emperors.*	Roman *Affairs.*	Eccleſiaſtical *Affairs.*	*Biſhops of* Rome.	*Biſhops of* Alexandria.	*Biſhops of* Antioch.
	Conſtantine	*Galerius*, oppreſs'd with Torments, dies miſerably in *May*.	*Galerius* publiſhes an Edict in Favour of the *Chriſtians*, *April* 30th.		*Peter.*	*Tyrannus.*
	5	*Maximin* enlarges his Dominions in *Aſia*. *Alexander* defeated in *Africk*.	*Maximin* adds new Cruelties to the *Chriſtians*.		11	12
311		*Conſtantine* begins his great Expedition againſt *Maxentius*, and enters *Italy* in the latter End of the Year.	The pretended Council of *Carthage*. *Miltiades* ſucceeds in *Rome*, *July* 10th.	XXXI. *Miltiades.*		
	6		*Peter*, Biſhop of *Alexandria*, ſuffers, *November* 25th.	1	12	13
	6	*Conſtantine* intirely defeats *Maxentius*, and enters *Rome* in Triumph, in *October*.	*Conſtantine* inſtructed by the Viſion of the Croſs in the Heavens.	1		13
312		THE INDICTION begins. *Diocletian* afflicted. He dies miſerably, *December* 3d.	He adviſes with Biſhops and peruſes the Scriptures. He publiſhes his firſt Law in Favour of the *Chriſtians*.		XVIII. *Achillas.*	
	7		*Maximin* unwillingly complies with it.	2	1	14
	7	*Conſtantine* marries his Siſter *Conſtantia* to *Licinius* in *Jan.* *Maximin* marches againſt *Licinius*. He is overthrown by *Licinius* in *May*, and flies to the *Eaſt*.	*Conſtantius* and *Licinius* iſſue out ſeveral Laws for *Chriſtianity* at *Milan*. *Licinius* againſt *Maximin* is inſtructed by an Angel.	2	1	14
313		*Maximin* in great Diſtreſs poiſons himſelf, and dies miſerably in *Auguſt*.	The tenth Perſecution ended intirely, *June* 13th.		XIX. *Alexander.*	
	8		*Maximin* acknowledges the Power of *Chriſtianity*. CHRISTIANITY TRIUMPHS.	3	1	15

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